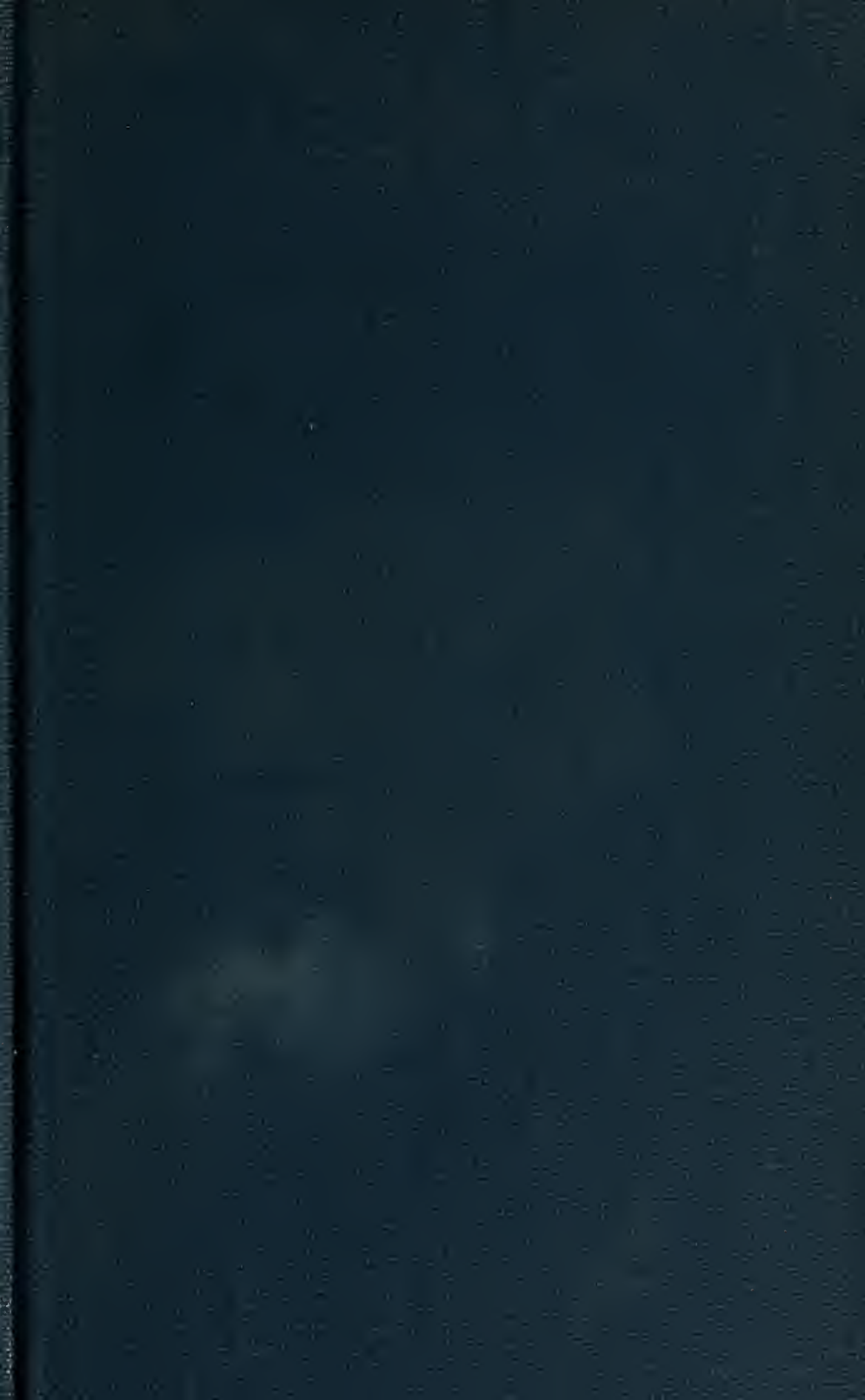






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THE

COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

V. 13

1859.

"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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1860.

ERRATA.

Page 160, line 4 from bottom, *for* "these" *read* "three."

Page 341, line 7 from bottom, *for* "Sista" *read* "Vista."

The paragraph on Newfoundland in page 439, belongs to the Report on S.P.C.K. p. 440.

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THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JANUARY, 1859.

SOME OF OUR ISLAND MISSIONS IN THE EAST.

CEYLON.

(Continued from p. 408.)

“HARDLY anything in India is so interesting as Ceylon.” So wrote Bishop Middleton to Joshua Watson, November, 1816, after his first Visitation of the island.¹ “Christianity there is making a slow, but, I think, a sure progress. The Governor devotes his whole time and attention to the happiness and improvement of the people committed to his care. He is building churches, and founding schools, and providing for converts who make any sacrifices by the conversion, as ought to be done everywhere. To a person who has lived some time on the continent of India, it is quite surprising to hear people talking publicly of promoting Christianity, just as you do in England. . . . *It is high time that Ceylon should have a bishop.*” He addressed two other correspondents at the same time to the same effect; “It is a spot of great interest in a Christian point of view. Christianity has there the countenance and encouragement of the Government; and though its progress will not be rapid, it is, I think, certain. The conduct of the Governor, Sir Robert Brownrigg, is above all praise. A succession of four or five such governors would make Ceylon a happy island, and do honour to the British Crown. The Christianity of Ceylon,” he writes to Mr. Courtenay, Secretary to the India Board, “is certainly made up of very discordant materials. There are teachers there sent out by almost every sect; yet, most of the converts, with the exception of those of the Romish faith, would,

I believe, very readily range themselves under the Episcopal authority. *No government which has not some analogy to monarchy is suited to the habits and tempers of the people of this quarter of the globe.*" Bishop Middleton, engaged at the time in the first Visitation of the lately formed Diocese of Calcutta, could only stay ten days at Colombo, but he was in communication there "with Christian teachers of almost every denomination, and with converts from all sorts of superstition. I visited the schools, as I have done everywhere, and I found time to write and to preach a sermon with a particular application to Ceylon."

That sermon is one of the few which have been spared to us by the gifted author. It is a weighty discourse, characterised by the sound learning, and the far-sighted wisdom, and deep earnestness which so marked the man. The text is in exact harmony with the stirring thoughts which the Visitation of Ceylon had suggested, and the application of it made at the "church in the Fort" in Colombo, now forty-and-two years ago, may be a word of hope and encouragement to our brethren there, who are gathering now the firstfruits of that plenteous harvest which Middleton, in his day of small things, still dared to prophesy, and for which he so fervently prayed.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isaiah lxii. 1.

"With these precautions," said the preacher, in concluding, "the cause of your Redeemer will prosper in your hands; all things manifestly conspire to its success; zeal, exertion, liberality and (what I cannot allow myself to suppress) the sanction of the highest authority, and the encouragement of a bright example. May the Almighty bless these means, which He alone could have supplied, and make you instruments of revealing to those who are still in a state of darkness, the glory of our Zion, that so it may radiate from this favoured spot, and be visible throughout the Eastern world!"

We trust our readers will not complain of these extracts, or of a detailed reference to the hopes and auguries of the first, and, if we may express our own conviction, the greatest, of all our Indian prelates. We have already, in a former paper, pointed out some of the circumstances which make Ceylon peculiarly interesting, and peculiarly important, in the progress of the Gospel. In resuming this subject now, we very gladly avail ourselves of this strong testimony from one who was in our fathers' days a chief restorer of Catholic truth and of Catholic hope and love in the Church of England.

It is no unsuitable beginning, if we mistake not, for a New Year's work, to try to enlist fresh sympathy and heartier support in behalf of the Diocese of Colombo. We have described, however feebly and imperfectly, the past reproaches, and the past losses, of Christendom in that island of the East. Now we have before us a more cheering task. It is due to the hard and most conscientious work of an excellent bishop, and some admirable clergy, that the story of a Mission in the tropics, carried on faithfully and perseveringly now for thirteen years, should be simply and honestly told. It is due to our brethren there; but it is still more necessary for ourselves at home to ponder it well. We have still to wait for any increase of our bishops in the continent of India. Governments are still immovable. Missionary societies are still divided one against another upon this vital and organic question. The bishops of the Church of England have not spoken, as we trust they yet will speak, unitedly, and in a body, upon the necessity of this proved support, to strengthen all other Christian efforts.

It is something to be able to oppose to the indifference of Governments and the sectarianism of popular religion, the large-hearted wisdom and the saintly yearnings of spirit of a Middleton and a Heber; it is something to know that in working for Ceylon, English Churchmen are working for that spot of chosen ground, on which such men, with prescient and assured hope and faith, instinctively fastened as the future centre of a great diffusion of the Truth. We need to be reminded of the prayers and the labours of those who are asleep. We have great need to look away from the discouragements of the present to the bold ardour of those who stood almost alone on the watch-tower of Hope, and who toiled on and on without seeing the breaking of the light. But we are bound also to own with thankfulness God's good hand upon us, whenever, we trust with humility, we are permitted to discern it. We invite our readers, then, to the study of the mission work in Ceylon since the foundation of the See in 1845. We have, we regret to say, no special information about that work: we have not the means, if we had the ability, to describe it fully and with vividness. We have gleaned our information here and there from letters, and journals, and reports, already accessible to all. We know neither the good Bishop nor any of the clergy of the diocese. Perhaps that very deficiency of personal acquaintance may make our testimony of more use with some. With all sincerity, then, we venture to express the conviction, which plain facts have impressed upon us, that nowhere in the East are Christian missions so vigorously conducted, in proportion to the means at the disposal of the Church; and nowhere, considering the hindrances of the past,

and the peculiar difficulties besetting the work, has such progress been made, in the same time, in a real and sound evangelizing of the heathen, as in the diocese of Colombo, since the appointment of its first bishop. If Tinnevely is, for the duration and the abundant fruits of its missions, the bright spot of Christianity in India, Ceylon is the diocese, and as yet the only diocese, where the heathenism of India is actually encountered by something really like the faith, and the energy, and the unity, and the love of the Church of Christ; the Bishop, foremost in every good work, and his missionary clergy, for the most part, at least, by their cordial co-operation and efficient labours, doubling their numerical strength, and laying deep the foundations of real Christian life.

The first Bishop of Colombo reached his diocese on All Saints' Day, 1845. "We landed," he says, "in the afternoon, and went direct from the ship to the church." What was the religious condition of the island, in respect to its missions, at that date, which is obviously the fittest period at which our retrospect should commence? The *Christian Knowledge Society* had extended its useful labours to Ceylon for many years, having been established at Colombo by Bishop Middleton in 1816; the *Church Missionary Society* entered upon its work in 1818; the *Society for the Propagation of the Gospel* only in 1840. We can only state the general results of the labours of these various bodies. In 1840 the first of these associations made a grant of 500*l.* towards a Church-building Fund in Ceylon; in 1844 a colonial chaplain, the district secretary at Point de Galle, "thanks the Society heartily for their assistance to his colonial labours which was readily afforded, and was, at the same time, very material to their efficiency during a period of twenty years." In another most important branch of Christian labour, the translation of the Bible and Book of Common Prayer, we do not find exactly how much the Society had been able hitherto to effect. In the report of the Foreign Translation Committee for 1844, it is stated, "more than a century ago the Society's zealous and indefatigable missionary Ziegenbalg put forth a complete translation of the New Testament in Tamul. But it may not be irrelevant to mention here, that much has even recently been done in the diocese [of Madras and Ceylon] in the way of translation into the Tamul and Teloogoo languages, with the aid of means placed by the Society at the disposal of the Bishop." Tamul, our readers will recollect, is one of the languages spoken by a large portion of the population of Ceylon. Bishop Middleton, with his usual far-sightedness and vigour, had begun this great work in 1816. "I shall probably avail myself of my credit with the Society in printing a Singhalese Prayer-book. It is much wanted. I have

engaged a competent person to make the translation without any expense. The Prayer-book is printing at Madras, in Tamul, towards which the Government gave 200*l.* and I myself 40*l.* If the work be well done, the doctrines of our Church will be sufficiently accessible."

The *Church Missionary Society* had included these last-mentioned labours in their general efforts for the evangelization of Ceylon. We are not able to state the exact date of the first publication of the following works; but as early as 1842—and no doubt in the case of several of the books in the list some years before—we find these publications in Singhalese, in common with others, the Common Prayer-book, a translation of St. Matthew's Gospel, the Book of Psalms, and the New Testament. We know nothing of the merits of these, or of the *Christian Knowledge Society's* translations; but, in the hope that all due care has been taken by both Associations to do their work faithfully, we desire to acknowledge thankfully that such preparation had been made for the work of the Christian missionary. But this Society had established direct missions to the heathen, and in 1844 it had four stations, nine European and two native clergy engaged at them. It will be best here to quote their own Report. "This Mission," they say of Ceylon in this year, "has now proceeded for twenty-five years with far fewer hindrances and interruptions, through the failure of health of the missionaries or through other causes, than most of the Society's missions; yet the progress has been small, if we judge by the ultimate fruits for which we labour—the true conversion of souls to Christ." The account of Kandy, one of their stations, is, they honestly confess, very discouraging. "The annual report of the missionaries exhibits a decrease both in the number of communicants and schools." At another station, Baddagame (not far from Point de Galle), "the native congregations continue at about the same average as last year. Our prospects here, if not bright, are yet hopeful(?); the work of the Lord is going on, though it may not be prospering according to our desire. There is still too much appearance of that fatal apathy in which the people seem to have been so long and so deeply sunk." On the other hand, at Nellore, another of their stations, in the province of Jaffna, "Eighteen adults, all converts from heathenism, had been baptized within the year," and seven at the remaining one, Cotta, the chief seat of their educational establishments. On the whole, the statements of all the missionaries, with the single exception of one who had been twenty years at work in Ceylon, seem to indicate but little progress. Only 212 communicants in all are reported, and 3,395 attendants on public worship; and, in point of fact, the missionary of longest experience and greatest hope-

fulness agrees with his brethren, that the schools are the really encouraging signs of better days to come. "This branch of mission labour, after twenty years' of toil and anxiety, is now yielding its first fruits." We reserve any mention at present of the missions of the *Society for the Propagation of the Gospel*, which, at the arrival of the Bishop of Colombo, were only three at Matura, Calpentyu, and Nuwara Eliya—but all of them at least in strong efficient hands.

It would not be becoming to criticise the work, of which the above details give, of course, only a very imperfect account. Most persons who have thought much about missions will be convinced that, up to this time, Christianity in Ceylon was labouring under one immense disadvantage in its want of proper organization. It may strike some of the readers of reports of Missionary societies, perhaps, that their whole means and appliances were feeble, and ill calculated to arrest the minds of an Oriental people. But it is due to the first labourers in the field to sympathise with their peculiar trials, rather than to note minutely weak points, especially when they candidly own their small success. "Although Christian missionaries," says one of them, "have been labouring among the people near thirty years, how very little seems to have been effected on the mass of the people! How many thousands of the children have passed through our schools, and yet how little good appears to be resulting from all this! We would not, however, despair. The seed which has been sown, at least a part of it, may appear. The promises of God are our support."¹

But the time had come when the Church was to put forth greater strength, and to endeavour to concentrate and invigorate these scattered and partial efforts. While we have desired to honour those who so long toiled in a hard and unyielding soil, we must claim as distinctly for the work of later years, not so much any special praises for the chief restorer of Christian missions in Ceylon (however much the whole Church owes him its most grateful thanks), as a candid and hearty acknowledgment, that a bishop's ministry is essential to the full and real growth of Christianity, and that without the blessing of his fatherly care, and without the sanction and authority of his office, there can be no real unity, no healthy action, and no abiding life.

If any one be inclined to dispute these assertions, the history of Christianity in Ceylon, since 1846, will help, we believe, to assure him of their truth. We will divide our summary of this later period under a few chief heads.

¹ *Church Missionary Society's Report, 1844-5, p. 87.*

First, What has been done in Ceylon, of late, in church-building? This clearly is no essential work of Christian missions; but we take leave to say it is in all countries, and especially amongst the heathens of the East, a point of no little importance in a really effective system—we say it advisedly—of religious education. The Portuguese had built churches and monasteries, some of great magnificence; the Dutch, we have seen, had done the same. “Their fine old buildings put us to shame.¹ This island has now been under British rule for fifty years (1846), but not a single church has been built to be compared with those of which we see the ruins in some of the rural districts, or those which bear witness against us in each of their principal military stations.”² The Bishop found two churches for the use of our communion at Colombo; at Trincomalie, one had been built within the fort, a few years before, by subscription, and consecrated by Bishop Spencer, at his last visitation. “It is a small neat building, without any architectural pretensions, but of convenient arrangement, and sufficient size.” At Kandy, chiefly by the exertions, we believe, of an excellent missionary of the *Society for the Propagation of the Gospel*, now dead, the Rev. H. von Dadelshen: in August, 1846, a church was for the first time opened for Divine worship, “a neat and substantial building in the Gothic style;” but, for want of funds, it was unfinished, and its consecration delayed.³ “This is the first Protestant church that has ever been built in the interior of Ceylon,” and “the largest in the diocese.”⁴ “But at Jaffna, Galle, and Matura, large and populous and important as these places are, we have no church at all for our proper use. The buildings to which we are admitted, by sufferance only, are old Dutch churches.” The excellent chaplain at Kandy seems to have felt, as well as many others in Ceylon, that the English church at Kandy, situated (very happily) in the centre of the town, and surrounded on three sides by large and gorgeous Buddhist temples, the chief of which is the celebrated depository of Buddha’s tooth, ought to be at least decently finished; and most persons will consider his requirements were only too modest. But, in reality, the work of church-building had to be begun.

¹ Bishop of Colombo’s Journal, 1846, page 10. “We see them in all the maritime districts of Ceylon; but more in the northern province of Jaffna than in any other. If not in ruins, *which is too often the case*, they are now, by the permission of the Government, used as schools, and sometimes, though in too few cases, are applied to their original purpose as churches.” They are described generally in the same Journal, page 12. One of the finest, at Batticotta, about eight miles from Jaffna, “has still a noble and imposing appearance.” It is in the hands of the American (Dissenters’) Mission. Page 30.

² Ibid. p. 15.

³ See *Colonial Church Chronicle*, vol. ii. p. 237, for a fuller account of it.

⁴ Bishop of Colombo’s Journal, 1850, iii. 66.

No one who reads Bishop Chapman's Journal can think for a moment he has any sympathy with a mere æstheticism, or that he would foster any architectural fancies, or excessive ceremonial. His sober strong sense and earnest piety is a guarantee for this. His means have been too scanty to indulge in matters of taste. But we hope and believe he has realized to the full, as his then Metropolitan at Calcutta seemed to have realized, the necessity of what our great and wise Bishop Butler enlarged upon in his famous Charge: "It is highly seasonable now to instruct the people in the importance of external religion. And, doubtless, under this head must come into consideration a proper regard to the structures which are consecrated to the service of God. In the present tone of the age, we may observe a wonderful frugality in everything which has respect to religion, and extravagance in everything else. But amidst the appearances of opulence and improvement in all common things, which are now seen in most places, it would be hard to find a reason why these monuments of ancient piety should not be preserved in their original beauty and magnificence." Weighty words these; and if not so much needed to be spoken now-a-days in England, we apprehend the warning is not unneeded in India and Ceylon. Let us beware, even in smaller points "relating to the Divine service," as the Bishop continues, "lest we vilify the face of religion while we keep it up." Let our brethren in the colonies, especially, take the lesson to heart. Surely, as Middleton long ago remarked, in a country where everything is vast in nature all round, and where Superstition has raised her gorgeous temples, and where the mind of the people is singularly sensitive and imaginative, it is not only most false policy, but it is positively unjust to our sacred cause, that Christianity alone should, in its outward forms, appear puny and contemptible. Read the description of the temple of Ramisseram, off the western coast of Ceylon: "A noble pile, of as great magnitude as magnificence, with two massive towers at one end, connected with a no less massive front, like Lincoln cathedral, and a central tower, still higher, and more highly ornamented." Reflect that, in that splendid interior, "with its successive colonnades, porches, and domes, all strangely but highly decorated," in the great feast in September, multitudes throng every year from all parts of India, in pilgrimage, "with offerings of water from the Ganges, in little phials,"¹ and then follow some of those excited companies, as they pass on by their usual route to Colombo. At Manaar, a few miles from their great temple, they might hear, in 1846, that there were

¹ Bishop of Colombo's Journal, 1846, ii. 36, 37.

English there, but not only without a church, but only visited twice a-year by the missionary of Jaffna, though there were more than fifty communicants; and, as they went farther, they would find Calpentyn, the only position occupied by the Church between Jaffna and Colombo, a range of populous country of 250 miles. This scandal has at last been removed. One of the very first acts of the Bishop was (most wisely) to apply the 300*l.* which the *Society for the Propagation of the Gospel* devoted to one station, in grants of 50*l.* per annum to six; and as he first multiplied his clergy by strenuous exertions, and at the first Epiphany season which he passed in the colony made an appeal, to every single Churchman in the diocese whom he could find out, to support the two Missionary Societies of the English Church, so he has seen the results in the consecration of church after church. These, at first, it is true, were only small and humble, as at Manaar, but others afterwards were erected, more and more worthy of their sacred purpose, as at Nuwara Eliya, in 1851, "the brightest ecclesiastical ornament then of the diocese," at Milagraya, near Colombo, in 1852, "the first of three nearly completed, in the early English style," the other two being finished in the next two years, at a very moderate cost, the natives themselves contributing no less than 548*l.* (and this in addition to contributions to other kindred objects); and lastly, not to mention more, this portion of the work was crowned on St. Matthew's Day, 1854, by the consecration of the cathedral of Christchurch, in Colombo, of which a detailed and very interesting account has been given already in this journal.¹

We have dwelt at some length on this part of the great work, not because it is the first in importance assuredly, but because it had been so sadly neglected, and because in its own place it is far more important than men will often allow. We have left ourselves, in consequence, but little room for the next topic of our review—the *progress of education*; but upon no single subject has the Bishop from the first been more urgent and more clear-sighted than in this. The *Church Missionary Society* very wisely applied themselves early to this good work. At their Institution at Cotta, a number of youths of good promise, selected from the other schools (at Nellore and Baddagame) are boarded and educated with a view to their becoming useful schoolmasters, catechists, and assistant missionaries. The youths there show as good a capacity for acquiring knowledge, and as great a thirst for it, as youths of the same standing in England. Mr. Haslam, the head of it for many years, writes the Bishop, in his Journal of 1850, upon the occasion of his death, after much useful

¹ See *Colonial Church Chronicle*, vol. viii. p. 234—238.

labour in Ceylon, "was one of the ablest and most estimable of my missionary clergy. A high wrangler at Cambridge, he had come out to devote himself to missionary work with a wholeness of heart, a singleness of mind, and meekness of spirit, which attached us all to him in no common way. His patience and calmness, combined with his advanced knowledge of Singhalese, peculiarly fitted him for the task of revising the Liturgy, which, in a troublous and critical period, he had at my request undertaken; he was one with whom it had long been my happiness 'to take sweet counsel together, and walk in the house of God as friends.' "

But in another most essential respect this same Society had set an excellent example, which the Bishop has eagerly followed. The education of girls in boarding-schools, apart from their heathen parents, is of most urgent importance everywhere; and we can hardly do better than show how it was regarded in 1842, by one who may be called the patriarch of the Church in Ceylon—Christian David, who has a peculiar interest attaching to him. A pupil of the venerable Schwartz, and baptized by him, he was admitted into holy orders by Bishop Heber at Calcutta, the first native of Ceylon, we believe, who became a minister in our Church. At a very advanced age, but in full possession of his faculties, he occasionally assisted the chaplain at Jaffna as late as 1846. A few years before, he came into Mrs. Adley's boarding-school at Nellore; that lady, the foundress of the school, was questioning the girls on Scripture history; there were twenty-five there at that time; the number was thirty-five on the Bishop's inspection a few years later. "When we had read," he said to me, "this may seem nothing to you, who have come from a country where women are educated as well as men; but to me, to hear rational answers and Scripture history from the mouths of little girls, is music to my ears. I always used to say that nothing would be done for my country people till females were taught. And when I think how children learn their religion at their mother's knee, and what changes a few years may bring about by means of pious women, my eyes are filled with tears of joy, and I am ready to say with Simeon, 'Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation.' "

How have both these great divisions of the work been extended since! Witness the College of St. Thomas, projected in 1849, and opened in 1851, with eighty pupils, under a warden and four tutors, and of which the Bishop can report, October 15, 1857, "that all is prospering, thank God! At the close of last Michaelmas term, 210 were in regular attendance at the Collegiate School [not more, we believe, than twenty of these of

English parentage], fourteen in the higher branch of the Institution, besides fifteen native orphan boys in the Asylum within the College precincts, and fifty-two in a humbler school just beyond them." He does not speak of the extensive library in the Students' Hall, which he himself presented to the College; or of the active part he has himself taken at certain times in the regular duty of instruction; but we may not refrain from specially congratulating him on the greatest result of all, which he has already been permitted to witness. In March, 1857, he ordained the first Divinity student from St. Thomas' College, "a very worthy Singhalese deacon, son of a converted Buddhist priest!" We are not surprised to hear that the Institution is almost self-supporting, and that it has secured the good-will of all ranks and races in the colony; and *this* could be said in 1856, after only five years. The good Bishop may well thank God, and take courage.

We can only note a very few further particulars about the progress of female education. Batticaloa, on the eastern coast, has been one of the neglected spots of Ceylon, as far as the English Church is concerned. The Wesleyans have mainly occupied it. But even here, in 1850, a remarkable work was in progress. Mrs. Hannah, the catechist's wife, had opened gratuitously a native girls' school, and taught it herself. "It is a most creditable effort," writes the Bishop, "and, as made by a native lady, marks an intelligence and Christian spirit quite in advance of the people. Were not my whole time and resources required for the maintenance of the proposed College, there is no branch of missionary work to which I would more gladly give all possible encouragement and assistance. There were thirty-six girls present; they read the Tamul Testament; two said the Catechism in English. . . . It is one of the best girls' schools out of Colombo." It will be enough to mention, further, that some of the latest letters report the satisfactory progress of the female school for the higher classes of native children at Colombo. About forty are under daily Christian instruction.

But the chief triumph of all in the field of Education has perhaps been achieved by Mr. Thurstan, the excellent missionary of the *Society for the Propagation of the Gospel*. We must refer those who may be interested in the subject to this clergyman's very interesting report, published in 1855, in the series of "Missions to the Heathen." It was about five years before that he introduced into Ceylon his system of an industrial school. In this, forty Singhalese boys (boarders) are taught to read and write their own language first, and are then promoted to English classes. "We endeavour to prepare them to act as village schoolmasters, or industrious Christian peasants. In the indus-

trial training we teach them such employments as they may, with advantage both to themselves and the public, introduce into their villages on leaving school.”¹

Our volume for 1857 contained the remarks of one who, after “eight years’ wanderings in Ceylon,” may be supposed to have had some knowledge of the people. At the same time that he does not spare his criticisms upon ordinary missionary work, he reports that the results of Mr. Thurstan’s school have been most beneficial. “Here,” he says, “is a lesson for the Government, which, if carried out on an extensive scale, would work a greater change in the colony within twenty years, than all the preaching of the last fifty. By this means, in the course of a few years, we should secure an educated and useful population, in lieu of the present indolent and degraded race, an improved system of cultivation, new products, a variety of trades. Heathenism could not last in such a state of affairs; it would die out.”

We know not what the Colonial Government has done since, but we hope our traveller in Ceylon will lay to heart the fact that the Church sometimes succeeds where the State fails. The Bishop reports, in 1854, “that the success of Mr. Thurstan’s Industrial School has induced me to attempt a second in the central province, at Kandy, under your late missionary, the Colonial Chaplain, Mr. Wise. The failure of the Government, in several similar attempts, renders the success of your missionary, with the few resources at command, more remarkable.”²

And now briefly to touch upon the last topic, but the most important of all in the planting of the Church of Christ in this great diocese. Are these works, which we have thus imperfectly noticed, and the general labours of the missions conducted solely or chiefly by English zeal and English talent, or has it been one result of the residence of a bishop, that while the Church at home has at last been roused to some sense of her duty to the colony, “the firstfruits” of Ceylon, too, have been gathered in, so as to “set themselves to the ministry of the saints”? In one word, is the Church in Ceylon merely a pensioner for men and money on England, or is it rooting itself into its own soil, and yielding up from within itself the fruit of willing hearts and active minds, which can yearn and labour for this deeply interesting country, as with the love of children to their own fatherland?

The answer has already been given partially; but, probably,

¹ In the month of June, 1855, there were fifty boarders; see the last very interesting report of the work carried on in this school, in the Report of the *Society for the Propagation of the Gospel* for 1856.

² Other Industrial Schools have since been established by Missionaries of the *Society for the Propagation of the Gospel* at Nuwara Eliya and Badulla; the former, at least, is now (1858) “bearing good fruit.”

only a few persons are aware how large a number there is already in Ceylon of native clergy. Out of the fifteen on the list of the *Society for the Propagation of the Gospel* for this diocese in the Report of 1858, eleven, if we mistake not, are natives of the island. Nor are these ordinary men, or without special fitness for their work. The standard of Church efficiency in Ceylon is not now, at any rate, low and unsatisfactory. We have mentioned one of the clergy of the *Church Missionary Society*, and the deserved respect in which he was held for his piety and learning. The first missionary of the *Society for the Propagation of the Gospel*, the late Rev. H. Von Dodelszen, was no less zealous and able. He was educated in King's College, London, on the Worsley Foundation, specially for missionary duty, and he was preferred, under circumstances of peculiar trial to the Church, to the Colonial Chaplaincy at Kandy, one of the most important positions in the diocese. The example of such men has helped the Bishop to maintain a high mark in his ordinations. At the first which he held, he ordained a native who had just returned from Bishop's College, Calcutta, after a residence there of five years; "his qualifications are worthy of the place from which he comes." Another student from the same College has had a pastoral charge at Kandy since 1846. Of the good sense and practical ability of another, we believe a Malabar, in his missionary work at Matura, there is full proof in a very intelligent report from him, published in 1853;¹ and the Bishop's journal of 1850 should be consulted for the thoroughly skilful management and great devotedness of another in his school at Trincomalie. At a subsequent ordination the Bishop was enabled to admit to Deacons' Orders at once three tried and faithful native teachers; two of whom, Tamils, had been employed for more than eight years, and the other, a Singhalese, for five years, as catechists among the native Christians. We have already alluded to the ordination of the first student of St. Thomas' College, the worthy son of a converted Buddhist priest. Another native Deacon was ordained on the following Trinity Sunday, 1857.²

We have written at length, and yet we fear presented a very imperfect account of the Church work of Ceylon; but we think we have said enough to justify our assertion of the extraordinary impulse which the Bishop of Colombo has been permitted to give to every branch of that work, either by his own personal exertions, or through the agency of well-chosen and most faithful fellow-labourers. We almost forget, in the report of this mani-

¹ See Quarterly Paper of the *Society for the Propagation of the Gospel*, No. 72.

² All the Missionaries here mentioned are on the list of the *Society for the Propagation of the Gospel*, except one.

fold activity, that we are writing of men working under a tropical sun, and in a country where there are many hindrances from a subtle superstition, from the indolence and apathy of the population, and not least, perhaps, from the perplexity not unfrequently introduced into the action of Government by the prevalence of religious differences and contending parties.¹

But the true spirit of Christian life is, beyond all doubt, manifesting itself in the Diocese of Colombo, and the Church's work is as certainly proceeding in the Church's way. Daily, each morning and evening, the incense of prayer is rising up in that beautiful Mother-Church of the Diocese. Every Sunday, two full services in English and one in Singhalese unite together as in one the teachers from the far-off island of the West with brethren gathered in from this long-oppressed and deeply-degraded land. What may not be expected, with the blessing of God, from such a beginning? What a future of hope is indeed opened, if the work so begun is carried on with the same moderation, and the same self-denial, and the same love! Who will doubt that that work is real which is supported by one of our Societies, that for the propagation of the Gospel, with a grant only of 1,000*l.* a-year, but which has made natives, high and low, forward, ay, and munificent in almsdeeds? Who will not confess that some power is struggling, and effectually struggling, in Ceylon, when he hears that Buddhist priests are rising up in unusual activity against it, and that Buddhist priests, just one or two as yet, have been won to see that in the Gospel only is there the true rest of the soul, and that Christ alone can give the blessing of peace? We are writing on the Eve of S. Thomas' Day, whose name the Bishop of Colombo fitly chose for his college. Most heartily do we acknowledge the great service which the Church in Ceylon is now rendering to the evangelizing of the heathen. A great problem is working out there its slow but, we believe, its sure solution. Brahminical fanaticism and Buddhist apathy are still hanging like clouds of pestilence over India and China. Men talk and speculate in England how these evils can be corrected. What, if the Church in Ceylon be acting while we are raising questions? What, if it be given by a merciful God to such true-hearted labourers, as are now praying and toiling in the Diocese of Colombo, to find the secret of apostolic power, and to be preparing His way who is even now the desire of the nations? What, if from the College of S. Thomas, in

¹ We would especially invite attention to the Reports of the *Society for the Propagation of the Gospel* on this Diocese for the three last years. The present state of Buddhism in Ceylon would require a separate paper.

years to come, there rise up men who know the perplexities of Eastern superstition, and the miseries of Eastern unbelief, but who have been taught there to cast all their doubts away, and to cry out at last, "My Lord and My God" ? W.

St. Thomas' Day, 1858.

THE FUTURE OF BRITISH COLUMBIA.

WHEN Vancouver, who in 1792 discovered that the island which bears his name was not part of the mainland of America, but was separated from it by a long channel of the sea, gave to the public of his day the account of his voyage round the world, he thus wrote of the district which he had just surveyed: "To describe the beauties of this region will, on some future occasion, be a very grateful task to the pen of a skilful panegyrist. The serenity of the climate, the innumerable pleasing landscapes, and the abundant fertility that unassisted nature puts forth, require only to be enriched, by the industry of man, with villages, cottages, and other buildings, to render it the most lovely country that can be imagined; whilst the labour of the inhabitants would be amply rewarded in the bounties which nature seems ready to bestow on cultivation."¹ And all subsequent testimony goes to show that this is not the mere pardonable exaggeration of one naturally disposed to make the most of his discoveries, and yielding somewhat to enthusiastic imagination about the future, but the plain account of facts, the sober anticipation of reasonable probabilities. The statements made to Parliament by the present Colonial Secretary and others, the letters of the *Times'* Correspondent, the communications of those who have had the best opportunity and means of judging, come to the same result, and detail to us the healthful and genial climate, rather milder than our own; the rich and productive fisheries; the fertile soil; the magnificent timber, "the finest in the world for marine purposes;" the plentiful supply of coal; the safe and capacious harbour of Esquimalt—at the south of Vancouver's Island, safe, accessible, land-locked, capable of holding a large fleet, with good anchorage, deep water, admirably adapted for fortification—the only harbour worthy the name on all that coast between San Francisco and the Russian possessions in America.

This is the country, lying between the Rocky Mountains and the Pacific, which, by the munificence of a Christian lady, has just been erected into the new bishopric of British Columbia. It is a hopeful sign that here at least, instead of, as with some other colonies, leaving a large population to grow up neglected

¹ See Vancouver's "Voyage of Discovery round the World." Quarto, 1798, i. 259. He is speaking of Admiralty Inlet and the country around.

and alienated, and then, when evils become crying and well nigh intolerable, endeavouring to make up lost way, and to palliate a spiritual destitution which had become scandalous and alarming—here at least, sound and wise measures have been taken at an earlier period; and almost as soon as people have begun to hear about British Columbia, they hear also that the Church will there be found working in the completeness of its apostolic organization. We greatly rejoice that such a step has been taken; the readers of the *Colonial Church Chronicle*¹ are aware how frequently we have endeavoured to call attention to the great claims possessed by Vancouver's Island and the adjacent mainland as a promising field of mission. As far back as 1852 the Roman Church, with that foresight and energy which so often distinguish her in seizing early upon new countries likely hereafter to become great centres of commerce and population, had sent here a bishop and four priests; and the *Society for the Propagation of the Gospel* some time ago voted a grant for this important station, and we believe four chaplains or missionaries are, at this present time, either arrived or journeying towards their distant work; and the bishop, with the assistance so nobly afforded him by the foundress of the see, who has made a further offering of ten thousand pounds for the endowment of clergy in the diocese, will, we trust, be able to take with him a band of fellow-labourers sufficient in number, as well as in zeal and industry, to cultivate successfully the ground which is waiting for their spiritual tillage.

“The future of British Columbia;” and what is that to be? May we venture to speculate on that future which none can foresee? Yet we can to some extent judge of the future by the experience of the past, and the analogies it suggests. British Columbia has turned out a new California—gold has been discovered in the richest abundance along the Thompson and Frazer Rivers, and no doubt will be discovered all along the western slope of the Rocky Mountains; and gold brings men. The inducements which in vain have been held out by fine climate and fertility, and all other gifts of nature, to the enterprising and adventurous emigrant, to settle in these fair lands, gold by itself has supplied. There seems something in it which affects the imagination of men: to pick up gold on the mere face of the soil—to wash out pure gold, ready to be coined, out of the sands of the river—this seems to blind men to all the losses, hardships, risks, and demoralization which too often accompany a pursuit in its nature and attractions not altogether unlike gambling. Already thousands are pouring into the

¹ See *Colonial Church Chronicle*, November, 1853, vii. 161; April, 1854, vii. 387; May, 1854, vii. 409; April, 1855, viii. 363.

valleys and plains, which, since creation, have been untrod save by the foot of the wild red man. In June last, the steamers were leaving San Francisco, crowded with miners for the new "diggings;" one was seen, it is said, which would not hold with comfort more than 600 passengers, filled with a densely-packed mass of 1,600 at least. What if the growth of British Columbia is to be anything resembling that of California, or our own gold-fields in Australia? California, when wrested from Mexico, in 1848, had a white population of some 16,000; San Francisco was a little village of 450 souls: in a brief ten years it has become a great commercial city, with hundreds of ships,¹ and a population of 50,000; while California has been for some years admitted as a regular State of the American Union, with its representatives in Congress and in Senate. The increase of Victoria has been even more rapid; the population in 1846 was some 32,000: gold was discovered in the autumn of 1851; and now that district, which a few years back was a mere dependency of Sydney, scantily sprinkled with a handful of natives and European squatters, is now the chief of the Australian provinces, with a population of half a million, exceeding, we believe, considerably that of California itself. Now, what if these new gold-fields attract, as they seem likely to do, a population in any way as rapidly increasing and as numerous as this? Let us ask our readers to think again on the position and capabilities of the district—that four hundred and fifty miles of seaboard, that noble harbour, that rich inland territory, with tens of thousands of active, striving emigrants of all lands to develop its resources; for of those who come for gold, the far greater portion will abandon the pursuit in despair: but there they are,—and, as in Victoria, where less than 70,000 out of the whole are engaged in mining, will stay to trade, and to farm, and to pasture flocks and herds. Let any of our readers open once more the map of the world—let him look at the position of Vancouver and British Columbia with respect to China, Japan, the islands, and Australia—what openings for trade, what new ways of reaching and influencing them. Let him remember that already schemes are talked of an "inter-oceanic railway" from Halifax to that New Liverpool which in a few years is expected to rise up at the south of Vancouver; that, as its forerunner, a line of electric telegraph is confidently proposed between Canada and this western seaboard; and then let him ask himself whether there is not some foundation for the name which hopeful auguries have already fixed on as a popular designation for the new colony—the England of the Pacific.

¹ In 1853, the latest returns before us, 1,028 ships entered, and 1,691 ships cleared out, from the harbour.

But yet, in thus venturing to anticipate so bright a future, we must not overlook the difficulties which lie in the way. It cannot be denied that hitherto the majority of those attracted to the "diggings" in other territories has been of a very questionable character; many of them the rudest and coarsest of the labouring class, many of them dissipated, reckless, ungodly. We do not fear in a British colony anything like the lawlessness, the gross licentiousness, the insecurity of life and property—feebly remedied by the "Vigilance Committees"—which prevailed in California; but our readers can remember, what they must in so many ways have heard of, the insecure and unsettled state of Melbourne, and the gold-yielding districts, during the earlier period of the raging of the "gold fever;" the many tales told—some painful, some ludicrous—of the effects of a sudden accession of, the supposed countless, wealth of a few score, or a few hundred pounds, on ignorant and undisciplined minds; the drunkenness, the foolish, the mad ostentation of the newly-acquired riches; the accounts of spiritual destitution, the Sundays spent in washing garments, or in "prospecting" for a fresh and more likely spot to work in. Nor must our readers forget that in the island and the mainland there are many thousand natives, remnants of the Red Indian tribes; and the risk there is of our seeing here, in this, their last western refuge, enacted over again the miserable scene, after mutual wrongs and cruelties, of their rapid degradation and final extinction before the face of the White man,—the Anglo-Saxon, coming, as has been said, with the Bible in one hand and the fire-water in the other. Already have accounts reached us of collisions between the natives and the gold-finders,—a small spark easily kindling into a flame the ungoverned temper of the wild savage, the hunter of the woods, and the fierce, rugged pioneer of European civilisation.

There is therefore a great work to be done before we can realize the hopeful anticipations we indulge in for this new and promising territory, a high responsibility laid upon him to whom is entrusted the chief place in the Church which has there been founded. Let us wish him heartily God speed! He has to soften the conflict, inevitable we fear, between the White man and the Red; he has to elevate, to convert, to reclaim these tribes to the fold of Christ; he has to influence, with the purifying power of the Gospel, the incoming multitudes, to tame the passions of the lawless and the sensual, to teach those who are groping in the earth for the material gold, to seek more eagerly for the riches eternal; to lay firm the foundations in that healthful fertile land, on which after ages may build up the enduring edifice of a great, and a loyal, and a religious people.

E. P. E.

Correspondence, Documents, &c.

THE BISHOP OF VICTORIA ON THE CHINESE TREATIES.

A Letter to the Archbishop of Canterbury from the Bishop of Victoria in review of the recent Chinese Treaties, as affecting the prospects of Christianity in the East.

“SHANGHAI, CHINA, October 18th, 1858.

MY LORD ARCHBISHOP,

WITHIN a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace ; and the last acts will soon be consummated of a diplomacy which, it is expected, will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese empire.

In taking a general review of the recent treaties formed by Western Powers with China, I may state at the very outset that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional labourers.

Various concurrent circumstances during the past year have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to the reasonable demands of the British plenipotentiary.

It was no slight advantage to Lord Elgin that the representatives of the four great powers of Britain, France, Russia, and the United States, all combined in a joint naval demonstration on the Chinese coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the mouth of the Peiho, the two non-belligerent powers appeared also on the scene, and, as neutral parties, anticipated the British and French in their negotiations at Teentsin. It is understood that the Russian envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese that Russia herself was but lately involved in a deadly war with Britain and France ; and the representations of the Russian envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American minister afforded, too, the same testimony, confirmed by a second non-belligerent and neutral

power, as to the magnitude of the impending peril, and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definitive negotiation of a treaty. At Teetsin, on the level high-road to Peking, and within seventy miles of the capital, the terms of peace were signed, by the British on June 26th, and by the French on the following day.

Each of the four successive treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian ambassador, who signed a treaty on June 13th, gained for the Russo-Greek missionaries, long established at Peking, the right of free ingress to all other parts of the empire.

The American minister, in his treaty, concluded five days later, obtained beyond this a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain by the open stipulations of treaty an honourable mention of the beneficent character of the Christian religion, and a renewed pledge of universal toleration for native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental diplomacy. In addition to the concession acquired by the minister of the United States, he gained also for foreigners of every class, and by implication for our missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The 8th and 9th clauses of Lord Elgin's treaty comprise the main points which have reference to our extended privileges in respect to missions.

The former of these two articles is in substance, and almost in words, identical with that previously negotiated on behalf of the United States by Mr. Reed ; and its terms are honourable to both the British and the American officials who had the moral decision to press its admission into the treaty. The 'religion of Jesus' (the Chinese term for 'Protestant Christianity') is for the first time distinctly mentioned in these treaties, in conjunction with and in priority to the 'religion of the Lord of heaven' (the old form for the Roman Catholic form of the Christian religion). I have reason for believing that the favourable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament, of the golden law of universal positive Christian duty, in 'doing unto others as we would they should do unto us.' This same extensive law of well-doing has been long current among the Chinese sages in its *negative* form :—'*Abstain from* doing unto others what you would they should *not* do unto you.' It seems to be taken (according to the best foreign Sinologues) from an old commentator on the Confucian classics, who flourished subsequently to the Christian era ; and its currency, even in a diluted negative form, may have been but the transference of the universal moral law of relative

duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands (presumptively) in the British and American treaties, its favourable recognition of the Christian religion is highly important:—‘The doctrine of Jesus, and the doctrine of the Lord of heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities.’

The IX. Article is that which peculiarly belongs to Lord Elgin's Treaty, and comprises those general concessions of locomotion and residence in the interior which (if its provisions be carried out and administered by Consular representatives possessing the requisite moral and mental qualifications for their responsible posts) hold out to Protestant Missionaries the prospect of extended opportunities in new and more favourable spheres of missionary usefulness. They will henceforth be able, under the reasonable regulation of a moderate passport system, to penetrate into the interior and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French Treaty, signed by Baron Gros the day after the English Treaty, are almost identical with those of the latter, with one addition which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the native converts, and unlimited access for the Roman Catholic Missionaries into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese government against the ‘religion of the Lord of Heaven’ shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of the Jesuit Missions in China, who are filled with anxious apprehension lest, under cover of this retrospective clause, there may be a latent purpose on the part of the Roman Catholic Missionaries to revive dormant claims to the property confiscated at various times of old in different parts of the empire, and especially the site of their former cathedral at Peking. The instance of a similar demand not long ago preferred at Ningpo, and the recovery, through French influence, of valuable property and Mission-sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda,—a French Protectorate of native Romanist converts be gradually established on this continent,—and a powerful French ecclesiastico-political organization in favour of Roman Missions in China be one of the results of an Anglo-French alliance and joint-intervention in the affairs of the East.

It is to be noted that in the passport-regulations it is stipulated that foreigners shall not visit Nanking or other places occupied by the Insurgents. I think this to be as fair and favourable a solution of the difficulties caused by the insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In that view of the decrepitude, cruelty, and corruption of the Manchow Tartar dynasty, to have propped up such a power by a forcible intervention of foreign arms against the Taeping Movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the insurgent cause to authorize on the part of British Christians the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking, without the advantage of foreign spiritual instructors—with some, possibly all, the more hopeful class of leaders removed from the scene—with all the elements of human depravity diffused among that pent-up motley host of semi-pagan Iconoclasts, constrained by rigorous severity to maintain an outward show of asceticism, and to memorize the established and half-understood forms of prayer,—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil amongst the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping Movement five years ago, the entrance of Protestant Missionaries among them at Nanking might have turned the tide in the right direction and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes and repressing undue despondency and fear. However much a nearer view of the Rebel Movement may hereafter repel our minds, it must at the same time be remembered that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people. It will have scattered broad-cast through the interior the seeds of scriptural knowledge in the portions of the Christian Bible authoritatively published by the chief of Nanking. It will have shown how Christian truths circulated in the Taeping manifestoes and books, even when diluted with a mixture of pagan ideas, have nevertheless proved their innate strength in shaking the fabric of idolatry and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question arising out of our relations with the Chinese appears to have been excluded from all mention or allusion in the published Articles of Treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China), the opium question has

been ignored or kept out of sight ; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a tariff in the Supplemental Articles of Treaty here at Shanghai, Lord Elgin will continue to exclude the subject from a positive and final settlement.

I would mention in terms of the deepest respect the name of a British Plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high-mindedness which has actuated him in his difficult and honourable course in China. I know by friendly conversation and by private correspondence the mode of solution which *on the whole* he deems best for terminating a great and admitted evil. I know too that some of the most intelligent and zealous Missionaries, labouring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check by the regulations of a legalized custom-house tariff the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame that I contemplate the affecting spectacle of a pagan Government, almost powerless in the means of resistance and feeble in the arts of war, thus humiliated, weakened and overpowered ; and the top-stone thus finally set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations, in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will singularly enough be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue from the growth of the poppy has been the chief plea and prop of the opium-smuggling trade in China. What we failed to relinquish on the ground of Christian principle, will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing opium in the eighteen provinces has been a remedy long available and within reach. Embarrassed and overcome in the long contest with native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle,—an addition to the impoverished exchequer in the shape of a regulated tariff-duty be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the sea-board,—and opium at last be recognised among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and in the American treaties lately concluded with the Japanese, an article exists expressly prohibiting the importation of opium ; and that thus by the humane policy of Christian negotiators, Japan, hitherto exempt from this form of intemperance, will in all probability be saved from one class of evils which has resulted from our intercourse

with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly-opened ports of Japan.

It is right that the friends of Christian Missions on both sides of the Atlantic should know how much they are preeminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of His Excellency W. B. Reed, ably seconded by his secretary of legation and his interpreter, Dr. Williams and Rev. W. A. P. Martin,—names well known in connexion with the missionary work in China.

The wider opening of these Eastern regions to missionary labour is an animating topic, on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my Lord, that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my episcopate I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England Missionary Clergy are spread along the stations of this extended coast, of whom two have been only six months in the country. It is indeed a satisfactory result to my mind to see chaplaincies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of labourers in connexion with other Protestant missionary bodies, and the marked success which in some cases has resulted from their attempts. But as to Missions of our Church among the Chinese, after fourteen years since my first landing on these shores, I still see (with the one exception of the Church Missionary station at Ningpo) but little progress made, and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God Himself. I am sustained by the assurance that God is working out his purposes of mercy and love to our race in these passing events of the East,—that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator,—and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth 'in which dwelleth righteousness.' But I deplore the want of an adequate supply of labourers to enter upon these fields 'white unto the harvest,'—men suited by mental habit and by bodily strength for this peculiar mission,—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God,—men willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a 'present necessity' in being free and unfettered by family ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at

home:—‘The harvest truly is great, but the labourers are few.’ Once more I appeal to British Christians that while India is claiming her meed of missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her 400 millions receive less than her due amount of consideration and thought in the counsels and deliberations of our Church of England missionary committees.

My Lord, my pen grows weary, and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this mission battle-field.

I remain, my Lord Archbishop,

Your Grace’s most obedient humble Servant,

G. VICTORIA.”

THE MARTYRS OF THE CAWNPORE MISSION IN 1857.

(From the “Anglo-Indian Magazine” of October, 1858.)

“THE following facts connected with the fate of that Mission, supplied by a friend, cannot fail to be of thrilling interest:—

The two missionaries were the Revs. W. H. Haycock, and H. E. Cockey, the latter only ordained Deacon a few months before by the Bishop of Madras. They were both in the intrenchment with the rest of the residents, doing watch and ward as best they could. Mr. Haycock fell with sun-stroke, and was carried off after having lingered three days in a very distressing state. His poor mother tended him to the last, and soothed him in his dying moments. She was a fellow-sufferer with the surviving women and children at the final scene. It would appear also that Mr. Cockey was then present, and that it was he who performed the last solemn offices in behalf of himself and all, before the ruthless massacre was perpetrated. The religious consolation of our impressive Burial Service was *then*, if ever, heartily appreciated by our unfortunate brethren in the faith.

There was also a reader named Solomon, who for a time weathered the storm; he was a fine old man, with the true stamp of Christianity visible in his countenance. He had been baptized years ago by that good kind man, the Rev. Henry Fisher, whose name poor Solomon always mentioned with respect and affection. Fanaticism makes no distinction; so Solomon, aged, sick, and helpless, at length fell a victim to the bloodthirsty rage of the mutineers. He was murdered by the Gwalior rebels in December.”

THE KAFIR INSTITUTION AT BISHOP'S COURT.

(*From the "South African Church Magazine" for October, 1858.*)

"A REPORT, of which the following is the substance, has been presented by the Rev. H. Hirsch to the Managing Committee:—

I beg to forward you the first quarterly report of the Kafir school at Protea. I commenced my work here on the 11th of March in the present year. When I arrived I found thirty-six boys and three girls. The boys were of various ages, most of them being from six to thirteen years old. Eleven of them were rather older, six of them having probably attained the age of sixteen or seventeen years. The girls were about fifteen or sixteen. I also found here an intelligent Christian Kafir, who had been appointed by his Excellency the Governor to render me the services of an interpreter. This man is married to a Christian Kafir woman, who, like her husband, joined this institution in order to assist in the work among the children of her native country. After commencing with them all from the very beginning, and this under most difficult circumstances, not more than three months ago, you will not, I trust, already look for any extraordinary results. I can assure you, however, that I believe the blessing of God has hitherto accompanied my efforts. The children, generally, have proved themselves to be very intelligent. Their progress in writing, indeed, seems to be extraordinary; from my experience as a teacher, I may say that I never in my life met with any children, who in so short a time have mastered the difficulties of forming letters as these have done who are at present under my care. Some prejudice has prevailed among persons acquainted to some extent with the intellectual powers of the natives of this country, as to their inability to comprehend numbers. I am of a different opinion to that entertained by these persons. My pupils have proved themselves to be as competent to grapple with figures, at least in the rudimentary stage, as any intelligent children of European blood. . . . In English reading they have given decided proofs of what may be termed a fair average amount of intellect. The principal parts of our Church Catechism they can not only repeat in a very intelligible manner, but they likewise understand it quite as well as the generality of Sunday-school pupils in any school, whether in England or at the Cape. Parts of it also they admirably rehearse in their own tongue. With regard to their conduct, I am happy to say that I can bear them the best testimony. They are good-natured, willing to learn, and obedient. I believe, moreover, that they feel perfectly happy in their present position. Of late, they have sometimes attended Divine service on Sunday in St. John's Church, Wynberg. Their conduct in the house of God has been very good. . . . In conclusion, I may say a few words with reference to the routine of our daily work. At half-past six o'clock the bell rings for rising. This is the arrangement at the present season; in summer we shall of

course rise earlier. I then take the boys to the small river behind Bishop's Court, where they perform their ablutions. After they have bathed, and finished their toilet, the bell rings again at seven o'clock, for morning prayers and religious instruction, which lasts until eight o'clock. They breakfast immediately afterwards, and then they have an hour's run. At half-past nine the school assembles. The morning's work is over at twelve or half-past twelve. At one o'clock dinner takes place. An allowance for a little play follows, and the schoolroom business is resumed shortly after two. At four o'clock I again dismiss them. Between that time and six o'clock I give some extra instruction to one or two of my pupils. At six o'clock they sit down for tea, I being present at this as well as at their other meals. Shortly after seven o'clock I have a Bible class; I first explain a portion of the Word of God, and then I catechise them on what they have heard. The younger children I do not now admit to this class. Shortly after eight o'clock the bell rings for retiring to bed, and then the candles are extinguished. This appears a somewhat early hour for the elder boys, as they are very fond of learning their lessons in an evening; but as I do not like to leave them alone with the candles, it seemed that they should all retire to bed at the hour named."

FOREIGN CHAPLAINCIES.

THE following Resolutions were passed at the Monthly Meeting of the *Society for the Propagation of the Gospel*, December 17, 1858.

1. That it is desirable that more efficient and systematic measures should be taken for providing Episcopal superintendence over the Clergymen of the Church of England officiating on the continent of Europe, and for administering the rite of Confirmation.

2. That it is desirable that all Clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence.

3. That it is desirable to take steps for raising a fund to be applied, under the direction of the Society, to the assistance of such English congregations abroad as may be willing to place themselves in connexion with the Society.

4. That such assistance should be given in any of the following modes, viz. :—

- (1) By contributions towards the purchasing, renting, building, or endowing of churches, or places of worship for the use of such congregations.
- (2) By contributions towards the stipend of the Minister thereof.
- (3) By the Society's undertaking to hold property in trust for such congregations, as far as the same can be done consistently with the laws of the country in which the congregation is assembled.

5. That congregations desiring such assistance be invited to communicate with the Society, furnishing such information as may be required.

6. That returns be procured of the numbers of settled or occasional

residents in different places on the Continent, with all such information as may assist the Society in its object.

7. That all Clergymen recommended or assisted by the Society should be required to satisfy the Board of Examiners.

8. That an annual List should be printed and circulated every Midsummer, of Clergy on the Continent who are duly licensed by the Bishop of London.

9. That a form of Return from the Clergy be prepared, and suggested to the Bishop of London.

AN ENGLISH CHURCH AT COLOGNE.

WE have already mentioned in the *Colonial Church Chronicle* the design of raising a fund for the purchase of a site for an English Church at Cologne. We wish the plan all success, and we commend it to the notice of our readers. An advertisement, which again appears on the cover, announces that "an original Harmony" for the *Benedicite* has been published, "to be sold, in packets of ten, for the use of choirs and schools, at ten shillings each packet, towards the formation of a fund, for the purchase of a site for an English Church, &c., in the city of Cologne. Sent post free, to any parish in the United Kingdom, on application, by letter, to Dr. Baskerville, Treasurer to the Consulate Chapel, Cologne, addressed, post-paid, to the care of the Rev. J. D. Glennie, M.A., 67, Lincoln's Inn Fields, London." The Canticle is now in circulation, and we trust that it will have a very large number of purchasers.

We have now before us a letter from W. H. Pepys, Esq., Hon. Secretary to the Committee for obtaining subscriptions, from which we make the following extract :—

"According to the police reports of this city, 100,000 English have passed through Cologne every year, and in consequence of the happy union of the Royal Families, and the intimate connexion existing between the two countries, the probability is, that Cologne will in future be visited by a far greater number of British subjects than has hitherto been the case, and increased church accommodation will have to be provided for. The room at present used must be vacated in the coming year, and there is much difficulty in obtaining another suitable one. The residents are too few to form a fund for a building; the purchase of a site here would require as large a sum as the erection of a church elsewhere. Under these circumstances, the Committee decided to accept the Rev. F. R. A. Glover's proposal to publish the Canticle before mentioned, towards the formation of a fund.

The Rev. F. R. A. Glover, M.A., Chaplain, and Dr. Baskerville, Treasurer to the Consular Church, will charge themselves with the receipt of orders for this publication, and the acknowledgment of all communications on the subject; and her Majesty's Consul, G. F. Crossthwaite, Esq., with W. H. Pepys, Esq., C. E. Fowke, Esq., Trustees of the Consular Chapel, will act as auditors of the accounts.

Subscriptions will also be received by Messrs. Smith, Payne, and Smiths, King William Street ; Messrs. Rivington, Waterloo Place ; Mr. J. Mitchell, Old Bond Street ; Rev. J. D. Glennie, 67, Lincoln's Inn Fields ; Rev. C. Sparkes, Barnet."

Those of our readers who have attended the English Service at Cologne must have noticed the propriety and decorum with which it is conducted, and will probably be glad of an opportunity of helping forward the good work which the excellent Chaplain, the Rev. F. Glover, has taken in hand.

Colonial, Foreign, and Home News.

SUMMARY.

THE consecration of the Rev. George Hills, D.D., Bishop-designate of BRITISH COLUMBIA, is appointed for St. Matthias' Day, February 24.

Bishop Delancey, of WESTERN NEW YORK, has arrived at Liverpool from America, in the *Asia*.

In a Charge delivered by the Bishop of KINGSTON in 1858, he proposed that a Missionary Fund should be formed, of which one portion should be expended in Jamaica itself, and the other in Africa.

Mr. Gething, a student of St. Augustine's College, sailed in the *Oryx* for Capetown, October 7. He is to assist the Rev. C. W. E. Belson, at Malmesbury.

The Bishop of GRAHAMSTOWN held an Ordination in his cathedral on Sunday, September 19, when Mr. Samuel Brook was ordained Deacon ; and the Rev. W. Llewellyn, Curate of Uitenhage, and the Rev. F. Y. St. Leger, Head Master of Port Elizabeth Grammar School, were ordained Priests. On St. Michael's Day, September 29, the Bishop confirmed about thirty young persons in the cathedral.

The Rev. Professor Slater has sailed for India.

The Bishop of NELSON sailed for his diocese December 12, in the R.M.C. steamer *Teviot*.

JANSENIST CHURCH IN HOLLAND.—In our last volume (p. 278) we announced the death of Archbishop Van Santen of Utrecht. The curé of the church at Utrecht has been elected and consecrated as his successor. He requested the apostolic benediction of the Pope, who "has replied to this step by a bull of excommunication, which proves that the spirit of charity and justice are things too much forgotten by the Court of Rome."

We learn the above from the *Observateur Catholique* of December 1, in which there appears a translation of the bull.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 7th, 1858.*—The Ven. ARCHDEACON SINCLAIR in the Chair.—Present, the Bishop of Pennsylvania. The Standing Committee

proposed that an additional grant of One Thousand Pounds be made for the spiritual benefit of emigrants.

The following statistics are from the Emigration Commissioners' last Report :—

“The great impulse given to emigration dates from the year 1847. In the forty-three years, from 1815 to 1857 inclusive, there emigrated from the United Kingdom 4,683,194 persons.

Of these there went to—

The United States	2,830,687
To British North America	1,170,342
To Australia and New Zealand	613,615
To all other places	68,550

Of the whole emigration more than one-half, viz. 2,444,802, emigrated in the eight years from 1847 to 1854 inclusive. In 1855 and 1856 the emigration fell to 176,807 and 176,554 respectively, principally in consequence of the demand for the army and navy, and the departments connected with them, during the Russian war. In 1857 the numbers rose again to 212,875. The increase was, to some extent, checked by the recruiting for the army in India. During the first three months of 1858 the number of emigrants amounted to only 19,146 ; this being the smallest emigration during the same period in any year since 1846. The decrease was chiefly owing to the demand for recruits.”

The sum of 1000*l.* was then voted.

In compliance with applications from the Bishop of Colombo, the sum of 25*l.* was granted for a new church at Batticaloa, and 10*l.* towards the expense of printing the *Parables* and *History of Our Saviour*, in Tamil, at Jaffna.

A letter was read from the Bishop of Adelaide, dated Adelaide, September 8, 1858, giving an account of the great extension of church-building in his diocese.

Portions of letters were read from the Rev. G. H. Nobbs, Chaplain of Norfolk Island, dated severally January, April, May, and June, 1858. The people were suffering in January from the effects of a long drought.

The Secretary stated that Sir William Denison, Governor of New South Wales and Norfolk Island, had expressed his intention of despatching to Norfolk Island certain qualified intelligent persons of good character who are required for the community.—1. A schoolmaster, who is also to act as storekeeper ; 2. a wheelwright, smith, and millwright, in one person ; 3. a mason and plasterer ; 4. an agriculturist ; 5. a shoemaker. It was added that a schoolmaster, who is considered well qualified for his work, had lately been appointed.

The Bishop of Graham's Town, in a letter dated King William's Town, August 7, 1858, said :—“I am now on a tour through our various Mission-stations in British Kaffraria. I have just been at one, St. John's, to which part of the Society's grant last year was devoted, to complete their school-chapel. We have there at present about seventy children, boys and girls, the majority about the age

of thirteen, given up to us by their parents and friends during the famine last year. Of those whom we received twenty-four died, most of them from the subsequent effects of their starvation ; but one of them was a girl who had been for some time under Christian instruction, and was a comfort and aid to those who had charge of the school. I am sorry to say that, from the want of funds to support the children, and the necessities of life here being very expensive, we were obliged, at the commencement of the year, to return to their friends many of the children who had been committed to us ; and I fear we shall be obliged yet further to reduce our number."

In a subsequent letter, dated Graham's Town, September 10, 1858, the Bishop wrote as follows :—"I have just returned from a visitation tour, on which I have been absent more than six weeks.

1. The Winterberg church, to which your Society granted 30*l.*, is completed with the exception of the flooring. It is a very neat and suitable building, of solid stonework, and roofed with iron ; it is calculated to hold one hundred persons. The clergyman, the Rev. W. Meaden, deserves great praise for the energy and judgment with which he has called out and directed the resources of the residents in the district, who are, with one or two exceptions, only tenant farmers, and not wealthy. He is beginning also to build a small but substantial parsonage close to the church. The church and parsonage in this country are a very important step towards planting the Church in any district.

2. Your grant towards the chapel on St. Mark's Mission-station (that is, the grant of 125*l.*, which I have applied to this purpose) was very opportune. The chapel, which when I visited the station was so far completed as to be used except in very wet weather, is a stone building with a thatched roof, 61 feet by 24, with walls 10½ feet high, and capable of holding, when the natives are closely packed together, 700 persons, including the children. Indeed, on one occasion when I was there that number attended. The importance of the work there may be judged from the fact, that on this Mission are settled the remnant of the great Saleka tribe, which still continues in this country, and that out of 914 natives on the station, 130 (65 adults and 65 children) have been baptized during the present year. Indeed, if it please God to continue his blessing on our work there, we may hope that it will become a thoroughly Christian native settlement. There are there 100 children boarded by means of aid received from Government, many of whom were deserted by their parents in the famine, or left orphans and destitute. God grant we may have both the grace and the temporal means to enable us to carry out this great and blessed work effectively.

I wish I could convey to the minds of our friends and supporters in England the impression produced on my own by the scene I witnessed on that Mission.

3. Other missions to which I apportioned the Society's grant in 1857 I have also visited, viz. St. Matthew's, St. John's, and Newlands, or St. Luke's. We have there altogether now more than 150

children as boarders, besides 200 children at our schools in temporary buildings.

We have altogether 270 children committed to our charge, to be brought up as Christians, besides the day scholars."

The sum of 25*l.* was granted towards a church at Dunedin, Otago, New Zealand, at the request of the Rev. J. A. Fenton, recommended of the Bishop of Christchurch.

A letter was read from the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury, recommending Mr. William Crossland, student of the college, as the Society's third Exhibitioner. This was approved and confirmed.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — *Friday, December 17th.*—The Rev. A. M. CAMPBELL in the Chair; present, the Rev. Dr. Hills, Bishop-designate of British Columbia, and others.

It was stated that the fund for the extension of Indian missions amounted to 20,000*l.* An interesting report from the Standing Committee on Chaplains on the Continent was adopted by the Board. It will be found in another page. It was resolved that an educational institution, connected with the Society, should be established at Calcutta, of which the Rev. S. Slater should be the principal. He is to be the corresponding Secretary to the Society, and is to present candidates for ordination to the Bishop; he is to superintend the missions of the Society in matters which do not come under the control of the Bishop. A letter was read from the Bishop of Natal, dated Maritzburg, October 5th, giving an account of a disastrous fire, occasioned by the usual burning of the grass. The farm-buildings, &c., belonging to the Mission, were destroyed, and the loss cannot be reckoned at less than 500*l.* The Rev. W. Baugh had lost all his property. A grant of 50*l.* was voted to Mr. Baugh. Certificates from the Board of Examiners were read, approving two candidates for missionary work—the Rev. Augustus Shears, of Abbott's Langley, Herts, and the Rev. W. Stephen, of Dumbarton. The latter gentleman is in Scotch orders. A letter was read from the Rev. H. C. Huxtable, late a most useful missionary of the Society in the diocese of Madras, and for some time principal of the Sawyerpuram Institution. He has been compelled to resign his appointment by the ill-health of himself and his wife, and has been preferred to a living in Dorsetshire. He offers to serve the Society to the best of his power. It was resolved to continue his furlough allowance to the end of 1859, the time for which his furlough was originally granted. A letter was read from the Bishop of Fredericton, applying for a pension for the Rev. Jerome Alley, D.D. The sum of 100*l.*, to which the Society was bound by an old agreement, was voted. The Bishop-designate of Columbia addressed the Board. He said that the population of the colony was very mixed. There were French, Italians, and Chinese.

There was also a large native population. They were a very difficult race to deal with, and they felt that the white man came for their extermination. Attempts had been made to christianise them by the Roman Catholics. They were now gone to the extreme north-west of the colony. It was our duty to attempt to civilise and christianise them.

The wavering and floating population of the colony might be brought to the ministrations of the Church if the Bishop and a sufficient number of Clergy were there in advance, and they might then be built up in the Church of England. Many were now flocking into the colony from the United States for the sake of the security of British rule. Some gold diggers had lately built a place of worship, thus showing that they were prepared to receive religious teaching.

CHINA AND JAPAN.

MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

—On Wednesday afternoon, December 1, a very numerous and influential public meeting of the members and friends of the *Society for the Propagation of the Gospel in Foreign Parts* was held at Willis's Rooms, King Street, St. James's, "to direct attention to the providential openings which have recently been made for the introduction of Christianity into China and Japan." The Lord Bishop of LONDON presided.

The Rev. E. Hawkins having opened the proceedings with prayer,

The Bishop of LONDON said he believed it devolved on him as chairman to explain in a very few words the particular object the Society had in view in calling the meeting. But first allow him to say, that it augured well for the interest taken in the work they had in hand that so numerous an assembly should have gathered together at this peculiar time of year, and he thought there was good reason to suppose that the object they had undertaken would not be allowed to be forgotten. They were there assembled to proclaim this truth—that when God had blessed them with success in war, and success in commerce, the very first thing that they, as members of the Church of Christ, should do, was to see how they could use that success for the advancement of the Gospel, as the greatest boon to the people of those nations with which they had been in contact. It had pleased God that two countries, from which we had hitherto been excluded, should be opened up to the enterprise—the commercial enterprise—of the people; and he desired earnestly to proclaim his solemn conviction that it was their duty to use that opening in spreading the Gospel in those countries. He was aware, when they spoke of China and Japan, that many difficulties would rise as to the possibility of successfully introducing the Gospel into those countries at all; but it must be familiar to all who had to do with missionary enterprise, that the greatest success had always been achieved in those countries where men were in a rude and savage state; where they had everything to

learn from those who went amongst them from civilised countries ; where the name of religion was little known, or had no historical connexions with their country or themselves. But where religion was mixed up with the history of their nation, and where religion was held in connexion with the political state of the country—as it was in our own—there was great difficulty indeed in introducing anything like a great change in the religion. He might be told that very little progress had been made against the religion of the Hindoos, and he might say they would have greater difficulties in those countries which had recently been opened up to the introduction of the Gospel than even they had with the Hindoos. There was the religion of Buddhism, numbering 320,000,000 of the human race—indeed it was one which had more followers than any other, and no doubt in the supporters of Buddhism would be found most formidable antagonists to the introduction of the Gospel in those countries. He spoke in the presence of those who had been in those countries, and he thought it a matter of great gratification that they had secured their attendance at the meeting, as they would be able to have more than the mere theories which he, as a stranger, could propound. He might, however, express his belief that the ancient religion of Buddhism would be one of the greatest difficulties they would have to deal with. It was a custom to treat such matters as changes in religion with scorn ; but he might, perhaps, be allowed to take the liberty to call the attention of the meeting to one or two facts in connexion with those religions. Immovable and unchangeable as they might appear to be, they had undergone great religious changes in times past, and there was no reason why they should not undergo great religious changes in times to come. It might be said that it was a modern religion, and he believed it might be called so, for it was true that the Buddhist religion had gradually spread itself over various countries ; but surely, if these false religions could spread themselves, it argued very little for the faith of Christ if in course of time there was not a possibility of introducing Christianity to the people of countries from which the Gospel had hitherto been excluded. If they looked back, they would be told that Buddhism had spread over India and converted the great masses of the population ; but after having so converted them, it was obliged to succumb before that very religion it had formerly conquered. It then spread into other countries, where it met with creeds that it was impossible to uproot, and side by side it was found to exist in both China and Japan. It was trying to spread itself even further by missionary efforts ; but he did not think that there was any reason to despair of the true religion in course of ages being spread over those lands. People were apt to consider of things, as it were, compared with the few years of a human life ; but he held that people should look to ages and not to short lives, and God would make the Gospel victorious over all the false religions on the earth. He, therefore, felt that if they only took one step they would have every reason to thank God for having got over that one step. The history of the past showed that they might expect—when they looked to those countries—that they had more

hopes for the spread of Christianity than ever, from what had recently been brought under their notice. There was a time, between 1550 and 1650, when Christianity appeared to be becoming the dominant religion of that country, and it then called forth examples of heroism from which they would do well to take courage, and persevere in the great work which was before them.

It was true that in that hundred years Christianity made wonderful progress; and he felt that if they might look back to the progress of the past, they should feel perfectly confident that if the Roman Catholics made progress, they as Protestants ought not to have any reason to despair. But while they took courage from what had passed, they must also take warning with regard to the future. If Christianity progressed for one hundred years in Japan, how was it that Christianity died there altogether? and how was it that there was such a great hatred of Christianity, and those professing it, amongst the Japanese? So great, in fact, was that hatred, that a decree had been issued, that if any one Christian missionary showed himself in Japan he would be punished; and the arrogance of the Japanese went so far as to say, that if the King of Spain or King of Portugal showed himself, he should be punished also; and further, that if the King of Christianity, if the great Lord Himself, went there, He should be expelled in the same manner as the poorest of the missionaries. He attributed that hatred to Christianity, and the fall of it in that country, to two causes. The first was, that Christianity had been mixed up with political intrigue, and that there was a deep-seated conviction in the minds of the Japanese authorities, that the men who were supposed to be propagating the Gospel of peace were trying to their utmost to subvert the empire. They would be wise to let it be understood, in embracing the opportunity of introducing the Gospel to those countries which were recently opened, that they were disciples of Him Whose kingdom is not of this world. The other great evil which tended to create the feeling of hatred in the minds of the Japanese—and it was a shame he should have to say it—was the quarrelling amongst themselves; for when sect was set against sect, and religious order against religious order, they could not expect that a feeling other than dislike could arise in the minds of the people. They could not expect that a religion could be tolerated and supported when it was mixed up with political intrigue, and weakened by internal disunion. Let them remember that they were all servants of the one Lord, and that they should live one for another. He would merely point to one other matter, which he felt he should bring forward to show that they were not engaged in a hopeless task. Two circumstances were brought to his mind; the one was, that the Bible, as used in China, was to be purchased for a smaller price than the English Bible. That he regarded as a good beginning to the work of evangelising the people of China. For the sum of 2s. a Bible in the Chinese language could now be purchased. And as to the Japanese, there was a translation in that language of the Gospel of St. Luke. That had been translated by the *Society for Promoting*

Christian Knowledge, under the supervision of the Bishop of Victoria, and assisted by a missionary employed in the Islands of Loo Choo. There was a missionary in the Loo Choo Islands who spoke the Japanese language. The name of Loo Choo was familiar to all of them, no doubt, from the interesting works of Captain Basil Hall, or to those who had not forgotten what those works said. It might be remembered that there was a missionary, speaking the Japanese language, sent to the Loo Choo Islands by the Bishop of Victoria; but his health failed, and he was obliged to leave the island, and at present there were no Christian missionaries there at all, he believed. This was to be regretted, as there was a spirit manifested by the people to receive the Gospel. He (the Bishop) had seen that missionary himself, as he ordained him about a year and a half ago, being about to go to another part of the world. Those who were acquainted with the country could bear testimony to this fact, that there was not the slightest cause for despair if they went to Japan with the Gospel of St. Luke in their hands. He would not detain them with any further remarks, but call on the Bishop of Oxford to move the first resolution.

The Bishop of OXFORD, who seemed to be suffering from severe indisposition, on rising to move the first resolution, said it was one which he thought needed very few words to advocate its truth before any Christian audience. It was to this effect:—"That it is the duty of a Christian people to avail themselves of every new opening which is made for the preaching of the Gospel in heathen lands." It addressed itself at once to the general subject of our duty, of its being our bounden duty to use every new opening for this one purpose—of spreading in these countries the knowledge of the Lord and his salvation. It hardly needed words—certainly not a proposition—to prove the truth of this, that if God had given us in the Gospel of his Son one sure and certain mode by which the lost sons of men could be lifted up to become the sons of God, and to have life made to them holy, and to have death made to them blessed, the mere possession of that treasure necessarily bound upon those who held it the obligation to impart it to others. The example of our blessed Lord, as well as his precepts, enforced this natural obligation—that we hold the truth upon the one specific obligation of spreading, not monopolising it: "Go into all the world, and preach the Gospel to every creature." The general principle, then, was so plain that it would be a waste of time to dwell or enlarge upon it. There was, however, one single point, as bearing upon the subject of the day, to which he would draw attention. There was in this land some—not very many—who held the opinion, and who held it upon the highest moral grounds, that the nature of our present connexion with China was such that to enter it with the message of the Gospel would involve a proceeding of such a peculiar character as to make it unlawful for us as a Christian people to spread the Gospel in that country. That argument was addressed to those who had formed the opinion that the late Chinese war was an unjust one. He had felt it to be his duty, in another place, to complain altogether of the opening

of those hostilities. He had heard nothing read, and had not seen anything printed, which had induced him in the slightest degree to alter his opinion upon that subject. Still, although he might be utterly mistaken, he believed that our ground of quarrel was unjust, and such an one as a Christian people ought not to have taken up. It was said that we were inconsistent, if we held that view, in saying that the Providence of God had opened that country to our missions, had opened it in fact by the issue of a war, which war in its origin we condemned as being unjust. It seemed to him that was an entire misapprehension of the relations of this world to its great Almighty Governor. One single verse selected from the second lesson for that morning's service, referring to the greatest crime that was ever committed on this earth—that of the crucifixion of our Lord Jesus Christ—would set these relations before any Christian man in the strongest and clearest light, “He being by the determinate counsel and foreknowledge of God sent upon this earth, have you with wicked hands crucified and slain.” The relation was obvious. Man raged in his open sin and in his darkness; but far above the tumults of the earth sat the Almighty and the all-righteous Governor whose attribute it was to bring good out of evil, and to join together his own merciful administration with the free will of the creatures of his hand. Therefore it resulted, when the fact was accomplished, that it was the duty of the people to sit down and read the indications of his providence, instead of going to the state of things that existed before the change, and to bring the healing influences of the truth to bear upon it after it has been shattered by those convulsions; to do as nature does—to clothe the *débris* of the mighty earthquake with the beauty and fertility of the vegetation that afterwards surrounds it. He held, therefore, that although he was opposed to the war with China, he was not inconsistent in advocating the extension of missionary labour in that country. Nay, he said a new obligation was placed upon us as a Christian people; because, if it was wrong for us to have got into that war, how could we now undo that wrong? We could not make the war not to have been; all we could do was to cut off the entail of the judgment hanging over us. Whether the beginning was right or wrong, it had left us in a position to carry to them the message of salvation, and the more energetically we ought to strive to turn the results of that wrong into a blessing for them. It seemed, then, the proposition was perfectly clear that we were bound to spread the Gospel in that country, and there was nothing in this special case to hinder us from using this new opening for that purpose. The *Society for the Propagation of the Gospel in Foreign Parts* did its duty readily and well in coming forward at once and introducing this duty to them. He was aware that some said we had enough to do already. Why undertake new missions? He thought that showed a lack of faith and prudence. They were bound to open new vents as they occurred, and stir the Christian heart of England to new efforts whenever God gave them the opportunity. It was a poor philosophy that limited its operation to existing fields. There was that expansiveness in the

Christian life, there was that necessary spreading itself in the volume of its action, that if an endeavour was made to contract its efforts in one place you contracted its efforts in those fields where it was in actual operation. It always seemed to him that these Christian societies were like the hand with which God endowed the extremity of a man's arm ; they were there to do the work, and had force to perform the various duties set before them. They were a body of men ready to consider these new openings at once, and to raise a voice calling upon every Christian man and Christian woman to meet the necessity such an opening created. It had been already shown to them by the Lord Bishop of London that they had no reason to be disappointed as to the effects of true Christian exertion. That great religion of Buddhism must raise great obstacles in the way of the spread of Christianity. Its popularity, its endowments, and its hold upon the national mind, ensured that ; but, on the other hand, let them remember that it was in itself but a modified atheism, tinged with only just enough of the personal element to suit the religious instincts of man. It was a purely mystical religion, and one which, from its shadowy nature, could not offer so vigorous an opposition to an assailing religion that was far lower in its pretensions, but more personal in the objects of its worship. So that it had been the case that not only the Roman Catholics, but others had made very great success in spreading the truth. Certainly the exertions of Roman Catholic missionaries should inspire those who believe in a purer religion, who are more spiritually powerful, to emulate them in their dealings with these same barbarians. We were hardly aware how large a work the Roman Catholics had carried on in China. At the very moment toleration for the Christian religion was first pronounced a bishop was there present, and able at once to act upon the concession that had been obtained. He was aware that converts of the very highest rank in the Chinese empire—that the highest mandarins situated nearest the throne—had left behind them names that were held in reverence by the Christian people of China. Indeed it was very difficult to say how far this had extended through China. There were found there institutions of very many charitable kinds, which had always been confined to those countries in which Christianity existed, and in which in consequence had been associated the rights of suffering humanity. For instance, there were places for cast-away children, there were schools and there were infirmaries, and all those means which they had been always used to consider as confined to Christianity alone. It was exceedingly difficult to say how far those institutions had come from the presence of the Christian element in China, or how far they were the working out of the Chinese mind unimpregnated by the Christian element. Did not this, however, point them to the great fact, that there was at this moment a struggle in the mind of that mighty empire, and that various powers were ready at a moment—if we were ready to go in with the message of salvation—to accept it ? that this was a moment when that message might obtain a hearing, which it would not at any other season?

There was then no ground for giving up this enterprise. But the great point was as to the mode in which this enterprise was to be carried out. We had to do with a suspicious people, who had great means of intercommunication with themselves and others. We had to do with a people whom we had wronged in war, and a people to whose bad passions we had ministered in the supply of that rank drug opium for our own purposes. No doubt the dominant feeling we had produced was one of fear. It was of great moment that we undertook the work of evangelising that country in a proper way and with a due appreciation of the difficulties of the position. The Lord Bishop of London had pointed out some of those difficulties; there was another he would point out, and that was to concentrate their efforts and not merely waste them by sending a few missionaries to be spread through that country. He believed it was universally true, but of China it was pre-eminently true, that it was necessary for us to send there our own Church, according to what we believe the perfectness of its organisation. We must remember that the Chinese are acquainted with Christianity through the Roman Catholic Church, and we must not, therefore, send a bad exposition of our own communion if we meant it to have effect. Concentrate, then, upon one point, and as soon as possible take some of the Chinese themselves, who will be the true missionaries to their own brethren in their own land. In addition to this concentration of effort by missionaries and catechists, let there be a missionary bishop; for it was perfectly impossible that the committee of the *Society for the Propagation of the Gospel* could issue the necessary directions for using the opportunities, and for changing, it might be, the very places where the efforts were to be made; for the laying down of general principles, the application of particular rules, and even the changing of rules. All this was, in his opinion, necessary to the securing of success. There must be a concentration of effort under legalised authority which should bring to bear all the means which God had given them of convincing man of sin and showing him the Lord Jesus as his deliverer from sin. Then there was another very important consideration which from the first might be contemplated. The Chinese were a people that had a pre-eminent respect for authority. The paternal notion, as it seemed to him, was the one pervading attribute in the whole nation; that is, the notion of the authority of the father ranging up to the authority of the emperor. Therefore, when we sought to exhibit to them that which embodied this principle, and identify it with Christianity, we should do so by showing them the missionaries of our Church acting harmoniously together under a constituted head. We could not expect the blessing of God Almighty to rest upon us if we endeavoured to make improvements upon the machinery of our Lord's Church when we came to spread it; and as we believe that bishops, priests, and deacons are his constitution, we at least, as Churchmen, could not expect the fullness of his blessing unless we conformed our efforts to his model, and endeavoured to work by that which we believed to be his appointment.

If, then, in the present hush of the Chinese mind, consequent upon this war, in the presence of Europe, in the apprehension of China of our great strength, we endeavour to undo the past wrong by present righteousness ; if, in the strength of Heaven, we humbly stand forward to this work, he fully accepted the omens of hope which the Lord Bishop of London had raised before their eyes, and he believed God would allow them to lay the foundation of a great branch of our own reformed faith in the midst of a heathen empire.

Archdeacon GRANT moved the second resolution: "That the recent treaty with China, containing as it does a provision for the toleration and protection of religious teachers and their converts, is to be regarded as a call upon the Church of England to take immediate steps for the establishment of additional missions in that vast country." He concurred with the Bishop of Oxford in the opinion that the war with China was an unjust one. He congratulated the meeting upon the fact that the present treaty was the first recognition of our Christianity by China; for by the treaty made by the French previous to ours, the expression, "the missionaries of the Lord of Heaven," was held to mean simply the missionaries of the Roman Catholic Church. However, by the kindness of the French ambassador and Commissioner Lin, that mistake was rectified, and the missionaries of the Protestant Church were placed in the same position as those of the Roman Catholic Church. He was very hopeful of the success of our missionary efforts. It should be borne in mind that the vast population of China was under the control of one man, and if he could be moved, a great step would have been achieved. The population, too, of the whole eighteen provinces into which the empire was divided, were able to read one general language ; so that by one single translation of the Bible, the boon of life was placed within the reach of 360,000,000 of people. Another hopeful circumstance was to be found in the religious history of the country, for none had passed through more religious revolutions than China. Taking Japan, and rapidly reviewing the history of that country, he drew the same inference, that there was no objection on the part of the masses of the people to the reception of Christianity.

Mr. John Crawford, late Governor of Singapore, seconded the resolution, which was carried.

The following resolution was also carried:—"That an appeal be made to the members of the Church at large to contribute to the fund which has been commenced by friends of the *Society for the Propagation of the Gospel*, for the foundation and support of a well-organized mission in some principal city of China."

The Bishop of Lincoln then proposed a vote of thanks to the Lord Bishop of London for presiding over the meeting, which was briefly seconded by the Dean of Westminster, and was carried by acclamation.

The Bishop of London pronounced the benediction, and the meeting separated.

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FOREIGN CHAPLAINCIES.

GREAT efforts have been made in the course of the last fifty years by the Church at home to meet the ever-increasing needs of a growing population. Great efforts have been made for and by the Colonial Churches; but what has been done during this time for the English congregations and Chaplains on the Continent? Their condition is even worse than it was half a century ago.

The Church of England has a difficulty in dealing with her children scattered through Europe and Asia, which is peculiar to herself. Romanists, having adopted the strange theory—strange, were we not so familiar with it—that that portion of the Western Patriarchate which adheres to the Bishop of Rome constitutes the whole of Christ's Church, find no difficulty in establishing themselves in the face of and in antagonism to all other Christians, wherever they may be found, ignoring their existence, and acting in their presence just as though they were heathens. Protestant Dissenters, for the most part, considering the adherents of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, as cut off from the body of the Church by the superstitions in which they are plunged, are as free to act throughout the major part of Christendom as though there were no Christians but themselves. The Church of England rejects this simple theory, which Ultramontanism and Ultra-Protestantism alike adopt, knowing, to use Bishop Andrewes' words, that it has a sound very like Donatism about it,¹ however convenient it may be for the tactics of party warfare.

¹ Resp. ad. Bell. p. 164. Oxf.^d Ed.

Consequently, she has a difficulty in the present state of Christendom. What is to be her attitude towards the continental Churches? Shall she set up altar against altar, priest against priest, bishop against bishop? If not, what is her duty towards foreign Churches and communities? And still more, what is to become of her own children scattered in larger or smaller bodies throughout Europe, Asia, and South America? There are difficulties we say, and because there are difficulties we have done nothing—we have left things “to settle themselves,” and accordingly they have settled themselves by sinking into a state disgraceful to the English Church, and lowering even to our national character.

We propose to inquire, what is the position of foreign Chaplains and English congregations on the Continent, at present, both theoretically and practically, and to turn our readers' attention to the very important Resolutions on this subject, which the *Society for the Propagation of the Gospel* has just passed.

Theoretically, all the British Chaplains on the Continent are in spiritual things subject to the Bishop of London, with the exception of those placed under the jurisdiction of the Bishop of Gibraltar. Theoretically, all such Chaplains are licensed by the Bishop of London, and look up to the Bishop as their director in difficulties. Theoretically, the Bishop of London confirms all the members of the different congregations who are of fit age and qualifications. Theoretically, he sees that churches are consecrated, congregations established, clergy appointed, wherever they are needed for the spiritual edification of our countrymen abroad, whether residents or travellers. In matter of fact, he does none of these things. In matter of fact, Chaplains officiate without the licence of the Bishop of London if they please, and they do not have recourse to him on the occurrence of any difficulty, except at their own free pleasure. In matter of fact, the Bishop of London cannot confirm members of the different congregations who require confirmation, and they very frequently remain unconfirmed. In matter of fact, the Bishop of London cannot see that churches are consecrated, congregations established, or clergy appointed where they are needed. There is about as much practical truth in this theory of Episcopal supervision as there is in the claim of the Khan of Tartary to be Emperor of all the world. Its only use is, that it witnesses against ourselves to a great truth, a great principle, of which we acknowledge the binding force, while at the same moment we trample it beneath our feet.

So much for the theory which the Church holds with respect to foreign Chaplains and congregations. Next let us see what

position they hold in the eyes of the State. The affairs of foreign Chaplains and Chaplaincies are administered under the Consular Act, by which a consul at any given place is empowered to advance a sum equal to the subscriptions raised on the spot for the support of a Chaplain belonging to the English Church, or to the Presbyterians. Clause XIII. of this Act provides "that all such Chaplains shall be appointed to officiate as aforesaid by His Majesty, and shall hold such their offices for and during His Majesty's pleasure, and no longer." Clause XIV. enacts that the consul shall convene meetings of the subscribers once a year, and that all British subjects who have subscribed 20*l.* in one sum, or 3*l.* annually, shall have the right of voting at such meetings; and that all questions are to be decided by a majority of votes. Clause XV. gives power to such general meetings of establishing rules for the management of such Churches, subject to the sanction of the consul and the approval of the Crown.

It will be seen that this Act, which was passed in the reign of George IV., does not perhaps defy, but certainly it ignores ecclesiastical principles in every respect. The nomination of Chaplains is given to the Crown, that is, to the Foreign Secretary. All British subjects who choose to subscribe may have the control of the Church, be they members of the English Church, Presbyterians, Romanists, Socinians, or Jews. The Foreign Secretary and the subscribers keep the whole power over the Chaplains in their own hands. The Bishop's authority, and the authority of the Church, are simply shelved, disregarded, and unacknowledged.

It may be asked how it is that we have so long submitted to an Act framed in such a spirit as this. One reason has been, the general dislike of Churchmen, to which we have already alluded, to grapple with the real difficulties of the question. But the chief reason is, that together with the Act a set of Regulations was issued, which, as long as they were adhered to, neutralized the evils of the Act. One of these Regulations provided that the subscribers were not to interfere with the Chaplain in the spiritual administration of the Church. Another, that clergymen of the Church of England were to obey the Bishop of London, and that all Chaplains belonging to the Church of England were, at the request of the Foreign Secretary, to be licensed by the Bishop of London in all spiritual matters, and to obey his orders thereupon.

Here we see the danger of trusting to well-conceived Regulations as a means of correcting the vices of an ill-drawn Act of Parliament. There was nothing amiss in the working of the Act, so long as it was accompanied by these Regulations. But Regulations are at the mercy of a minister, however capricious,

ignorant, or hostile he may be. And this the Church found to her cost in the case of the Consular Act. About ten years ago a clergyman became unpopular with his committee of subscribers, who thereupon elected a new Chaplain. The Foreign Secretary nominated the clergyman so elected as the legal Chaplain. The Bishop of London supported the original Chaplain, and refused to license his successor. Upon this, the Foreign Secretary repealed the Regulations which had been previously enforced, and gave notice to the Bishop of London that his licence would not henceforth be required. The result has been that the reckless and off-hand manner of dealing with ecclesiastical subjects, for which Lord Palmerston has more than once made himself notorious, has left the English congregations on the Continent without the guarantee of the Bishop's licence for the qualifications of their Chaplain, and has left the Chaplains without any protection from the interference of a mixed body of subscribers in things spiritual.

Practically it is almost impossible to imagine a more thorough system of hap-hazard than that of our continental Chaplains. Whether there is a Chaplain or not is, so to speak, a matter of chance; who the Chaplain shall be is a matter of chance; whether he has any qualifications for his post is a matter of chance; whether he has been ordained at all, or has been deprived for misconduct, is in some instances doubtful; the latter point might be generally secured in the case of appointments under the Consular Act, as in these days the Foreign Secretary would scarcely appoint without a guarantee to that extent, but there are numbers of cases where Chaplains have not only no stamp of approval from the ecclesiastical, but not even from the secular authority. Many Chaplains officiate on the nomination of innkeepers, many on no nomination at all. In the former case the paymaster and director of ceremonies is the innkeeper, whether Romanist or Protestant; in the latter the officiating minister picks up what salary he is able to collect by the offerings of travellers and tourists. But let us suppose the case of a Chaplain appointed under the Consular Act. How is he appointed, and what is his *status* when appointed? If the consul or British minister be unfavourable, no appointment is made; and accordingly, down to the present day, we have seen even Madrid without any Chaplain or English Church service. Mr. Buchanan, we rejoice to learn, is about to wipe away the disgrace which in this respect has hitherto attached itself to the British minister at the court of Spain. But let us suppose the consul or minister a religious man, and all the circumstances favourable. Some active-minded person determines on "getting up" a congregation. He goes round to all the resident families

of the place, calls on the visitors who happen to be there at the time, and writes to those who have lately been staying there. Among the residents there are sure to be a certain number of Scottish Presbyterians—there are probably one or two hard-headed men, who, having witnessed the St. Januarius or La Salette style of religion, with which they are surrounded, have come to think poorly of any religion whatever; and perhaps there is some mercantile house, established for a generation or two, the heads of which, having been in want of some religion, have conformed to the religion of the country. Nevertheless, all of them are British subjects, and would count themselves insulted if they were not invited to take part in any work of importance to British interests. So they show their liberality by subscribing; and by the help of the London houses that have dealings with the place or country in question, a sufficiently large sum is collected to form a maintenance for a Chaplain, when met with an equal sum by the Government according to the provisions of the Consular Act. Then comes the appointment of a clergyman. If the consul has any one to recommend, his nomination is probably at once accepted, and the consent of the Foreign Office obtained; if not, a meeting of the subscribers is called; no one happens to have a clerical friend or brother anxious for change of air, and a proposal is made to write to some one in England about it. But to whom? The Bishop of London is far too much occupied with the home work of his enormous diocese. It is not the work of the Foreign Office to receive such applications. Who can they have recourse to? In this difficulty, perhaps a lately-arrived traveller suggests that in the course of his tour he fell in with a very agreeable man, with whom he had travelled for some days, and last Sunday, to his surprise, he found that he was a clergyman; he was still in the neighbourhood, and if it were the pleasure of the meeting he would write to him. The fact of his being close at hand is much in his favour, and he is accordingly summoned, looked at, and approved. The Foreign Office gives its consent to the choice of the subscribers, and the new Chaplain is installed. No one, probably, thinks of asking to see his Letters of Orders, still less to inquire whether he has any special reason for which he found it desirable to leave England. It would be the duty of a Bishop or of a Board of Examiners to inquire into both of these things; but the consul and subscribers are not Bishops and Examiners, and if it be not a duty to make such inquiries, it is an impertinence.

The Chaplain having been appointed in some way similar to this, we will suppose that by good fortune he is everything that a chaplain ought to be—what will be his position?

The subscribers appoint a committee to manage the affairs of the Church. The "Regulations" which accompanied the Consular Act having been done away with, there is nothing to prevent them from interfering in spiritual things. They are Churchwardens magnified in power and multiplied in number, controlling and governing the clergyman at their will—an embodied "public" which the unhappy clergyman can only satisfy by carefully avoiding any display of zeal, and doing as nearly nothing as is respectable. His church is of course a room in the consul's house, or in the hotel, or the Protestant church, which is lent by the owners for the purpose. In any of these cases he is bound to have no more than the two services on Sunday at the most. If the service appears dull, one class of his subscribers, and therefore a part of his income, double the amount of their subscriptions, falls off. If he enlivens it with music, another class deserts him. In short, he is the slave of the worst evils of the unchecked voluntary system. We have known a committee refuse to allow a clergyman to hold a second service on the Sunday, when he was willing and anxious to do so, because they thought it unnecessary, while they opened the church, which they kept closed against him, to a notorious dissenting minister who chanced to come to the place, and was at once invited by them to officiate. We have known a man of bad character, whose very ordination was doubtful, retained in his position, against the energetic reclamations of a portion of his congregation, by a majority of the votes of the subscribers, the minority consisting of all the religious members of the Church, the majority comprising within it three Jews, two Roman Catholics, and several unbelievers, who, as they had subscribed largely in order to prove their respectability, had each of them a considerable number of votes. Indeed, if a Chaplain turns out immoral, inefficient, negligent of his duties, heretical, he has no ecclesiastical superiors to check him, and if he has pleasant social qualities, he may reckon on escaping from any inquiry, investigation, or punishment. The result is such as might be expected. Probably there are few of us who, on inquiring what has become of some worthless contemporary at the University, have not been told in answer, that he is a foreign Chaplain somewhere on the Continent. We shall not easily forget the astonishment with which, when we were some years ago travelling in the Levant, after having with great difficulty discovered the English Chaplain at an out-of-the-way station, we contemplated the discovery that we had made; the feeling of astonishment soon sank into one akin to dismay and shame.

But we have hitherto been only contemplating those cases where a consul, or a zealous individual, or an innkeeper, or a

sense of respectability, or a private speculation, has brought a Chaplain into being. There are many places where none of these motives have been strong enough to effect such a result, powerful as the last three are. The result is no Chaplain, no Church, no congregation, no religion after the Anglican type, if any at all; for there is no watchful eye surveying the field from an eminence, and seeing where aid is needed. As an example of what follows from thus leaving things alone, we may take the religious state of Xeres. For generations there have been English families settled there, who have been engaged in the wine trade; they had withdrawn themselves from the means of grace offered by the Church to her children in England, and whose business was it to see that they should have means of grace provided them there? Clearly no one's. So no religious ministrations were provided, and the result is, that there now exists at Xeres a colony of English-speaking Roman Catholics—men, women, and children—who have lapsed into Romanism from sheer want of some religion when they were deprived of their own. In other cases our countrymen have lapsed into infidelity, or are living in entire disregard of religion. If we were to enumerate the places where one of these three results has followed, we should have to give a list comprising a large number of the spots where Englishmen are settled. If we were to add to them those places where there is some provision, but still very inadequate provision, for our countrymen's religious needs, there would be not many cities or towns on the Continent which we should have to omit. Look at France, Belgium, and Switzerland, with a *resident*, and of course scattered, British population of 20,000, increased at certain seasons of the year by travellers and tourists to a fabulous number, for whom there are provided about thirty-five clergymen, two-thirds of whom are without any Episcopal licence! Look at Spain, with only one British Chaplain within it to this hour!

The result of this state of things on the foreign mind cannot be sufficiently lamented. With the exception of France, where we are regarded as Calvinists, there is perhaps scarcely a country in the world where Englishmen are considered as Christians. Certainly not in Spain; certainly not in Italy; certainly not in the East, and only in parts of Germany. We may impute this, to a great extent, at least in Western countries, to misrepresentation; but can we so shake off our responsibilities? Are we guiltless?

What remedy is there for the evils which we have been describing? The Resolutions which we announced last month as having been passed by the *Society for the Propagation of the Gospel* will go some way towards providing a remedy, though

they are far from being all that is required to meet the difficulties of the case. The following are the Resolutions referred to; they were passed at the monthly meeting, December 17th, 1858:—

“1. That it is desirable that more efficient and systematic measures should be taken for providing Episcopal superintendence over the clergymen of the Church of England officiating on the Continent of Europe, and for administering the rite of Confirmation.

2. That it is desirable that all clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence.

3. That it is desirable to take steps for raising a fund to be applied, under the direction of the Society, to the assistance of such English congregations abroad as may be willing to place themselves in connexion with the Society.

4. That such assistance should be given in any of the following modes, viz.—

(1.) By contributions towards the purchasing, renting, building, or endowing of churches, or places of worship for the use of such congregations.

(2.) By contributions towards the stipend of the minister thereof.

(3.) By the Society's undertaking to hold property in trust for such congregations, as far as the same can be done consistently with the laws of the country in which the congregation is assembled.

5. That congregations desiring such assistance be invited to communicate with the Society, furnishing such information as may be required.

6. That returns be procured of the numbers of settled or occasional residents in different places on the Continent, with all such information as may assist the Society in its object.

7. That all clergymen recommended or assisted by the Society should be required to satisfy the Board of Examiners.

8. That an annual list should be printed and circulated every midsummer of clergy on the Continent who are duly licensed by the Bishop of London.

9. That a form of return from the clergy be prepared, and suggested to the Bishop of London.”

The first three of these Resolutions, it will be seen, lay down principles—principles with which every member of the Church must thoroughly agree and sympathise, though they have hitherto been too much neglected and overlooked in our religious dealings with Continental congregations. The principle of the first Resolution is that of Episcopal superintendence over clergymen and congregations. This is simply the reiteration of

what every member of the Church of England maintains in theory, though unhappily the theory has never been reduced to practice with respect to foreign Chaplains and congregations. We are at a loss to know why "the Continent of Europe" is alone specified. Surely South America requires Episcopal superintendence even more than Europe, if we are to judge from the abuses which have occurred in connexion with the British Chaplaincies in that country.

The second Resolution indicates the manner in which such Episcopal superintendence may be guaranteed in a greater degree than at present. "It is desirable that all clergymen so officiating should hold a licence from the Bishop of London, or from some Bishop specially appointed to exercise such superintendence." Certainly it is something that a clergyman should hold a licence from a Bishop; but we need scarcely say that the only practical use of his holding such a licence, so far as Episcopal superintendence goes, is, that it serves as a symbol of his willingness to submit himself "to the godly admonitions" and the authority of the Bishop; and if that authority is never exercised, the licence, in this point of view, is little else than an idle form. The Bishop from whom the licence is held must be able to exercise authority. Therefore he must be "a Bishop specially appointed to exercise such superintendence," and not "the Bishop of London." We have seen what the Bishop of London's superintendence has been hitherto; and why should it be otherwise in future? Rather, is it not almost a necessity that it should become year by year more impossible for the Bishop of London to exercise it? At present, the Bishop of London has charge of a greater number of souls in London alone than at the beginning of the fifteenth century were under the care of all the Bishops of England. Cranmer and our Reformers declared their conviction that 70 Bishops were needed for the 4,000,000 who inhabited England at the period of the Reformation; and now something like 2,500,000 is the population of the London Diocese alone. It is impossible, then, that the Bishop of London, in addition to the enormously overgrown diocese which he has at home, can look after the spiritual interests of all the British residents and travellers on the Continent.¹ The best method by which such superintendence can be exercised by a Bishop specially appointed for the purpose, we will consider presently.

The third resolution declares or implies that, under present circumstances, it is the *Society for the Propagation of the Gospel* which ought to be the head-quarters of the Church of England's Continental ecclesiastical system, in the same way that it is of

¹ There are no less than 100,000 travellers who pass through the one city of Cologne each year.

our Colonial ecclesiastical system. It is undeniable that this is the case. The Society holds so high a position in the confidence of all English Churchmen, that no equally good centre of action could have been selected. It likewise has the machinery and the experience for conducting the necessary business in an eminent degree.

We need not refer particularly to the other resolutions. They exhibit marks of having been very carefully and maturely considered, and will, we have no doubt, be found to fulfil the purposes of their framers. The information to be derived from the clergy-returns will be most useful as a basis for further operations. The annual publication of a list of the clergy who are officiating with Episcopal licence will be a great safeguard. The necessity of satisfying the Board of Examiners will effectually preclude unworthy candidates, so far as the Society's influence extends. And we know, from the manner in which the Society deals with its Colonial missionaries, that the authority of this Board of Examiners will not be pressed in such a way as to interfere with Episcopal rule wherever there is a Bishop to exercise government.

Many ways have been suggested by which this Episcopal superintendence may be effected.

It has been proposed that Archdeacons should reside in Paris, Brussels, Berlin, and other capitals, for the purpose of acting as the Bishop of London's eyes, and giving him all necessary information with respect to British spiritual interests in the several European kingdoms. This would be quite ineffective. The Bishop of London cannot act on such information if it is transmitted to him. He has already the charge of as many souls in England as our Reformers estimated as sufficient employment for forty Bishops, territorial or suffragan. And Archdeacons would be wholly useless for purposes of confirmation, consecration, and similar works.

In consequence of these objections to the Archidiaconal scheme, it has been proposed that the chief Chaplain in each continental capital should be himself a Bishop, charged with the care of those clergy and congregations which exist in the particular country in which he is residing. This is objected to by some as a transgression of ecclesiastical principles. We have the highest respect for several persons who hold this opinion, but we are persuaded that it is erroneous. We should not invest our Bishops in such case with territorial jurisdiction, but merely with the care of the Anglican congregations throughout the country. There is no valid ecclesiastical objection to this arrangement, which does not hold equally against our having priests and deacons abroad. It is founded upon a theory of the unity of the Church, which

in the present circumstances of Christendom is a theory and not practically true. But though there is no valid ecclesiastical objection to the scheme, there may well be reasons against it on the grounds of expediency, and there are certainly legal difficulties in the way. We hope to see the time when the English Church shall be able to appoint her own Bishops for what places she pleases, at what salaries she pleases, whenever, wherever, however she pleases, in England, in the British dominions, out of the British dominions, without let or hindrance of any sort from the State or any other power. But at present she has not this power, and could not appoint Bishops for the English congregations in foreign countries without an alteration either of law or custom which seems as binding as law. We will not therefore discuss the advisability of this scheme while it is a thing practically impossible. We think too that we can act more wisely and better. We have but to go on with a system which has been already begun.

Let us regard the whole British population outside of the British isles, according to the old theory, as being in the quasi-diocese of the Bishop of London. From this quasi-diocese we have cut off one great group of congregations, and placed them under the jurisdiction of the Bishop of Gibraltar. This has been a great step for good. Had the excellent Bishop of Gibraltar been as capable of carrying out the practical part of his work as he is of seeing and laying down what ought to be done, we should have seen greater results from the establishment of that Bishopric than we have yet seen. But we shall see them still, under his successor if not under himself—results affecting both the British residents of the Levant, and the foreign Churches with which the Bishop, living at Malta, is especially brought into contact. By the establishment of the Bishopric of Gibraltar, Italy, together with the seaboard of Spain and Portugal, and the coasts and islands of the Mediterranean, have been separated from the quasi-diocese of London. Let us proceed in the same course. Let us again take another part of English territory and establish there a Bishop who shall relieve the Bishop of London of another portion of his quasi-diocese. The Channel Isles seem to be situated most suitably for the residence of a Bishop, who should exercise jurisdiction over the clergy and congregations in France, Belgium, and Switzerland, as well as ruling the Channel Islands themselves. The Bishop of St. Helier's might be able to superintend the British population of Paris, where spiritual affairs have fallen into such an unhappy state of confusion. He might establish clergy in the great towns of France where at present there are none, and where consequently the English are losing the English Church's religion. He might know where lines of railway were being constructed

by English workmen and engineers, at present left without any clergyman to look after them, and send them a missionary Chaplain to move from place to place with them. But how is a Bishop of London to be expected to know and do these things? At the next avoidance, then, of the see of Winchester, when we trust to see that diocese subdivided into two or three sees, let the Channel Isles be erected into a Bishopric with spiritual jurisdiction in France, Belgium, and Switzerland. The advantage to the Channel Isles would be not small, to residents in France, whether permanent or occasional, enormous.

The congregations in South America might be placed with advantage under the jurisdiction of the Bishop of Guiana.

There will still remain Germany and the North without any special provision for Episcopal superintendence. But we may perhaps be contented with one or two steps at a time. We are not prepared at present to say where the site of the Bishopric should be which would comprise the Anglican congregations of these countries within its limits. But it is evident that there would not be the same difficulties in sending a quasi-missionary Bishop to North Germany as elsewhere, because the Protestant Governments of Prussia and Hanover would probably rather welcome one to their capital than otherwise. But we leave this point for the present, only adding that we know that among the more earnest and active of the Chaplains in Germany, there is a great longing at present for special, or at least very much greater Episcopal supervision.¹

But we must not enter further on this tempting theme, nor on that of the blessed effects which a raised religious tone in our Chaplains and their flocks might have on foreign Churches and communities. We must recollect that what we have at present before us is especially the string of Resolutions passed by the *Society for the Propagation of the Gospel*; and we conclude by at once expressing our thankfulness that the Society has taken up the cause, and reminding our readers that the Society's efforts will be powerless, unless attention is paid to that part of the third resolution which declares that it is desirable that a fund should be raised, to be applied, under the direction of the Society, in the manner therein specified.

M.

¹ We have previously spoken of the ill-report borne by many English Chaplains abroad. We cannot but gladly testify that there are many likewise who are also an honour to their Church. To show that this is the case, we need only refer to the Chaplains at Frankfort, at Baden, at Cologne, at Dresden, at Wiesbaden, in Germany (the first three of whom are all anxious to build a Church for their congregation)—to the clergy at Paris and Rouen, in France; at Brussels, in Belgium—to Mr. Puttock, in Brazil—to Mr. D'Orsey, at Madeira—to Mr. Hill, the American clergyman and English Chaplain, at Athens—to Mr. Curtis, the excellent missionary clergyman sent to Constantinople by the *Society for the Propagation of the Gospel*—to whom many more might be added.

Correspondence, Documents, &c.

CHINESE TREATIES.

THE following extract is taken from an *Occasional Paper*, lately issued by the "Committee for Foreign Missions" of the Church in America :—

"We give below a portion of the several treaties with China, so far as they relate to Christianity, and an interesting account of the first Protestant service in Japan. For the first paper we are indebted to the Rev. Mr. Nelson, of the China Mission :—

TREATIES WITH CHINA, SO FAR AS THEY RELATE TO CHRISTIANITY.

Translation of Art. 13 of French Treaty.

The Christian religion having for its essential object to lead men to virtue, the members of all Christian bodies (*communions*) shall enjoy full security for their persons, their property, and the free exercise of their religious worship, and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Art. 8. No obstacles shall be interposed by the Chinese authorities to the recognised right of any person in China to embrace Christianity if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of Government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.

Art. 8 of Russian Treaty.—Translation.

The Chinese Government, recognising the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promise not to persecute its subjects who may wish to follow the requirements of this faith, but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire. The Chinese Government, believing that Christian missionaries are good men who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.

Art. 8 of English Treaty.

The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

Art. 29 of American Treaty.

The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men

to do good, to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested.

FIRST PROTESTANT SERVICE IN JAPAN.—Sunday, August 1st, was an interesting one at Simoda. At ten o'clock A.M. all the boats of the *Powhatan* and of the *Mississippi* were seen pulling to the landing near the consul's residence, one mile from Simoda proper, filled with officers and men, among whom were Commodore Tatnall, Captain Nicholson, and the Rev. Mr. Wood, chaplain of the *Powhatan*. This party, numbering four hundred, proceeded to the consul's residence for the purpose of attending divine worship of Almighty God on Japanese soil. It was an interesting time to us all, and the very idea of being able to worship the Most High in this land of heathenism and idolatry, was extremely gratifying.

The City of Jeddo.

The city of Jeddo, the capital of Japan, is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 inhabitants."

THE SCHOOL COMMISSION AT CEYLON.

OUR readers may probably know from some other source that a disturbance has taken place in Ceylon, and that charges of duplicity, *suppressio veri*, &c. &c., have been brought against the excellent Bishop of Colombo. We should not help to perpetuate the recollection of such scandalous proceedings if we were not afraid that one-sided accounts may be in circulation. The Governor, Sir H. G. Ward, has most completely exculpated the Bishop from the charges which were brought against him. He came forward in the Legislative Council on November 3d, 1858, and defended Bishop Chapman in a most frank and generous manner. We wish that we could give our readers the opportunity of perusing his speech, but it would occupy many pages of our very limited space. We must content ourselves with extracting the following passage from the *Overland Ceylon Times*, of November 16th, 1858:—

"The ordinary course of Ceylon legislation has met with an unfortunate disturbance arising out of certain correspondence between the Bishop of Colombo and the School Commission. . . . The Bishop asked for grants-in-aid for *all* schools, in conformity with an understood resolution of the Council last year. His lordship added, that the School Commission was not, from its composition, qualified to carry out, and did not carry out, the intentions of its original promoters. The Commission replied by placing on the council-table a part of this correspondence, in which, whilst they disproved nothing of what the Bishop had advanced, they charged him with making statements

calculated to mislead the Governor, and which had so misled his Excellency, couched altogether in most offensive style and language.

One of our contemporaries, the *Observer*, notorious for bitter hostility to everything respectable, especially if belonging to the Church of England, ventured to assert that the School Commission, in its original draft of a reply, had charged the Bishop with a suppression of the truth, which charge was omitted at the special request of the Governor, coupling this statement with no small amount of what, by a depraved mind, is no doubt mistaken for independence and courage.

A charge so serious as this could not rest thus. Accordingly, when it was known that several of the unofficial members of Council were prepared to defend the Bishop from these scandals in open Council, the Governor stepped forward at the sitting of the 3d instant, and in a speech, of which a full report will be found elsewhere, not only completely exonerated the Bishop and rebuked the School Commission for its *indecorous*, unjustifiable language, but administered such a castigation to the editor of the *Observer* as would have shamed and silenced any but one so hardened in his disreputable course."

The same paper informs us, that a memorial from the people of Ceylon has been addressed to her Majesty the Queen, praying her Majesty that she will be pleased to reappoint Sir H. Ward as their Governor, after his usual term of service is expired. The memorial is signed by 3,921 persons, including almost every European resident, and a very large number of the most influential natives,—Burghers, Cinghalese, Tamils, and Moormen.

THE DIOCESE OF GRAHAMSTOWN.—MEMORIAL TO THE BISHOP.

WE think that we ought to lay before our readers the following documents:—

" MEMORIAL

To the Right Rev. the Lord Bishop of Grahamstown.

We, the undersigned Presbyters of the Diocese of Grahamstown, within this Colony, present our humble and dutiful acknowledgments to your Lordship, thanking you for the readiness expressed by your Lordship to take counsel with the members of the Church, both lay and clerical, relative to the difficulties which beset the position of our Church in this land,—difficulties which we share in common with the other Colonial Dioceses of the Empire. We advert with pleasure to the fundamental principles set forth by your Lordship, in a paper addressed to the members of the Church of England in the Diocese of Grahamstown (bearing date January 15, 1858), inviting 'full discussion and consideration of the subject of those principles which experience proves to be necessary for the action of the Church in a Colonial Diocese.'

We assent heartily to the preamble of a paper, set forth under the title of a 'Church Constitution,' which declares, 'Whereas the Church of England in the Colonies ought to be governed on principles similar to those which in the mother country are secured by law,' &c.

We acquiesce fully in what your Lordship then reminds us of; viz. 'All true Churchmen will feel that the principles of our Church are a precious and sacred charge committed to us, an inheritance which we here are bound to preserve as a blessing for our children's children, as they have proved to our brethren in England.' We hear with thankfulness your Lordship declaring, 'We cannot, indeed, make Church laws for ourselves; but we can assert and maintain the principles of our National Church. We can consider amongst ourselves what modification of the laws would be necessary under the actual circumstances of colonial life—we can in our united action follow the same direction as the English law indicates—we may, at all events, prevent ourselves from drifting silently and unconsciously into an opposite direction, and allowing practices to grow up amongst us at variance with the real spirit of our Church system.'

It is on the above grounds, my Lord, that we venture now with all respect to address your Lordship, under an apprehension that we are in imminent danger of doing that which your Lordship, in the last-quoted words, plainly warns us against.

In aiding to build up the Church in South Africa, it is our earnest desire to preserve, as far as possible, the great principles of the parochial system as established in England. The two Bishops who have preceded your Lordship in the government of the Diocese were jealously solicitous on this point, and it is our wish still to walk in the same paths of Church order in which they directed our steps. We are fearful, from the changes which have already taken place since the date of your Lordship's Episcopate, lest we should be unconsciously sliding into something more like a proprietary chapel system, than the broad parochial basis of the English National Church.

1. The introduction of pew-rents (however necessary it may have appeared here or there as a temporary expedient) we deprecate exceedingly, as an extended system upon which the future Church of South Africa is to lean for its support. It has ever been the inalienable right of Englishmen to have a seat in their parish church,—we wish, as far as possible, to exclude none of our fellow-colonists, or their descendants, at a future day from the exercise of this right,—a right of so many centuries' duration in the mother country. We have some of us heard from the lips, and seen in the writing of your Lordship's predecessors, their strong convictions upon this point; and three, at least, of the churches into which pew-rents, or something equivalent, have been lately introduced, we are assured were founded and aided with Diocesan funds, on the express understanding that no such payments should ever be made or demanded—a fact which, we are persuaded, your Lordship could not have been aware of at the time of their introduction. We are fully sensible of the pecuniary difficulties that beset the position of the Church in this land, and we are sincerely desirous to aid your Lordship, by the promotion of offerings and subscriptions, in the way you may judge most expedient; but we humbly and respectfully submit, that the exaction of pew-rents is laying up a store of worse than pecuniary difficulties for a future

day. We fear it has a tendency, besides producing dissensions, to prevent the healthy expansion of the Church, to limit the number of those who would vote in choosing church-officers and representatives of the Laity, and eventually to squeeze out of her pale large numbers who would otherwise become attached members, and aid our operations at once by their alms and by their prayers. And we respectfully entreat your Lordship not to give your further concurrence to this departure from the principles of the English National Church, and the principles laid down for our guidance by the former Bishops of this Diocese.

2. We are earnestly desirous that the Hymnology of our Church should be extended and improved; and this we hope may be done by the joint consultation of its several members who are interested in forwarding this very desirable accompaniment of Divine worship. But as we have abstained hitherto, in obedience to the expressed wish of our former Diocesan, from introducing Hymn-books unauthorized by any public and joint authority, so we venture to express the hope that your Lordship will consult with the assembled Clergy and representatives of the Laity, before incurring the risk of such discrepancy of practice as will infallibly grow up if the use of the present Hymn-book recommended by your Lordship is extended to some congregations without others having an opportunity of expressing their opinion upon its fitness for general adoption.

3. We beg further respectfully to express our hope that the Rubrical observances demanded by the fundamental laws of our Church, especially those connected with the Offertory, will not, with your Lordship's concurrence, be any longer violated in the parishes in which an alteration has taken place since your Lordship's arrival amongst us; and that the Ministers of newly-formed congregations will be directed, as they have been in past years, to adhere as closely as possible to the literal directions of the Book of Common Prayer.

In making this request, we feel the greater assurance of meeting with your kind consideration, from the fact of each of your Lordship's predecessors having deemed these observances essential to the future well-being of the Church in this land; though in the mother-country a system of church taxation not applicable to ourselves may possibly have rendered these usages less needful there.

(Signed)

N. J. MERRIMAN, Archdeacon of Grahamstown.

JOHN HEAVYSIDE, Chaplain of Grahamstown.

FREDERICK BANKES, Principal of St. Andrew's College, Grahamstown.

G. THOMPSON, Curate of Grahamstown.

E. PAIN, Incumbent of Somerset.

THOS. HENCHMAN, Incumbent of St. John's, Fort Beaufort.

W. A. STEABLER, Incumbent of St. James, Graaff-Reinet.

W. H. FOWLE, Colonial Chaplain, St. Mary's, Port Elizabeth.

W. H. L. JOHNSON, Incumbent of Alice.

W. MEADEN, Incumbent of Winterberg.

Y. F. ST. LEGER, Head Master of Grammar School, Port Elizabeth.

W. LLEWELLYN, Incumbent of Uitenhage.

A. J. URQUHART, Incumbent of St. Peter's, Cradock.

Oct. 2, 1858."

"REPLY.

*To the Venerable Archdeacon Merriman, and other Presbyters of the
Diocese of Grahamstown, within the Colony.*

MY REVEREND BRETHREN,

Your Memorial has received from me that consideration which is due to an expression of opinion from any portion either of the Clergy or Laity in my Diocese. To you I feel myself bound also to explain fully my views on the several points to which your Memorial refers; in order that neither the principles on which I act, nor the facts to which you allude, may be misunderstood by you.

I am thankful to find that the principles of Church government, which I have laid before you from time to time, meet with your concurrence. To these I certainly shall adhere; and although, in applying them, I cannot expect that no difference of opinion will arise, I trust that charity and mutual forbearance will produce, in the end, practical unity amongst all who truly seek the furtherance of Christ's kingdom.

In my endeavour to follow the guidance of our national Church, rather than my own private judgment, there are two principles which I have regarded of importance—

First, that as a Bishop of the English Church, I have no right to impose here restrictions beyond those imposed by law and usage in the Church at home.

Secondly, that within these limits it is very desirable that the powers of self-government should be exercised by each parish or congregation. I do not anticipate that any attempt to centralize our Diocesan action will succeed, until, by the use of this liberty in the several parishes, the Laity practically learn the value of self-government.

The conclusions to which I am led by these principles—which, in my judgment, are coincident with those which you quote—are the following:—

1. As regards pew-rents. I agree with you that they are open to many objections, as is every method for supporting the Clergy from the voluntary contributions of the people. I shall be thankful if the united action of Clergy and Laity in some general system for the support of the Ministry shall enable us altogether to dispense with them. I shall gladly join with you in any well-devised measure for abolishing them in some of your own churches, in which an ample provision for the Ministry is made by the Government. In such cases, your objections to the system fully apply.

But when no sufficient provision is made for the Clergyman, and especially where the church is burdened with a heavy debt, or no church is as yet built, it appears to me that I have no right to dictate to the Laity the method in which they shall secure a salary for their Clergyman, so long as they do not interfere with the efficiency of his ministrations, or infringe the laws of the Church of England.

Where the Offertory has proved insufficient for this purpose, and

the parishioners wish to rate themselves for the support of the Ministry by a small annual payment on each sitting required by them in the church,—it being understood that such payment confers no property in the seats, nor right after Divine service has commenced to those who do not attend, and that suitable and sufficient room is left for strangers and the poor, or that payment of the rate is remitted at the discretion of the churchwardens,—I do not consider that there are practical evils likely to arise from such an arrangement, such as would justify me in opposing it. I regard it as an expedient necessary for a time, but have no wish that, however modified, it should become ‘an extended system on which the Church here should lean for support.’

On the other hand, the law of the Church of England does not oppose pew-rents under such circumstances. In district churches, and in new parishes, where there is no endowment or insufficient,—to which our case is parallel,—they are expressly allowed, with the sanction of the Bishop of the Diocese, and under conditions not so well calculated, in my judgment, to obviate practical abuses of the system in this country as these are on which I have insisted. In the old parish churches, it is the duty of the churchwardens to assign the seats, and ‘families should be seated together;’ and although every parishioner there has a right to a seat without paying for it, yet the dwelling-houses on which this right is founded are subject to church-rates. But the right of every Englishman to have the ministry of God’s Word free of expense to himself can only arise from provision for that ministry having been made by others.

I must add, however, that I should consider it the special province of a Diocesan Synod in the Colonial Church to devise and agree upon such regulations with regard to all local contributions as may best guard against evils such as you apprehend; and I shall feel myself bound to exercise the power which may belong to the Bishop in this question in accordance with their matured judgment. I trust that, by the general consent both of the Clergy and Laity, some system for a voluntary rate may be adopted, open to none of the objections which suggest themselves against pew-rents in any form. Our Church recognises the principle of such a rate in the Rubric, which requires that every parishioner shall reckon yearly with the Curate, or his deputies, and pay ‘all ecclesiastical duties accustomed due.’ That such fixed dues were combined, under the Mosaic Law, with purely voluntary offerings, is to my mind one of the many proofs of its wise adaptation to human nature. Nor was the ‘tribute,’ paid alike by every Israelite for the service of the temple, or the sacrifices in which rich and poor were distinguished, less truly given to God and his Church than the free-will oblations.

I thank you for your offer of aiding the Diocesan Fund by contributions from your churches, so as to make pew-rents unnecessary. You are well aware that it is my wish that this fund should be administered by the Board elected by the Clergy and Laity of the Diocese, and on such principles as they may judge expedient. A central fund,

to aid local efforts, on conditions determined by a Diocesan Synod, might remove many difficulties; but it remains to be proved whether such a fund would succeed. The experience of most of the Colonial Dioceses seems rather to indicate that most reliance is to be placed on contributions for local and special objects.

The value of such a Board, among other things, to record conditions attached to any contributions, and to insert them, where necessary, in a deed of trust, is evident from what you state as to the condition under which many of the churches in this Diocese were built. Good faith must, of course, be kept with the donors by those who received their contributions on an understanding then expressed; but unless such conditions are recorded at the time, misunderstandings are sure to arise afterwards. However, the arrangements allowed by me in the three churches where they were desired, are temporary expedients: in one, until the church is cleared from debt, and consecrated; in all, until some better system for supporting their Clergymen is provided. In one of your own churches, I understand, built under the same conditions, pew-rents were introduced before my Episcopate, as an expedient for a time, until the church should be free from debt.

2. With reference to the use of a Hymn-book in the churches in this Diocese, you appear to be under some misapprehension. Shortly after my arrival, I was requested by three of the Clergy (the present Chancellor, the Rev. E. P. Green, and the late Rev. J. Willson) to aid them in obtaining a suitable Hymn-book for their congregations. In one of the churches, a selection compiled by one of yourselves (the Rev. J. Heavyside), but now out of print, had been used; in the others, the Psalms only. I therefore obtained for them, and for any other Clergyman who might wish to use it, a supply of the Rev. C. Kemble's Hymn-book,—the best I had seen. No further sanction or authority is given to the selection beyond this: I have no intention of interfering in the least with the liberty in this respect allowed to Clergymen of the English Church. To the office of the Bishop it belongs to interfere if any Hymn-book inconsistent with sound doctrine is used; not otherwise, in my judgment. Until a Hymn-book for the Church of England shall be compiled, which her members shall generally accept, I much question whether partial attempts to obtain uniformity would be beneficial to the religious life of the body. A Diocesan Synod could only promote uniformity, within its own limited sphere, by the moral power of a result in which different minds would find a bond of union. But sometimes the results of united action, in the attempt to avoid offending any, satisfy none; meanwhile, I certainly cannot discourage any Clergyman from remedying this serious evil, the want of a Hymn-book, by the best means in his power. One of yourselves has lately done this, by introducing a Hymn-book from another Diocese. I cannot suppose that you would have me refuse to other Clergymen a liberty you use yourselves. Uniformity, indeed, is a good thing, but not the most excellent of all; and, in my opinion, premature attempts to attain it, lead to division rather than to real union.

3. As regards the use of the weekly Offertory, I have taken occasion to state to my Clergy that I consider it desirable in this country, wherever it does not cause offence to the congregation. That the Lay members of our Church will, in course of time, offer no objection to its universal adoption, I consider probable. But I cannot comply with your wish that I should insist on a conformity to the Rubric, beyond that which is enforced in England. I must leave it to the judgment of each of my Clergy to decide whether the weekly use of this portion of the Communion Service is expedient in the present condition of his congregation. In newly-formed congregations, more care to avoid unnecessary offence may be required than in others. I feel strongly with the late Archbishop Howley on this question, 'that these points are of far less importance than the maintenance of that mutual confidence (between a Clergyman and his people) which, next to support from above, forms the main strength of the Church.' With my Right Reverend Brethren, indeed, in Australasia, who, in their Provincial Meeting in 1850, recorded their opinion 'that no Clergyman can justly be suspected of holding opinions at variance with the sound teaching of the Church, in consequence of his complying with the Rubric which directs the use of the Offertory Service,' I entirely concur; but that it is 'essential to the well-being of the Church in this land' to observe this Rubric, I am not prepared to admit.

In conclusion I would remark, that of the three points to which your Memorial refers, the two latter appear to me to involve questions belonging to a Bishop's spiritual superintendence of his Clergy, and widely differing from those of the temporal affairs and general discipline of the Church. This distinction you will find carefully made in those principles of a 'Church Constitution' to which you refer. That the Clergy should be protected from all personal injustice to themselves by a suitable tribunal, is clearly in accordance with our Ecclesiastical Law; but that any Diocesan body should direct the Bishop's judgment in the exercise of the spiritual functions of his office, and in the instruction which he gives to his Clergy for the discharge of their spiritual duties, does not appear to me consistent with that Episcopacy which the Church of England recognises.

I remain, my Reverend Brethren, yours very faithfully,

H. GRAHAMSTOWN.

Bishopscourne, Oct. 15, 1858."

NEWS FROM WEST AFRICA.

WE have received the following letter, dated December 11th, 1858, from a friend at Cape Coast Castle. We think it will interest our readers.

"Since my last communication to you, very important events have taken place in the eastern districts of this protected territory. I think I informed you of the resistance shown to our Government

by the powerful chiefs of Krobo, and of the stronghold they occupied on a rock almost inaccessible—in fact, impregnable as Gibraltar. Our small number of troops marched down there, supported by a few thousands of natives, to make an attack. But, having greatly underrated the enemy's force, and the strength of his remarkable position (where a few hundreds could repel as many thousands), the first attempt failed, with the loss of two or three of the regular soldiers and about 150 of the auxiliaries; while, probably, 300 of the Krobos were killed or disabled. It was, of course, necessary to make much more effective preparations for a second blow. After several weeks, this was accomplished, with the co-operation of about 15,000 Akims, Aquapims, Aquamboes, &c.; all of whom willingly gave their services in the cause, believing the Government to be in the right and the rebels in the wrong. After many delusive parleys, a final limit was fixed, for the enemy to surrender or to receive what would most certainly have been a tremendous onslaught. Every imaginable device was tried to elude the alternatives, to gain time and make fresh stipulations on the part of the refractory chiefs on the rock. The only condition granted on our side was their personal safety, if they gave themselves up quietly in order to submit to the judgment of the Acting Governor (Major Bird) in council. The stated time had nearly elapsed when the Krobos, seeing the formidable army around them, and the utter hopelessness of further hostility, wisely acknowledged 'discretion to be the better part of valour,' and so laid down their arms. Thus were these rebellious tribes completely subdued. The chiefs have undergone their trial, ending in a penalty of eight or nine thousand pounds, to defray the expenses of the war; and with which sentence, their wealth being large, they considered themselves 'well let off.' They were also deprived of their position as chiefs, and are detained as prisoners until the fine is discharged. The Krobos acted treasonably in resisting the British authority, to which they had sworn allegiance, and which it was of the utmost importance to vindicate, so as to make a lasting impression on the whole country. The general feeling has now been strongly developed in favour of the protecting power; and having ended thus favourably, we cannot but be thankful for the opportunity of such an encouraging demonstration. Our Acting Governor displayed exemplary patience and forbearance; and by the strict observance of *good faith* in his transactions with friends and foes, he has gained an excellent reputation amongst all classes of the 500,000 inhabitants of our eastern district. If he has not fought sanguinary battles, he has achieved triumphs more enduring and beneficial; and, tempering justice with mercy, he has crushed a formidable insurrection with little bloodshed, and has so put an end to the horrors of war as to justify our hopes and prayers that this event may, under Divine Providence, open a way for the introduction of Christianity in these heathen localities, hitherto 'full of darkness and cruel habitations;' and that here, as well as elsewhere, 'where Britain's power is felt, mankind will feel her blessings too.'

The country itself is very rich and fertile, abounding in palm-trees

and the usual tropical productions. But intelligent persons are needed, able and willing to show the natives the right methods of turning their natural advantages to proper account, and, above all, to show them, in blameless integrity and moral conduct, the real benefits of Christian civilisation. Practical example, united with great kindness, is necessary, in order to give effect to theoretical teaching—both as to the cultivation of the ground, and the still more important field, that of the *heart*. It will, perhaps, surprise you when I mention, that no sooner was the fine imposed on Ologo Paloo, Odonker Assu, and the rest, than one of our leading merchants immediately contracted with the Government to discharge it, taking the bond of those parties convicted to give him the *value* in *palm oil*; thus securing, as he believes, a very considerable profit on its arrival in the English market.

I must not close without telling you not only that we look forward to the pleasure of welcoming our Bishop on the coast early in next year (D.V.), but that, probably, he will be with us on the occasion of laying the foundation-stone of a church in this town. After an interval of six years, an effort is now being made to carry out the intention of original subscribers to that object. About 400*l.* was raised for it in 1852; but, owing to various causes, nothing could be done in the matter until the present favourable opportunity. The calculated expense will be about 1,200*l.* to 1,500*l.*; so that we have a long 'lee-way' to make up in point of funds. Our large room in the Castle has sufficed hitherto for Church and School purposes, but (besides higher considerations) we might be deprived of this accommodation at any time by official requirements.

The signal gun of the mail steamer has just fired, and I must close.

SYNODICAL ACTION IN SYDNEY.

A LECTURE BY THE REV. R. ALLWOOD.

THE following lecture was delivered at Sydney, on Monday, October 25, 1858, at the Quarterly Meeting of the St. James' Parochial Association. It occupies a large portion of our space, but we hope not unprofitably. Sir Wm. Denison, the Governor of the Colony, was in the Chair. Mr. Allwood said—

"My Christian Friends and dear Parishioners,—Having been requested to make you acquainted with my views on synodical action, I have felt it to be my duty to comply with your request; and I now propose to offer you such information on this subject, which is so generally occupying the thoughts of the members of our communion, as I have been enabled to gather for myself from a careful consideration of the practice of the early Church, as well as of the existing systems of synodical action which are developing in the present day.

I approach this subject with considerable embarrassment, because I am conscious that the conclusions at which I have arrived are not in accordance with those generally held by friends for whose opinions I entertain very great deference.

This consciousness has made me pause before giving expression to my convictions; but the more I read and reflect upon the question, the more convinced I am of the soundness of my conclusions, and however embarrassing it may be, I feel that it would be a want of faithfulness to you, and an act of moral cowardice on my part, to shrink from avowing them, with the strong persuasion that I entertain of their truth and importance.

I have always looked forward to the discussions and differences of opinion which would necessarily attend the consideration of this question with feelings of anything but satisfaction.

I am, constitutionally, one of the *quieta ne movere* school—that is, I would rather bear a little ill, the extent of which I can foresee, than by agitating for a change, run the hazard of having to bear something far heavier. But, in the present state of the question, I should be shrinking from my duty if I were to remain silent; and although the difficulties which will attend the inauguration of our Synod cannot fail to be very great, I look forward with hopefulness to their being overcome by Christian forbearance and moderation, by inviting that free expression of opinion from others which we claim for ourselves, and, above all, by giving to those who differ from us credit for being actuated by as much honesty of purpose and earnest desire to promote the welfare of the Church as ourselves.

On the present occasion, when called upon to initiate proceedings upon which, humanly speaking, the prosperity of the Church in this colony must greatly depend, I am sure that you will agree with me that it is the duty of all who may be called upon to take part in this very responsible work, to look very carefully to the soundness and security of our foundation,—to examine and to decide for ourselves—to take nothing upon trust, nor to give our sanction to any scheme or proposition, merely because others have done so, or because long usage may have thrown around it a certain amount of venerableness, but to prove all things, and to hold fast only that which is good.

On the subject before us, I think, very little can be gathered from the practice of our Fatherland. The state of the Church in England differs so materially from the branch of it in this colony, that I am at a loss to see how a precedent can fairly be drawn from it. The Church in England is inseparably connected with the State. It is interwoven with every part of the British Constitution. Its privileges and rights and customs have been gradually developed during a long series of years, and by concurrence of circumstances which have no bearing upon, and cannot apply to us in this colony.

We are a branch or daughter of the Church of England. All that is Divine in her we claim and enjoy as our heritage. Her scriptural Liturgy and spiritual worship as set forth in our Book of Common Prayer; her orders of bishops, priests, and deacons, as observed from the Apostles' time,—these are our bonds of union with her, and I most earnestly pray that the hour may never arrive when any unholy parricidal hand shall be lifted up amongst us to dissolve or disturb this union.

But all that is human in her—all those privileges and powers which parliaments and kings have granted her within the realm of England,—all that mediæval custom and long usage have permitted her, and which are day by day undergoing most important changes,—upon these we have full liberty to entertain and express the opinion how far they are, or are not, compatible with our social condition in this land.

It will, I think, be our wisdom to look upon the difficulties with which our parent Church is beset as a beacon of warning to ourselves, and from the experience of the dangers to which she is exposed, to avoid the rocks upon which she has fallen.

Under the open attacks of her enemies from without, and from a certain amount of dissatisfaction from within (arising, I believe, from that defect in her constitution which effectually prevents free and untrammelled action on her part), we see her at the present day earnestly, but almost hopelessly, struggling to adapt herself to the changing scenes and spirit of the times; and there are amongst her most devout and thoughtful members, numbers who would rejoice to possess that freedom from the bondage of State fetters which we enjoy—the liberty which I contend we have to deliberate and decide upon all those measures which may appear to us the best adapted to extend the limits and promote the edification of our Church, without let or hindrance, or permission of any earthly authority whatsoever.

The Church is to be considered under two aspects:—In her Divine, and in her social position.

In the former, in her doctrines and ministry, she is Apostolical and unchangeable; in the latter, she is designed to adapt herself to the social condition of the people among whom she dwells.

With the former, it would be rebellion against the Great Head to interfere. In regard to the latter, I feel not only at liberty, but morally bound, as a dutiful son, to give my best efforts to do all that in me lies to enable her to accomplish the great end for which she was commissioned.

It is in this spirit, not one of presumption and self-conceit, but rather of self-distrust and of deep anxiety to discharge the responsibility that I feel laid upon me, that I approach this subject, and ask your attention to the remarks which I am about to offer upon Synods in general, and upon the proposed Diocesan Synod in particular.

[We omit, for want of space, a very important part of the Address, in which Mr. Alword shews that in the early Church “nothing of moment was resolved upon or sanctioned, without the advice and concurrence of the *general body of believers*.”]

It is not within my province to trace out to you how gradually this primitive order ceased—how, step by step, as the relations between the Churches became more complicated, and differences on questions of doctrine and Church communion arose, the clerical prevailed over the lay element—how the clergy, who had dispossessed the laity, fell under the power of the bishops, and the bishops of the West under that of the Pope.

At the Reformation, the cupidity of princes, the thirst for plunder on the part of the nobles, the want of information and ignorance of ecclesiastical matters of the laity, made them powerless and indifferent, and the lawyers transferred as a Divine right to the Crown the supremacy over the Church, which had been usurped by the Bishops of Rome.

In our own Fatherland, the laity have lost their rights, and the consequence is, that when the Church is spoken of, by nine-tenths of the people, the bishop and clergy are supposed to be meant; and together with the loss of their rights, as a general rule they have looked upon themselves as relieved of all responsibility, and only here and there are to be found faithful men, fully alive to a sense of their duties as responsible members of the household of faith.

It may, perhaps, be said the Church of England has her Synods—her bishops and clergy meet in Convocation, and the lay element is represented by the House of Commons; but, whatever amount of truth there may have been once in this observation, the absurdity of putting it forward in the present day needs scarcely to be shown, when the House of Commons is composed of men many of whom are the avowed enemies of the Church, and when no bishop can call together the clergy and laity of his diocese, to take counsel together for their mutual guidance and edification, without subjecting himself to the legal penalties consequent upon an infringement of the royal supremacy.

Now, with the knowledge and experience of these facts, what shall we do? What will be the prudent and wise course for us to take in this Diocese, when called together to consider the constitution and provide for the more efficient working of our Church? Shall we, with our eyes open, give up our freedom, and voluntarily subject ourselves to a yoke which our fathers at home find so galling, so calculated to restrain and check the onward progress of the Church? Shall we, without any of the privileges enjoyed by the Church of England, hamper ourselves by her disabilities—disabilities from which the members of all other communions are disenthralled? Or shall we, without weakening in any degree those ties which unite us to her—the ties, I mean, of doctrine and common worship—use the liberty which we possess, to frame such laws and regulations as shall be most suitable to our own wants, and the best adapted to our social condition; such as, while they shall restore to the laity their proper rights, shall at the same time invest them with their proper responsibilities; which shall make them feel that they are the Church, and, being so, are deeply interested in its welfare, and accountable for its good order and government; and that their clergy are the ministers to them of God's Holy Word and Sacraments, not exercising lordship over them, but taking the oversight in a fatherly and loving spirit, as those who watch for their souls—taking counsel with them on all subjects of mutual concern, and committing to them the charge of all matters of temporal interests in the free and confiding spirit of the Apostles? 'Look ye out from among *you* men of honest report, whom we may appoint over

this business ; but we will give ourselves continually to prayer and the ministry of the Word.'

I will now offer a few remarks on the bill which has been proposed for giving legislative authority to our Diocesan Synod.

Towards the close of last year, upon the Bishop's return from Melbourne, the Clergy were called together, to consider whether it was or was not expedient to initiate Synodical proceedings by legislative enactment.

Some difference of opinion was entertained and expressed upon this point, but eventually all present concurred in a resolution that it was desirable that a very short enabling bill should be passed, a bill of one or two clauses, empowering the Church to transact its own business. Such a bill might have been drawn up in half an hour by two or three of the Clergy present ; but it was proposed and agreed that it should be delegated to the Chief Justice, and Sir William Burton, gentlemen who, from their long acquaintance with the state of the Church in the colony, and from the zeal they had uniformly shown in promoting its best interests, were regarded by all present as well qualified for the work.

At the expiration of nine or ten months, the bill now under consideration, styled the Bishop's Bill, was sent to each of the Clergy, drawn up, as I am given to understand, by a gentleman of high legal attainments, but who had not long arrived in the colony, and consequently could have but little knowledge of the state and feelings of the members of the Church.

The result is, that we have now before us a bill consisting, not of two or three, but of twenty-three sections—not limited, as was agreed upon by the Clergy, to a few enabling clauses, but deciding upon vexed questions of discipline and government, upon which there are serious differences of opinion, and which called forth, in 1852, the opposition of the largest meeting of the Laity of the Church ever assembled in this colony.

I object very strongly to this bill.

1st. Because it is a departure from the simple form of bill to which the Clergy unanimously assented in Sydney last year.

2nd. Because it enters into and legislates upon questions on which the members of the Church are not of one mind, and which will require long and serious consideration before they can be satisfactorily arranged.

3rd. Because questions such as those entertained in this bill, affecting the government and discipline of the Church, are such as ought not to be discussed and decided upon by gentlemen who are not members of the Church of England, as is the case with many in the two Houses of Parliament.

Many of the intelligent and earnest members of our Church are of opinion, that we ought to hold our Synodical meetings irrespectively altogether of the Legislature, as is the case in the neighbouring Dioceses of Adelaide and New Zealand ; and there is very great weight in the objection to the interference of the Legislature ; but,

on the whole, I think it expedient to initiate our proceedings by a simple bill, as a kind of starting point. I think this expedient, although not necessary. And if we concur in this, all that we shall require is a short enabling Act, such as the one introduced in Canada, such as the one to which the Clergy assented last year.

In regard to the principal questions which will be brought before us when assembled in Synod, I feel that I should not be acting towards you with the candour which you have a right to expect from me if I did not state to you my opinion clearly and unreservedly.

1. The right of a Bishop to preside in the Synod of his Diocese is a fundamental law of the Church. The presidency attaches to his office. I do not see how there could be a proper Diocesan Convention without the Bishop at its head.

2. With regard to the question of the veto. I am of opinion that if in any instance the Bishop shall see reason to differ from a resolution concurred in by a majority of the Clergy and Laity, he shall be at liberty either to express the reasons of his dissent at the time, or to put them on record, and to require that the question shall be re-considered at the next annual meeting of the Synod, when a majority of two-thirds of both orders shall be necessary for its adoption.

3. I am of opinion, further, that a standing Committee, with similar powers and duties as those in the several Dioceses of the American Episcopal Church, should be elected by ballot, to consist of an equal number of clerical and lay members. The standing Committee to be a Council of Advice to the Bishop, being obliged to give advice when requested by him, and being empowered to advise him when its members think it expedient; and during a vacancy in the Episcopate, or the absence of the Bishop from his Diocese, to supply his place, as far as possible.

4. I am of opinion that, in order to avoid centralization, the several parishes of the Diocese should be legally incorporated—*i.e.* trustees should be appointed by the parishioners, who should be a body corporate, for the purpose of taking care of the temporalities of their several parishes.

5. With regard to clerical offenders. On the equitable principle that every man should be tried by his peers, I am of opinion that eleven presbyters should be elected by ballot at every annual meeting of the Synod, as a court of triers, and that the accused should have the liberty to select five, who shall constitute the court.

6. I am of opinion that the Clergy and Laity should meet, and debate, and vote together as one body; but that it should be competent to anyone to require that the vote shall be taken by orders, when no resolution shall be considered as carried which has not a clear majority of both orders.

7. I am of opinion that a Committee, on education generally, and on education in the Church of England schools particularly, should be immediately elected by ballot, to consist of equal numbers of clerical and lay members.

8. With regard to the appointment to benefices, I am of opinion

that, to all parishes whose Minister receives a Government stipend, the Bishop should present ; but where the parishioners maintain their Minister, they should have the right of presentation, subject, of course, to the Bishop's rejection upon sufficient cause being shown by him.

9. I am also of opinion that, in accordance with the ancient usage of the Church, the Bishop appointed to preside over a diocese should be chosen by the clergy and laity of the diocese over whom he is to preside.

Closely connected with this question a very important legal decision was given last year in the Queen's Bench, on which I think it right to offer a few remarks, as the case has already excited much attention, and called forth several letters in the public papers.

It appears that upon the vacancy of any benefice, by the promotion of the incumbent to a bishopric in the Church of England and Ireland, the Crown by the law of the land has the right of presentation to the vacant benefice.

The Rev. Mr. Harper, the incumbent of Stratfield Mortimer, was promoted, in the year 1856, to the bishopric of Christ Church in New Zealand. Upon this the question was raised, whether it belonged to the Crown to present to the benefice so voided, or to the Provost and Fellows of Eton College, who are the patrons of the living.

This case was argued before the Lord Chief Justice, and Judges Coleridge, Erle, and Crompton. In the course of the trial, the Lord Chief Justice is reported to have made the following remarks :—

‘That the Attorney-General must show that a colonial bishop came within the same category as an English bishop ; that it was difficult to know what a colonial bishop was ; that he had not the ordinary status of a bishop of the English Church.’ And upon Sir Frederic Thesiger (the present Lord Chancellor) affirming that, although it was in the power of the Crown to create a bishop, it could not give him jurisdiction without the authority of an Act of Parliament, the Chief Justice observes, ‘That he might have the title of Bishop, but could do nothing *in invito*—in those unwilling to submit to him ; that not the smallest effect could be given to his degradation of a clergyman in disenthling him from holding a benefice ; that, like the Scottish bishops, his authority would be merely voluntary to those who chose to submit to it ; that he had no jurisdiction ; that he might give his advice to those who chose to submit to him, but that those who were unwilling could not be bound.’

And on delivering judgment, which, he observed, the judges had considered very deliberately, from the great importance and novelty of the question, he declares, ‘That the Bishop of Christ Church, New Zealand, had nothing in common with the English and Irish bishops, except that he was a Protestant bishop, canonically consecrated, and holding the faith of the Anglican Church ; and the decision of the Court was, That the declaration showed no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen by the death of the incumbent.’

Now it has been declared by the highest legal authorities, both in this Colony and in England, that her Majesty's patent investing the bishop with jurisdiction and authority to appoint officials, is not worth the parchment upon which it is written. Whether this be the case or not, I am not competent to give an opinion ; but, in common with the other members of the Church in this colony, we have a direct interest in inquiring and ascertaining whether our Bishop's patent is really what it professes to be, a document legally empowering him with certain privileges of jurisdiction and patronage ; or whether it is, what it has been pronounced by eminent jurists to be, a mere string of words, conveying no lawful powers, and therefore without force or obligation. The question has been mooted and canvassed in the public papers ; and it is impossible to shut it out from our consideration. It must be entertained and settled. I would gladly have omitted all mention of it, but it is right that the members of the Church should know the true position and lawful powers of their chief pastor, in order that they may consider and counsel how any deficiency, if necessary, may be supplied.

I feel relieved from some degree of embarrassment in alluding to this subject, from believing that the status of our present Diocesan is not affected by it, inasmuch as the clergy have recognised his authority as their Bishop, and the laity having concurred in it, he is as fully and rightly invested with the Episcopal authority as if he had been regularly elected by the clergy and laity of the diocese. But the question is not of his being our lawful Bishop, but of the jurisdiction and other powers which he exercises in virtue of the letters patent. These are the chief questions which I think it will be necessary to consider, when we meet together in Synod ; and the opinion which I have expressed upon them is founded upon a principle, of the truth and importance of which I am daily more and more convinced, viz. that the Laity of the Church are, and therefore ought to be, as deeply interested in, and made responsible for, the due order and regulation of the Church, as the Clergy, the ministers of the Word and sacraments.

This I hold to be their right, and every attempt at legislation which seeks, either openly or covertly, to withhold this right from them in all its fulness, ought to be rejected. Such would be the consequence of the enactment of the bill before us, which under the guise of giving a veto to the bishop, places two-thirds of the administrative power of the Church in the hands of the clergy. I have ever been taught that the Church consisted of two orders, viz. Clergy and Laity, and that of the former there were three degrees, viz. Bishops, Priests, and Deacons ; and I confess that it was with some astonishment that I have seen it put forth that there was a third order, viz. the order of Bishops, as separate and distinct from the clergy.

The putting forth of such a claim is, I think, very ill-advised ; and how any one, with any acquaintance with early Church history, could do so, would have greatly surprised me if I had not read that on the same occasion the historian Mosheim was quoted as an advocate of Episcopacy, and an authority, in some degree, for the Bishop's veto.

Mosheim is about the last witness I should have expected to have heard cited in favour of Episcopal claims, and I will let him speak for himself, and you will be able to judge what opinion he entertained of three orders in the Church, and of the Episcopal veto. In his *Commentaries on the Ecclesiastical History of the first three Centuries*, the forty-first chapter is entitled, 'Origin of Bishops,' and he thus writes:—'While the Christian Churches were but small, two, three, or four presbyters were found amply sufficient to labour for the welfare, and regulate the concerns of each; . . . but as the congregations became every day larger and larger, a proportionate gradual increase in the number of the presbyters and ministers of necessity took place; and as the rights and power of all were the same, it was soon found impossible for anything like harmony to be maintained amongst them, without some one to preside and exert a controlling influence. Such being the case, the Churches adopted the practice of selecting, and placing at the head of the council of presbyters, some one man of eminent wisdom and prudence.'

Again, in the forty-third chapter:—'A primitive bishop was, as it should seem, none other than the chief or principal minister of an individual Church. He taught the people, administered the sacraments, and supplied the ailing and the indigent with comfort and relief. Associating the presbyter with himself in council, he inquired into and determined any disputes or differences that might subsist amongst the members of his flock, and also consulted with them as to any measures which the welfare and prosperity of the Church appeared to require. Whatever arrangements might be deemed eligible, were proposed by him to the people for their adoption in a general assembly. In fine, *a primitive bishop could neither determine nor enact anything of himself, but was bound to conform to, and to carry into effect, whatever was resolved on by the presbyters and the people.*' Again, c. 45, 'To the people belonged the appointment of the bishop and presbyters: with them rested the power of enacting laws, as also of adopting or rejecting whatever might be proposed in the general assemblies. In short, nothing whatever of any moment could be determined on or carried into effect without their knowledge and concurrence.'

These, I beg to observe, are not my sentiments, but those of a writer who has been cited as a witness in favour of the claim to an Episcopal veto; but I adopt them, with a few modifications, and am of opinion that the laity not only exercised these rights in the diocesan synods of the primitive Church, but that it will be impossible to withhold the exercise of them from them now, without estranging some of our most earnest and intelligent members, and by so doing crippling and injuring the Church.

I have been for nineteen years a presbyter in this diocese, and I have witnessed and deplored the evils resulting from the concentration of all power in the hands of one man, whether in those of my revered friend the late Bishop, or of our present Diocesan.

With every qualification to command the respect and win the affection of the Church over which he presides, with zeal and untiring

energies, and an earnestness in the cause of his Master, which compel the respect even of those who differ from him ; with qualities as a man which make him beloved by all those who have the privilege of friendly intercourse with him,—how is it that our diocesan has failed to obtain the confidence and conciliate the good-will of all the members of the Church? It is, I am bold to say, mainly owing to the anomalous position which he holds, in not being merely the spiritual father, but the autocrat of the diocese. It is not the fault of the man, but of the position. Much of his valuable time, which might be devoted to the oversight and the furtherance of the spiritual welfare of the people, is consumed in discussing and deciding upon questions which ought not to come before him.

Trusteeships and secular duties and offices are imposed upon him, and embarrassing subjects are submitted for his arbitration, which bring him unavoidably into collision with members of his flock ; and as there are necessarily two sides to every question, whichever way he decides, some will feel disappointed and aggrieved. He is, in fact, the Church,—exercising a power which, in the hands of an unscrupulous man, might, in a few years, so mar its features and alter its character, that our brethren at home might be at some loss to recognise us as a daughter of the Church of England.

We are at a very critical period,—one which calls for much prayerfulness, that we may be guided aright.

We have it in our power, humanly speaking, by a just and judicious and conciliating course, to unite the Church as one man, by investing each and all with their proper duties and responsibilities, or, by perpetuating a system which I believe to be at variance with the practice of the primitive Church, and ill adapted to our social condition in this colony, to alienate many of the long-tried and faithful members of our communion.

In concluding my lecture, I recur to the sentiments which I expressed at its commencement, and earnestly pray that in this very difficult question we may all be so influenced by the spirit of truth and concord, that, by mutual forbearance and charitable appreciation of each other's motives, and brotherly desire to meet each other's views, we may speedily enjoy the advantages which are likely to arise from a well-organised Synod."

At the conclusion of the lecture, after a vote of thanks had been given to Mr. Allwood, the reverend gentleman said that, on receiving the Bishop's circular, he had consulted the churchwardens and trustees, and that a meeting of the seat-holders would be held on the following Monday, after divine service, to elect two delegates to represent the parish at the approaching Conference.

SUSTENTATION FUND FOR THE DIOCESE OF TORONTO.

THE Bishop of Toronto has recently addressed the following Circular to the Clergy of this Diocese :—

"REVEREND AND DEAR BRETHREN,—I can no longer delay acting

upon the request of the Synod, expressed at their late meeting in the city of Kingston, in relation to a Sustentation Fund for this Diocese. The object of the Fund, as stated in the resolutions referring to it which were adopted on that occasion, is to make a systematic provision for the supply of parishes or cures becoming vacant, and to keep pace, as far as possible, with the increasing population of the province, by opening new Missions. Much as we have had to encourage us in the progress of the Church in the province during the last quarter of a century, the fact is not to be overlooked that, within the preceding four years, or since the alienation of the Clergy Reserves, the increase of the Clergy has very little exceeded the number of vacancies which from death, or otherwise, have occurred during that period. There can be no doubt that the want of a fixed and permanent support, such as, upon however moderate a scale, could formerly have been looked for, has operated very seriously in diminishing the number of candidates for the Ministry, and in inducing many well-disposed young men of the country to seek employment in other callings. This has been particularly the case since opportunity has been afforded of witnessing the very precarious as well as very limited nature of the support derived from the direct or voluntary contributions of the people. Several young clergymen, too, in consequence of this, have desired to exchange an independent parochial charge for a curacy or subordinate position where the stipend would be regularly paid. At the present moment, we have in this diocese not less than five vacant Missions; and some of them have been unsupplied for two or three years. The people are unable themselves to contribute a stipend which would be adequate to the support of a clergyman, and there have been no means of making such addition to it from other quarters as would ensure a sufficient maintenance. And while we have these vacant parishes, we have more than twice that number of places where the services of a clergyman are imperatively needed, and anxiously desired. A considerable revenue in the course of time will, no doubt, be available from the fund derived from the commutation of the stipends of the clergy; but at present the charges upon that fund are scarcely met, and some years must elapse before there can be any considerable amount of surplus applicable to the supply of vacancies or the support of new Missions. But in the meantime the Church, if possible, must not stand still; nor parishes, deprived of the services of a clergyman, be allowed to cry in vain for the supply of the ministrations to which they have been so long accustomed. The Church must permanently suffer, if these vacancies are permitted to be unsupplied for any length of time.

I have been urged, my brethren, to suspend that general appeal in behalf of a Sustentation Fund, from which alone any important results could be anticipated, on the ground that the country has not sufficiently recovered from the pecuniary depression under which it has been labouring during the last fifteen months. We are none of us without experience of the effects of this great depression; and I feel that it would be unwise at the present moment to press this collection

on the scale which alone would be adequate to meet the general wants of the Church, especially as efforts have so recently been made, and are still in progress, for raising an Endowment for the projected See of Kingston. While, however, we may advantageously postpone this larger collection, I cannot delay acting upon the suggestions of the Synod to recommend a collection in the several churches and stations of the diocese, on some Sunday before the close of the present year, that a fund may be provided for meeting present exigencies and supplying immediate wants. We have, as I have said, five vacancies to fill, and some other cases in which the clergyman, being dependent upon voluntary contributions alone, is inadequately supported. The result of such a collection as is proposed, if it be as liberal as we may anticipate, would admit, I hope, of the appropriation of not less than 50*l.* per annum to each of these cases. Even this amount, if it could not at present be larger, would be an important and seasonable help to the clergy thus situated, and permit, I trust, the immediate supply of some of the vacant parishes.

With this view, I would name Sunday, the 12th December next, being the Third Sunday in Advent, for a collection in the several churches and stations of the diocese, for the object above stated; and I would earnestly request that, on the preceding Sunday, you would bring the matter fully and strongly before your respective congregations. I trust there will be a hearty and generous response to this appeal on behalf of an object so pressing and important, on the eve of the commemoration of the advent in the flesh of our blessed Lord and Saviour, when all the believers on His name should be incited to love and good works. It will, I feel assured, be only the harbinger of a larger outpouring of offerings, at a future time, for the extension of the Redeemer's kingdom,—the commencement of a zealous and general effort to supply by individual bounty the loss of the public provision for the maintenance of the Church in this province which we have sustained.

I remain, yours faithfully,

JOHN TORONTO."

FUND FOR THE SUPPORT OF TWO OR MORE HOME MISSIONARIES TO THE FOREIGNERS, REFUGEES, AND OTHERS, RESIDENT IN LONDON.

WE have received copies of an Address bearing the above title. We hope the plan will meet with sufficient support and will soon be in effective operation. The following are extracts from the Address:—

"The presence in England of a very large number of refugee foreigners was very forcibly and painfully brought into notice by the facts disclosed during the trials of Orsini, Pierri, Bernard, and others. The residence of such persons in our own country seems likely to be of some continuance; and it cannot but have struck many sincere believers, that the Church of Christ, as established amongst ourselves, has duties to perform with regard to them, which cannot be fulfilled

by the ordinary staff of her ministers. No Englishman can help feeling sympathy with their aspirations after liberty; no Christian can avoid lamenting their erroneous notions, often of the thing itself, and more often still of the right methods of obtaining it; whilst there can be no one endued with true catholic notions of the Church, who does not desire to see them (at least so long as circumstances retain them in our land) brought under the influence of the true doctrines of our well-beloved Church.

Brought up chiefly in popish countries, where, to an earnest-minded inquirer after truth, there is little alternative offered except between an abject sacrifice of the intellect and absolute infidelity, may there not be many amongst them who are brought here by the providence of God, in order that they may learn 'the more excellent way,' and carry back, possibly, to their own homes, as altered men, the light of that gospel which has hitherto been seen by them only through some thick impenetrable mist?

It has been proposed, therefore, with the sanction of the Bishop of London, to open a private subscription, in order to obtain funds sufficient, in the first instance, to support *two* additional home missionaries in London. These clergymen will be required to be well acquainted with French and Italian respectively, so that they may converse freely in their own languages with the persons of the two nations. They will act together as circumstances may permit, and report progress at certain intervals of time, through the secretary, to the Bishop and subscribers. . . .

A paper of 'directions' will be drawn up and delivered, with the sanction of the Bishop, to the missionaries; and they will be directed generally, to look to the *souls* of their flock in the first place; to express, on all proper occasions, the sympathy of Englishmen with their love of freedom, but the abhorrence of all true Christians of unlawful means of obtaining it; to endeavour to bring them, on the true catholic system, to join, whilst in England, with the services of the Church of England, which will be performed for them, as soon as possible, by the missionaries, in their own native languages; to remind them that time flies, and that, while *worldly* liberty may tarry, the freedom of the *soul* may always be obtained through Christ; and, finally, that life wears on *with its daily duties*, and death approaches with the judgment.

The missionaries will be desired, at the same time, to do all that they can to procure the relief of destitution amongst those to whom they are sent, by recommending cases to the charitably disposed.

The number of *French* residents in London is reckoned at about 15,000; and of *Italians* at about 5,000. . . .

As the services of the Church of England in the *French* language are already provided for in London, and those in *Italian*, instituted about three years ago, were only dropped for want of funds, a special effort will now be made to re-establish the latter as soon as possible, in connexion with the present mission.

Operations will be commenced as soon as 200*l.* in annual subscrip-

tions is raised : and, for the present, names of subscribers are requested to be sent to the Rev. A. FITZ-HERBERT, Tissington, near Ashburne, Derbyshire.

‘And if a stranger sojourn with you, or whosoever be amongst you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord : as ye do, so he shall do. One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you, an ordinance for ever in your generations : as ye are, so shall the stranger be before the Lord.’—Numbers xv. 14, 15. . . .

P. S.—The above-mentioned object being only one out of the host of duties incumbent on the Church of England, and less extensive, though not less urgent than many, it is hoped that *annual subscriptions* of 5s. may be contributed by a *large number* of persons. Each subscriber endeavouring to obtain four additional subscriptions of like amount amongst his personal friends and acquaintance, and sending these up, with the names, by one post-office order.”

Reviews and Notices.

Christ and other Masters: an Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World; with special reference to prevailing Difficulties and Objections. Part IV. Religions of Egypt and Medo-Persia. Macmillan : Cambridge and London. 1859.

WE have read with great interest this last work of the Christian Advocate, whom we are now happy to designate as Archdeacon Hardwick. It does not, like the two preceding volumes of the series, come within our range ; for it treats of religions long since extinct. It is, however, as interesting as its predecessors. The first chapter gives an account of the characteristics of Egyptian heathenism ; and the second, of the alleged affinities of the Hebrew and Egyptian systems. The third and fourth chapters treat, in the same order, Medo-Persian heathenism. There are also two appendices : I. On the alleged connexion between Coptic and Hebrew ; II. On the religions of the barbarous tribes of Africa.

WE have received from Mr. Skeffington the Bishop of Lincoln's Charge, at his second Visitation, and *The Pastor Wholly Given to his Office: an Address to Candidates for Holy Orders.* They are both interesting and important publications, which make us thankful for the appointment of Bishop Jackson to the high office which he holds. Mr. Skeffington has also published *Plain Words; or, Sixty Short Sermons for the Poor and for Family Reading*, by the Rev. W. W. How. This is a good little book of 248 pages.

Messrs. Rivington have published *A Clergyman's Holiday*, by the Rev. W. B. GALLOWAY. This book consists of friendly discussions on several matters of interest.

We have received from Messrs. J. H. and J. Parker :—(1) *Cur Deus Homo; or, Why God was made Man?* A translation from St. Anselm, Archbishop of Canterbury. To this valuable little book on the Incarnation the translator has prefixed an Introduction, containing some account of the author and an analysis of the work. (2) *Considerations respecting a Future State*, by the Rev. L. P. Mercier. (3) *The Twelve Foundations, and other Poems*, by the Rev. H. C. ADAMS. (4) *Plain Papers on the Social Economy of the People*: by the Rev. J. E. CLARKE. No. I. *Recreations of the People*; No. II. *Penny Banks*, (5) *Cuddesdon College*. By *One who knows it*,—and who knows how to defend it. (6) *A Letter to the Church Laity of the Rural Deanery of Deddington, Oxon*, by the Rev. E. PAYNE. This refers to the alienation of the laity from the clergy, which is said to exist. Mr. Payne, with words of charity and gentleness, seeks to allay the alarms on the part of the laity. We venture to ask, what other *laity* are there than “Church laity?” (7) *The Penny Post*, Vol. VIII. for 1858. Well suited for a school or parochial library. (8) Also the following Sermons: *Sermons on New Testament Characters*, Vol. III. By the Author of *Sermons on the Prayer-Book*. *Sermons on the Daily Services*; showing the use and meaning of their several parts. By the Rev. E. D. DUMBLETON. *The Inscription on the Cross as recorded by the Four Evangelists*, by the Rev. C. ADAMS. *The Silent Progress of the Work of God*, an Ordination Sermon, preached at Cuddesdon, by the Rev. HARDWICKE SHUTE. A very good and useful sermon. “Remember!”—*the Teaching of the English Church in the matter of the Sabbath declared and vindicated*: preached before the University of Oxford, by the Rev. JAMES BANDINEL; *Every Parish a Family of Christ*: two sermons, by the Rev. R. W. B. MARSH, of Plaistow.

Messrs. Parker have also published their very useful *Church Calendar for 1859*. The first part of the *Oxford Diocesan Calendar and Clergy List for 1859* consists of the above-mentioned Church Calendar; the second part gives a great variety of information relative to the diocese of Oxford.

Messrs. Macmillan have published *The Pentateuch its own Witness*: the Norrisian prize essay for 1858, by the Rev. WILLIAM AYERST. It is dedicated to the Rev. C. Clayton, Tutor of Caius College.

We are happy to announce that Messrs. Williams and Norgate have published a reprint of the greater and more useful part of COLEBROOKE'S *Miscellaneous Essays on the Religion and Philosophy of the Hindus*. This work, though referred to by most writers on the subjects of which it treats, has long been out of print, and quite unattainable.

We have only time this month to call the attention of our readers to a Sermon, by Archdeacon GRANT, on *The Church in China and Japan*, just published by Bell and Daldy; and to the Rev. G. F. MACLEAR'S Maitland Prize Essay, on *The Legitimate Sphere of Government Countenance and Aid in the Promotion of Christianity in India*. Both works are full of interest to every reader whose attention is directed to Eastern Missions.

Colonial, Foreign, and Home News.

SUMMARY.

THE Consecration of the Bishop of BRITISH COLUMBIA is appointed to take place on St. Matthias' Day, February 24th, in Westminster Abbey.

The Right Rev. Henry U. Onderdonck, D.D., formerly Bishop of PENNSYLVANIA, died on Monday, December 6th, 1858, in his 70th year. The funeral services were solemnized on the Wednesday following: the first part in St. Peter's Church, Philadelphia; the coffin was then borne to the church of St. James the Less, at the Falls of Schuylkill, where the interment took place.

The Bishop of GUIANA intends to return to his Diocese in the course of the present month.

We understand that the Bishop of SIERRA LEONE is expected shortly in England.

On Trinity Sunday, 1858, The Rev. T. G. Fearn, M.A., was admitted to be a Canon of St. Peter's, Maritzburg, NATAL. The Chapter now consists of a dean and four canons.

The Bishop of NATAL has notified his intention of constituting that portion of his diocese which lies to the south of the river Umgeni, with the exception of the city of Maritzburg, a separate archdeaconry, under the name of the Archdeaconry of Durban, to which the Rev. Canon Fearn will be appointed.

On Wednesday, September 16th, 1858, the Bishop of SYDNEY laid the foundation-stone at Waverley, a village about five miles from Sydney, of a school, to be called St. Catherine's, for the daughters of the clergy in Australia. The governor, Sir W. Denison, is patron of the institution, to which he has liberally contributed, and would have laid the foundation-stone, but was prevented by a domestic bereavement.

The *Sydney Morning Herald* of October 9th, 1848, states that, "at the churchwardens' meeting during the past week, the question of synodical organization in the Church of England was fully discussed, and it was finally decided, as the opinion of the majority, that the only legislative measure called for, was one for enabling the members of the Church to meet in synod. It had been held by legal advisers, it was said, that legislative sanction was necessary for this purpose; but no further action from without was called for.

The Bishop of SYDNEY was to hold his primary Visitation on November 23d, 1858. The conference of the clergy and laity on synodical action was to take place the day following.

The Bishop of PERTH is expected in England shortly.

It is stated in the newspapers that the following garrison order has been issued at Malta:—"All guards to turn out to the Archbishop of Malta, and all sentries to carry arms and present arms when the Host passes;" and that Captain Sheffield, of the 21st R.N.B.F., having refused to obey the above, has been ordered under arrest, and will in all probability be tried by court-martial.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, January 4th, 1859.*—The Rev. Dr. J. A. HESSEY in the Chair.

A letter was read from the Rev. Dr. Kay, Secretary of the Calcutta Committee, dated Bishop's College, November 10, 1858, acknowledging the receipt of seven boxes of Prayer-books.

The Secretaries stated that a large supply of books, which had been formerly requested by the Agra District Committee, but which had not been forwarded on account of the mutinous state of India at that time, would at once be despatched to Allahabad, where a District Committee has been formed in lieu of that at Agra.

A letter was received from the Rev. David Simpson, furnishing a report of the mission of Combaconum, in which eleven catechists have for many years been supported by the Society. A report respecting the Tanjore and Vepery Missions was also laid before the meeting.

The Secretaries stated that, by direction of the Standing Committee, the following sums would be assigned annually from the amount of 10,000*l.* voted in behalf of India; 110*l.* to the catechists at Combaconum, 30*l.* to the Tanjore seminary for the supply of native clergymen, and 150*l.* to the Vepery mission; making 290*l.* per annum.

Letters from the Bishop of Colombo were laid before the meeting. He had been present at Galle, on the arrival of the Right Rev. the Metropolitan of India, in the "Candia," at that port, on his way to Calcutta, on the 5th November, 1858. It appeared that the Bishop of Colombo, after service, at which the Bishop of Calcutta was present, in the old Dutch church of Galle, had read a short address of welcome in behalf of the clergy of the diocese, "expressing," as he said, "a heartfelt 'God-speed' to the Metropolitan in his prospective work, and praying his blessing on our Church, our people, and ourselves. To this he replied in a few simple and touching words, and gave the benediction and withdrew.

The Bishop called attention to the state of the Church at the port of Galle, the touching-point of all the Oriental steamers, whether to India, China, or Australia. He said,—

"A fabric, built by the Dutch, is at present applied to the common use of ourselves and the Presbyterians. It is of course unconsecrated, and wholly under the control of a consistory."

Efforts having been set on foot for the erection of a new church, which is much needed at Galle, the Board accordingly granted 100*l.* towards it.

An application was made by the Secretaries of the *Church Missionary Society*, requesting assistance in printing new editions of Prayer-books, at present in extensive use in missions of that Society in the East. "The edition of the Malayalam Prayer Book," it was said, "which is in use amongst nearly 7,000 native Christians in Travancore, is now entirely exhausted. The expense of the reprint of an edition of 5,000 copies will not be less than 300*l.* A grant towards the cost of this," it was added, "will greatly encourage our missionaries in Travancore."

The Foreign Translation Committee had recommended this application, and the sum of 200*l.* was voted.

A letter was read from the Rev. Dr. Caswall, Figheldean, Amesbury, saying that it had become necessary to supply the mission on the Pongas, in West Africa, with an iron house, according to instructions supplied by the Bishop of Sierra Leone, and by the Rev. W. C. Neville, the superintendent of the mission. Dr. Caswall added, that "the Committee in aid of the West Indian mission had met and adopted a plan furnished by Mr. Hemmings, of London, costing 495*l.*, besides freight and the expense of erection in the Pongas. It may probably be found necessary to send a person with it to superintend the erection, at a cost of 100*l.* The whole charges cannot well be estimated at less than 650*l.* The building will contain, on the ground floor, an apartment capable of holding, easily, 300 people, which may be used as a church or school. There are to be three dwelling apartments over-head."

The Board agreed to grant 50*l.*, on receiving a certificate from a competent person that the building is such as can be easily put together on its arrival at the Pongas.

The Bishop of Natal, in a letter dated Bishopstown, Maritzburg, November 4, 1858, asked for aid towards the expense of printing a second and larger edition of the Izindaba, or Gospel Harmony, in the Zulu tongue, and enclosed a few photographs of Kafir children, pupils of Ekukanyeni College, Natal, which were laid before the meeting and inspected. The sum of 50*l.* was voted.

The sum of 30*l.* was granted towards rebuilding a district church in the parish of St. Saviour's, Berbice.

Books for the performance of Divine Service in the chapel of St. Mary, on the Hackney estate, on the river Pomeroon, were granted, on the application of the Rev. W. H. Brett.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Jan. 21st, 1859.*—The Rev. J. E. KEMPE in the Chair.

A letter was read from the Rev. Wm. Short, acknowledging the thanks of the Society for his long services. It was stated, that at the election of the Standing Committee at the February meeting, the following members would retire :—"The Right Hon. C. B. Adderley, M.P., the Dean of York, Mr. Richard Clarke, and Mr. Skinner, and that the following gentlemen would be proposed to fill the vacancies :—W. Arbuthnot, Esq., late of Madras ; Arthur Mills, Esq., M.P. ; the Rev. C. J. P. Eyre, and the Rev. John Lawrell. It was voted that 700*l.* should be given, in addition to 300*l.* a year now granted, to the mission of Cuddapah, in the diocese of Madras ; making up the amount to 1,000*l.* a year for five years. Sir Walter James suggested that a sermon should be preached in all churches and chapels under episcopal supervision, on one Sunday, for the purpose of furthering the missionary cause. The plan was referred to the consideration of the Standing Committee.

We remind our readers that the next meeting, Friday, February 21st, will commence at half-past 11 A.M.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

MARCH, 1859.

CHRISTIAN MISSIONS IN JAPAN.

MOST of our readers are doubtless aware that on the first day of December last, a numerous and influential meeting of the friends and members of the *Society for the Propagation of the Gospel in Foreign Parts* was held at Willis's Rooms, under the presidency of the Lord Bishop of London, "to direct attention to the providential openings which have recently been made for the introduction of Christianity into China and Japan." The numerous assembly then gathered together augured well for the interest taken in the good work, and for missionary enterprise generally. Since then, public attention has been again directed to the same subject, by one, whose speech on that occasion was listened to with more than ordinary interest and pleasure. We allude to a sermon preached in Camden Church, Camberwell, by the Venerable Archdeacon Grant. This sermon, entitled "The Church in China and Japan," has been published by Bell and Daldy, with an introductory preface by the author, of great interest and value. It gives a succinct account of the English, French, and American treaties with China and Japan, and of the mournful events connected with the history of Portuguese missions in the latter country. Nothing could have been more opportune than this publication. The subject is one of intense interest, and to none more than to those who are not indifferent to Christian missions. Recent events in the East are certainly of no ordinary character. Hardly had we been awakened by the late convulsions in India to a deep, and we trust a lasting sense of the stupendous responsibilities we have incurred as the rulers of 180 millions of human beings, when suddenly the vast

empire of China was thrown open to our commerce, old jealous restrictions were broken through, and the free exercise of the Christian religion within that vast empire was secured to English missionaries by a solemn treaty with Great Britain. Neither has the wave of "barbarian" invasion paused here. Japanese seclusion has succumbed before Western diplomacy. The recent war with China compressed into the space of a week or two, what three centuries of begging and praying had been utterly unable to accomplish before. Nagasaki is no longer the only port open to Western traders. English ships have cast anchor where foreign vessels never dared to show themselves before, and on the 26th of August last a treaty was concluded at Jeddo, affording to our commercial enterprise the same privileges, immunities, and advantages, which have been secured to us on the continent.

Action and reaction, progress and improvement, are thus made possible. Diplomacy has effected what, in the opinion of the illustrious Humboldt, could not take place till the two great oceans, the Atlantic and the Pacific, should be united by a canal cut across the Isthmus of Panama. "This neck of land," he declares, "has been for ages the bulwark of the independence of China and Japan." It may now, however, be said to be breached; and an attentive observer cannot fail to anticipate a momentous future in store for the dwarfed and stunted civilisations of the East. British energy and enterprise have established themselves in New Zealand and Australia, and in the heart of the Eastern archipelago. Steam communication has been extended from India to China, and, by way of Singapore and Java, to Adelaide and Sydney. From the latter harbour an extensive and lucrative intercourse can be maintained with the coasts and islands of Asia and the Eastern archipelago. A railroad has been constructed across the Isthmus of Panama. A vast and industrious population is streaming towards California and Vancouver's Island. The Western seaboard of the American continent is likely before long to be brought into intimate connexion with the shores of the Pacific. From the port of San Francisco, Western commerce will extend its civilising influences to all the maritime countries of Asia, Polynesia, and Oceanica, with their aggregate population of six hundred millions. And now Japan, lying directly opposite the American possessions on the Pacific coast, whose insular geographical position, excellent ports and harbours, dense and industrious population, boundless productive resources, and vast capabilities for commerce, justly entitle her to rank above every other Asiatic nation, is thrown open to the same influences, and is ready to embrace the blessings of Christian civilisation.

We welcome, therefore, at this juncture, such a sermon as Archdeacon Grant's. We welcome his earnest and outspoken words, reminding us that Providence, which, as Burke well said, "appears to have intended the continual intermixture of mankind, and never leaves the human mind destitute of principle to effect it," has a special word of warning now for the Church of England. Well does he bid us remember that "out of the tangled web of what we call history, God himself is weaving a heavenly scheme;" that the Spirit of God "is busy over the whole earth, among Christians and among heathen, working in events and contingencies, educing order out of confusion, and dispelling darkness by light; that He is present everywhere, silently, secretly, most inscrutably, nursing the germs of all spiritual life, keeping alive the remnants of truth, and cherishing the faintest yearnings after it; waiting at the door of opportunities, nay, creating, through the unconscious purposes of man, the opportunities themselves; overruling the designs of selfishness, and making them subservient to the designs of the Gospel; and, while Christian nations are grasping at power, or the extension of their commerce, entering in with them, and preparing the soil, and sowing the seed, and calling labourers into the field thus made ripe for the sickle."

Imitating his example, we shall reserve our observations on missionary prospects in China to another occasion, and confine ourselves to the work opened to us in Japan. Directly opposite, then, the American possessions on the Pacific coast, between the parallels of 31° and 46° , and extending through a curvilinear range of more than 1,200 miles, lies the insular empire of Japan. The word "Japan" would seem to be a corruption of the Chinese *Zipangu*, and to have the same meaning as the name which the Japanese themselves give their country, *Nippon*, or "eastern country." This empire embraces the large islands of Nippon, Sikokf, Kiusiu, and Jesso, besides a great number of islands, islets, and rocks, which have evidently been upheaved from the deep by volcanic action. The inhabitants of this "Eastern Venice" are fond of referring to the analogy which their island-empire, in its relative position to the neighbouring Asiatic continent, bears to the British Isles, similarly situated with respect to the shores of the European mainland. Their insular home (which includes a total area of 160,000 square miles) is exposed, like ours, to great extremes of summer and winter temperature. The northern extremity of Nippon, and the whole of the island of Jesso, lie very nearly within the same isothermal lines as our British Isles. Here, therefore, are found the oak, the birch, and the willow; while in the south of Nippon, and in the island of Kiusiu, grow

the camphor tree, the gum-varnish tree, the citron, olive, almond, and vine. Rich in mountains, Japan is also rich in mineral produce: gold and silver, copper of the finest quality, iron and tin, are found here; coal, too, exists in considerable quantities, and was declared by the President of the American republic to be "a gift of Providence, deposited by the Creator of all things in the depths of the Japanese islands, for the benefit of the human family." These islands, thus highly favoured in point of situation, climate, and productions, were first sighted by a Portuguese ship, bound for Macao, which was driven upon one of them by a storm in the year 1543. The foreign sailors were received with courtesy and kindness; and that they must have made a highly favourable impression on the islanders is testified by the fact that portraits of the two sailors who first set foot on this "unknown land," have been preserved by the Japanese. From this time, by an arrangement with the prince or viceroy of the port where they landed, a Portuguese ship was sent thither once a year, laden with woollen cloths, furs, manufactured silks, taffetas, and other commodities. Six years later, Xavier, with his young Japanese convert from Goa, landed on the islands, and declared that he had found no nation among the heathen which had pleased him so much, "men endowed with the best of dispositions, of excellent conduct, free from malice and gall." And the observations of this eminent missionary are borne out by the statements of later travellers. From this period till the year 1586, the Portuguese were enabled to labour for the promotion of the Christian faith without let or hindrance. As it was on the coast of Malabar, and in Southern India, so it was in Japan. The Portuguese missionaries met with eminent success. The immediate successor of Xavier is said to have founded fifty churches, and to have baptized with his own hands more than 30,000 converts. And here, as Archdeacon Grant justly observes, the great point to be noted is, that for the first half century after the landing of the Portuguese, "there was no antipathy to the Christian faith, beyond that which human corruption and a numerous and debased sacerdotal caste naturally offered. Christianity rapidly spread amongst the Japanese; one whole kingdom was speedily won to the faith; in about seventy years 200,000 converts were reckoned, and the whole kingdom was promised to the Roman See."

We may safely assume that the majority of our readers are acquainted with the more prominent details connected with the series of persecutions, which began in the year 1586, and did not end till, in 1638, the last relics of Japanese Christianity were destroyed, and the very remembrance of it blotted out.

It is an awful tale, and gives rise to strange emotions. It is impossible not to admire the heroism and self-devotion with which the Jesuit missionaries, in these early times, threw themselves into every island and continent where a door seemed to be open for missionary work, or to read without deepest sympathy and emotion, of the constancy of the Japanese converts under the fury of the persecutions which assailed them. And yet it is with very mixed feelings that we reflect on the causes which brought about the sudden and terrible reverse.

It is a significant fact that the first proclamation against Christianity was issued in 1586, just four years after that in which certain young Japanese nobles, accompanied by one of the Portuguese missionaries, went on an embassy to Rome, "to lay at the feet of his Holiness the Pope the homage and obedience of the Christian kings of Japan." This is the statement of Roman Catholic writers themselves; and we cannot doubt that Archdeacon Grant is right, when he sees in this fact a clue to unravel the complicated causes which led to the extermination of Christianity in the Japanese empire. It was the old story,—man could not be satisfied with an ascended and invisible Head, he must have an impersonation of Him on earth,—the old Jewish craving after a visible earthly kingdom, under a visible earthly head, had reappeared, and with its usual consequences: a kingdom was set up, but not a kingdom of Christ; it was a kingdom of the earth, earthly, and the gates of hell easily prevailed against it. "It is impossible to deny," writes Archdeacon Grant, "that the apprehension of conspiracy and of plots against the secular authority of the empire, lay at the bottom of the series of Japanese proclamations and persecutions against the Christian converts. It cannot be denied that the Jesuits and their compeers were held to be involved in these political intrigues—that the Christian provinces rose in rebellion, and that Christianity and insurrection were identified in the Japanese mind. The disputed succession on Taiko-Sama's death, in 1598, no doubt gave rise to civil war; but in that war the Christian converts, as such, took a side of their own (it cannot be doubted, under the influence of the European missionaries), and were engaged in a bloody conflict." And when we add to this, that an intercepted correspondence clearly proved the existence of a plot for bringing Japan under the sway of the King of Portugal, we cannot fail to recognise the righteous retribution which has ever, in every country, followed the attempt to set up a kingdom of truth by means which would equally support a kingdom of falsehood. We can easily enter into the feelings of disgust which animated the Japanese authorities when they found out the real aim and object of the new

comers. We have not ourselves been wholly ignorant of the bitterness of a foreign yoke, and the national degradation thereby engendered. We cannot, therefore, fail to recognise a dispensation of *mercy* even in the awful catastrophe which exterminated the Christianity of Japan. "What if," to quote the words of Archdeacon Grant, "seeing in these island-children the capacity for higher things and a nobler destiny, the Almighty interposed, and, by the uprooting of that mission, rescued them from a threatened and impending degradation, and reserved them for better things to come? It is no such strange thing for future blessing to be secured by a present disciplining of privation. As we take from our children the deleterious food of which in their ignorance and craving hunger they would partake; as we cut down the sickly plant and doom it for a time to apparent sterility, in order that, when the proper season shall come, it may burst forth again with a healthier growth, and bear more abundant fruit;—as Europe itself was thrown back for centuries, its corrupt civilisation uprooted, and its society broken up into its first elements, in order that, in the fulness of its time, it might awake again, invigorated by that night of sleep, and with fresh life raise its populations to higher advances in civilisation under the auspices of a purer faith;—so in mercy and providential love we may hold that that infant Church—nay, the empire of Japan—was delivered from a bondage that would have cursed her with but a stunted life, have repressed all her energies, and doomed her to a perpetual vassalage, temporal and spiritual, under a foreign despotism. What, if she was thereby snatched from the fate which has seized upon the neighbouring Philippine islands? These too had received the same messengers of the Church; and they have reaped all the results of that policy which animated them. They are enslaved to a second-rate European power; though for two centuries under its rule, they have grown but little either in prosperity or civilised life; they are but an appanage of the corrupt monarchy of Spain; and their population of three millions, cut off from the sources of enlightenment and progress, with superstition still darkening their hearts and minds, are but grown children, under the rule of, it is stated, 7,000 soldiers, and as many priests."

We seem justified, then, in concluding that there is a deep meaning in the fact that these Eastern empires have been opened up to Western influences just at the present juncture. If late events in India have reminded us of anything, it has, surely, been of our national responsibilities as a great Christian nation. And just at the very time that we are (as we fervently hope) awakening to a sense of our past deficiencies, and resolving

to do better in future, we are not only put on our trial once more in that country itself, but opportunities are presented to us of doing our duty in others also. This island-empire might never have been closed to Christian influences; it might have become a dependency of the Crown of Portugal, with what probable results we have already seen. It might have been opened in 1759 instead of 1859, and then *we* should have been unprepared to enter in; our sense of national responsibilities would have been very low, our missionary zeal but struggling into life. But now, thank God, things are different; British influence is at its zenith, England's navies sweep every sea, and at last, it is to be hoped, we are alive to the great duties required of us.

We notice also another significant circumstance. *Both* these insular and continental empires of the East are opened to us *at once*. Not only China, but China and Japan are accessible to Christian influences. Now, certainly, if the vast continental empire alone had been opened up to us, we should have felt it to be an almost hopeless task, save after a very long period of time, to break through the stubborn and inert mass of antiquated customs, prejudices, and conceits, behind which that perverse nation intrenches itself with self-satisfied indifference, and sublime contempt for "barbarian" wisdom. But in Japan we have a fulcrum for our lever. Like their continental neighbours, the Japanese "are industrious, cunning, and obsequious; but, unlike them, they are eager for improvement, observant of law rather than mere custom, not bigoted, quick in imitating and adopting what is useful, progressive in their tendencies, and possessed of that higher elevation of nature, which is shown in the capacity for a higher faith."

Again, so long as they are not connected with political disturbance and thirst for power, the inhabitants of this island-empire are singularly tolerant of foreign creeds, and diversities in religious worship. It was not till submission to the Pope was talked of, and the intervention of a *foreign potentate* in matters civil and ecclesiastical was sought, till friars of every order quarrelled with one another, and all with the Jesuits, that Christianity was interdicted by the Japanese authorities; and how difficult it was even then to extirpate the new heresy is abundantly proved by the history of the terrible persecutions then enacted. It may be, therefore, that Japan is destined to be our stepping-stone into the heart of the vast Chinese empire. A Japanese native agency may be the destined heralds of Christianity on the continent. We are assuming, of course, that the gradual effect of Western influences will little by little undermine the foundations of old prejudices, infuse more healthy ideas, and arouse the native mind from apathy and torpor. In

assuming this, we are only assuming what has already taken place in India. Great changes are undoubtedly going on there. Caste is losing its *religious*, while retaining its *social* characteristics. War and conquest, European science, and European literature, the telegraph and the railway, the book and the newspaper, are doing their work, and the *reflex influences* of Christianity are producing their wonted effect; and what has been done there, may surely be repeated in Japan. We look forward, then, with hopeful anticipation to Christian missionary enterprise in that island-empire. That the work is a difficult and a delicate one, we are well aware; but so is all missionary work. Gentleness will be required, great patience, unwearied zeal, real erudition, and a careful avoiding of all political and civil broils. But after the recorded successes of the Portuguese, no one can pronounce the task a hopeless one. When has man sat down *satisfied* with idolatrous hero-worship, with dreamy atheism, with an aristocratic eclecticism? In the Sinto religion, and Confucianism, Christianity will be confronted with systems which it has already encountered at Athens, at Rome, in dreamy Alexandria. For the great IT of Buddhism the Gospel has to offer the truth that God is our Father, that we are His children, adopted into that high relationship through the infinite sacrifice of His incarnate Son. It can proclaim the forgiveness of sins, the assistance of the Spirit, the resurrection of the dead, and the life everlasting: and the past history of Japan testifies that these truths, even when encrusted and overlaid with man's additions and perversions, have attracted with so powerful a magnet the deepest yearnings of the Japanese heart, that neither torture nor death could separate them from Him whom they had learnt to call their Redeemer and their Lord. Shall we be less sanguine of success when these truths shall be presented to them, undimmed and unadulterated, by men who shall have gone forth in no narrow spirit of proselytism, thirsting after the aggrandizement of an order, but in a real and genuine desire to impart the knowledge of Him by whom our humanity has been regenerated and sanctified, and is hereafter to be glorified?

Correspondence, Documents, &c.

MISSIONARY UNION OF ST. AUGUSTINE.

THE following Rules and Address have been drawn up by the Warden of St. Augustine's College, Canterbury. We think they will realize the long-cherished hopes of many of our readers :—

“*ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ Αὐτοῦ Ἰησοῦ Χριστοῦ.* 1 St. John i. 3.

That they also may be one in Us: that the world may believe that Thou hast sent Me. St. John xvii. 21.

RULES.

1. That, in the first place, subscribers and donors to St. Augustine's College, members of missionary studentships' associations, secretaries and treasurers of missionary societies or their local branches, and persons engaged in Church mission work of any kind in foreign parts, be eligible as members of the Missionary Union.

2. That each member pay on entrance five shillings or upwards, to the fund of the Missionary Union, and nothing afterwards.

3. That he shall receive by post (free) the annual and other papers of the Missionary Union; and, if he desire it, the *Occasional* and other Papers from St. Augustine's College, for use and circulation.

4. That each member consider himself bound to offer up prayer for missions daily, to promote by his conversation and exertions the missionary cause, to collect something annually for a missionary object, and to take in some missionary periodical.

5. That each member, whose circumstances favour it, shall search out promising candidates for the missionary work of the Church; and, in particular, shall endeavour to find a missionary probationer, enrol his name as such at St. Augustine's (or some other missionary college), give him the benefit of his advice and assistance, and watch over his preparatory career as he has opportunity.

6. That each member endeavour to obtain additional members of the Missionary Union; and have the privilege of recommending non-paying members known personally to himself.

7. That all the members receive the Holy Communion on some day in the year, *e. g.* Whit-Sunday, with special prayer for the Divine blessing, and the outpouring of the Holy Spirit, on the missions of the Church.

8. That no test be expressed or implied by membership in the Missionary Union, either of theological views, or of opinions on the best mode of missionary action.

9. That Bishops of the Church, who signify their pleasure to join the Missionary Union, be admitted members, irrespective of any election.

Proposed, That for fixing the constitution of the Missionary Union, and providing for its continuance, a meeting, of which notice will be given, be held of persons friendly to its objects, when there shall be

appointed a president, a secretary, a treasurer, and a committee of corresponding members.

TO THE FRIENDS OF CHURCH MISSIONS.

In earnestly entreating the benefit of your kind attention, your name, and your assistance, towards maturing and setting in action the plan here sketched out, I would venture to offer some explanatory remarks, which I will arrange in paragraphs numbered according to the Rules to which they refer.

1. I have wished to bind together by some common tie the increasing numbers of those who are aiding St. Augustine's in various ways; that they might become known to each other, and to the Church, as well as to ourselves. And from the constitution of the College as a corporate body, with its own foundation and limitations of membership, no other mode of attaining this desirable object seems to offer itself than such as I here suggest. The nucleus being thus formed of persons specially interested in St. Augustine's, has led me to the adoption, after some hesitation, of a special title, which I have retained even when extending membership to a wider range. This, however, I trust, will be justified *in itself* by the thought of the relation which St. Augustine's Missionary College already holds to the Missions of the Church of England, and which, with advancing years, it must needs hold still more closely.

2. I would be content with a fund sufficient for the purchase of stationery, printing, and postage expenses; and would avoid the necessity of collecting annual subscriptions.

3. I would have the 'Annual and other papers' strictly confined to Lists of Members, Hints on Organization, &c.; *i. e.* I would not make them the vehicle of any peculiar views of missionary work. But this I would leave to be settled by the officers of the Missionary Union, when duly organized.

4. While considering these conditions to be of the highest importance, I would leave the fulfilment of them as free as the varying circumstances of members require, consistently with their real adoption on some plan or other.

5. Now that the number of young persons who express a desire for the missionary life is increasing, it will be of the greatest service if each one can be attached to some person in his own neighbourhood, of tried piety, judgment, and zeal in the cause of missions, who will kindly test his character, form his spiritual habits, and cherish, under the Holy Spirit, the desire for missionary life, till he is of age to go to a missionary college.

6. The 'personal knowledge' required, and the cordial acceptance of the conditions of Rule 4, would, I hope, prevent this privilege from being abused, and would secure the blessing of the intercession of large numbers of the poor of the Church.

8. I am anxious, by this rule, to include all members of the Church, by whatever names they are known amongst men. (The 'Union of Prayer for the promotion of Religion in her Majesty's Navy,' projected

by Sir Edward Parry, was joined by men of different views, but of the same mind as to its high object.)

Lastly, I must confess to an ardent longing after some common ground on which the friends of Church missions can unite, where they may leave the track of their favourite Societies, and being lifted up with one accord into a higher atmosphere of prayer and holy exercises and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. What may we not hope for from the missions of the Church of England, through the diffusion of a more powerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

Trusting that the nature of the subject will be my excuse for this intrusion, and that I may reckon on your valuable advice and sympathy, even if there be some minor points of difference,

I am, &c.,

HENRY BAILEY,

Warden of St. Augustine's College.

Feb. 1859."

WANTS OF NEWFOUNDLAND.

THE following address to the Clergy of his diocese has lately been circulated by the Bishop of Newfoundland. We have often called the attention of our readers to the exertions of that heroic prelate. He is now in England, and we hope he will return to his diocese with his hands strengthened for his great work.

"St. John's, 10th September, 1858.

REV. AND DEAR SIR,—I forward herewith some copies of the new Rules and Regulations of our *Church Society*. The alterations were not made without careful consideration and reconsideration, at several meetings of the Committee, and two general meetings of the Society. After many amendments, they were adopted as they now are, without, I believe, a dissentient voice.

I am ready not only to admit, but to profess, that my chief object in desiring a revision of the Rules was, to obtain a sum specially applicable to the maintenance of additional missionaries.

Very few, if any of you, can be ignorant of the crying need of additional clergymen in almost every part of the diocese. The *Society for the Propagation of the Gospel* has not merely refused to increase the number of its missionaries in Newfoundland, but has commenced the long-threatened withdrawal of its grants from the old Missions. It has commenced with the capital, and has expressed its intention of making further reductions as other old Missions fall vacant. I would beg to call your attention to the condition of several of the most populous and extensive missions, not so much for your information, as that you may be prepared to lay it before your congregations, in order to call forth in larger measure their payments and contributions.

I might mention, as well deserving all commiseration, the case of several hundreds on the French shore, and on the northern part of

Labrador (below Seal Islands), many of whom have never been visited by a clergyman ; and others but once in four years, when I have been able to make a hasty passing call in my Church ship. But it may suffice at present to confine my remarks to existing Missions in Newfoundland. I will commence on the eastern shore. The Mission of Moreton's Harbour extends from Cape St. John to Tizzard's Harbour, a distance, probably, along the shore, of eighty miles. There are at least fourteen or fifteen settlements at which the missionary is expected to hold service ; all (except one) to be visited only in a boat. During nearly half the year the Bay may be full of ice, and generally at other times is very disagreeable and dangerous to traverse. In consequence, some settlements cannot be visited more than twice in the year. There are five churches in the mission, and ought to be seven. The population consists of 1,826 Church members, 794 Methodists, and 436 Romanists.

Fogo Mission has three churches on three different islands, with some other settlements so remote and difficult of access (from Fogo), that they cannot be visited by the missionary more than once a year. The population consists of 1,772 Church members, 169 Methodists, 926 Romanists.

Greenspond Mission has five churches on different islands, and sixteen or eighteen settlements which the clergyman is expected to visit, all by water ; while during a great part of the year the Bay cannot be traversed, and is always dangerous. The population is 3,270 Church members, 73 Methodists, 366 Romanists. The southern settlements of Fogo Mission, with the northern ones of Greenspond, would give ample employment for a missionary placed on the shore in the vicinity of Cape Freels.

There is a like necessity for another missionary to take the southern settlements of Greenspond Mission, with some adjoining settlements of the King's Cove Mission, equally difficult of access, and consequently but very rarely visited by the clergyman of that (latter) Mission.

King's Cove Mission has four churches ; 1,441 Church members, 55 Methodists, 1,424 Romanists. I have already remarked that some settlements (one of them with a population of 381, all Church members) are so remote from King's Cove, and so difficult of access, as hardly to be visited more than twice in the year. Close adjoining these are some populous islands in the Greenspond Mission, as far remote from their clergyman. These together would form an ample mission ; and the relief to the missionaries of Greenspond and King's Cove, and the benefits and blessings to their flocks, would be unspeakably great.

Trinity Mission has six churches ; 2,303 Church members, 251 Methodists, 306 Romanists. This Mission much needs to be divided. Trinity itself is abundantly enough for one clergyman.

Heart's-Content Mission, in the same Bay, has also five churches, in as many different settlements, with other settlements on each side of the Bay ; 2,576 Church members, 969 Methodists, 361 Romanists.

Several populous settlements at the head of the Bay can hardly be visited more than twice in the year, and a second clergyman is imperatively required.

Upper-Island-Cove Mission has four churches, with 2,073 Church members, 0 Methodists, 526 Romanists; too great a burden to be laid upon one clergyman. And nearly all the Missions in Conception Bay are too populous to be properly served by one clergyman.

Harbour-Buffer Mission, in Placentia Bay, has five churches on different islands; the extremities nearly sixty miles apart. All the settlements to be visited by water only—a most fatiguing service, and unsatisfactory to all parties concerned; 996 Church members, 316 Methodists, 4,496 Romanists.

Burin Mission, in the same Bay, has three churches, 910 Church members, 816 Methodists, 1,936 Romanists. The extreme adjoining settlements of these two Missions might form a third and separate Mission, with the same happy results as in the other cases mentioned.

Harbour-Briton Mission, and Hermitage-Cove Mission, though each with only one church, have (each) a very long extent of coast, with numerous small settlements, nearly all to be visited only in boats.

It appears, then, that at least six (I ought, perhaps, to say eight or nine) additional missionaries are imperatively required in Newfoundland. The Clergy in the Missions alluded to are fainting under their burdens, the Church members are destitute and dissatisfied, the Romanists and the Methodists take advantage (who can wonder or complain?), and, worst of all, God's name and Church are dishonoured. In hope of an increase in the available funds of the Society, I have ventured to make a promise, which I now repeat, of 60*l.* per annum to any missionary, who (making the required payment of one-fourth of his collections to the *Church Society*) will provide a similar amount for an assistant, either to work with him generally, or in some particular point to form a separate Mission. Let me, then, entreat you, for the love of Christ and his Church, to excite your people, high and low, to more liberal payments and contributions to our *Church Society*.

I am, Rev. and dear Sir,

Your faithful Brother and Servant,

ED. NEWFOUNDLAND."

MISSION TO CENTRAL AFRICA.

WE have lately received a very interesting pamphlet: "The Substance of a Speech recently delivered on several occasions, by the Right Rev. the Lord Bishop of Capetown, on the Condition, Prospects, and Claims of the Church in South Africa." The Bishop states that there are four great objects which he has come home to effect. We are unable to extract much which we should gladly lay before our readers, but we transfer to our pages the following observations

on the third object, "The sending forth of Bishops as Missionaries to the tribes dwelling beyond the limits of our present dominion :"—

"The plan we have hitherto pursued has been to send out as we could priests and deacons, catechists and schoolmasters, to commence new missions, and, after a long period of years, to send out a Bishop, not so much to guide and direct the missions as to confirm converts and ordain ministers, the missions still remaining under the direction, even to the most minute details, of a committee residing in London, at a distance, it may be, of many thousands of miles. For myself I think it a duty to say that I do not believe this to be the Scriptural system. It was not the system founded by our Lord or adopted by His Apostles, or followed by the early Church. Moreover it is a cumbrous and expensive system. It has led in all our missions to a vast waste of funds, and to wide differences which have checked the progress of the Gospel ; and it is a system which, for reasons some of which will be obvious to every one who will be at the trouble to peruse Dr. Livingstone's book, cannot really be adopted with success in those vast regions in the interior of Africa, into which I am most anxious to see the emissaries of the Church penetrate.

It was primarily to His Apostles that He said, 'Go ye into all the world, preach the Gospel to every creature.' It was His Apostles who 'went forth preaching everywhere.' Bishops are not, according to the Scriptural view of their office, the ornamental topstones of the Christian Church. Their office lies at its very foundation. The germ of the Church is in that office, and out of it, if you will follow the Word of God, all other offices and agencies must flow forth.

Now I desire to see our Missions in Africa beyond the limits of our dominion started and conducted on the true Scriptural model. I wish to see Bishops in the first instance sent forth to that work, because it is, as we believe, the divinely appointed method, and therefore one which we may fairly expect will have a large measure of the blessing of God. I do not say that honest efforts and earnest labours, even under an imperfect system, will not have a blessing. Doubtless, they have had a blessing, and will continue to have it. But the more closely we adhere to the Divine Word, the fuller and richer will our blessing be. That this is so we have, I think, been very forcibly taught by what has taken place in our mission-field, since we have given to it, and just in proportion as we have given, the gift of the Episcopate. All have seen that it has been the life of our distant Churches everywhere. But if, in a country like Africa, we do not adopt this system, what shall we substitute for it? Suppose that we send to some or other of those tribes that are now willing, if not anxious, to receive teachers at our hands, one or two missionary priests—who, in that country, you will remember, will cost quite as much as missionary Bishops—who is to direct, and counsel, and encourage them? Are they to be under the Bishops already in Africa? We have our hands already full. We have more to do in our own dioceses than we can accomplish. We want those dioceses divided, because they are already too large. We cannot throw our-

selves heart and soul into a distant work. The Bishop of Natal, who dwells nearest to the fields which are now open to us, is very urgent upon this subject. He writes to me, offering to come home to press the matter on the conscience of the Church, if I choose to summon him. But suppose that we could take this additional burden upon us, you cannot give us any control or jurisdiction over clergymen living beyond our dioceses. Our whole mission will be weak for lack of this control. Shall it then be governed by a committee in London? Even if this were lawful and Scriptural, it would be ineffectual. The mission would be misgoverned. A committee sitting 8,000 miles off, cannot realise the state of things in a heathen mission. I do not doubt but that they will be ready to undertake the office, but it would be in the power of any one on the spot to mislead them and deceive them, and make it impossible for them to give a right judgment in matters submitted to their decision. We have abandoned this absurd system everywhere in civil matters; we surely shall not be foolish enough to perpetuate it in spiritual matters. If, therefore, our future missions in Africa cannot be governed by the Bishops already there, or by a home committee, there remains for adoption, as it appears to me, only the primitive Scriptural, Apostolic system of sending forth Bishops at the head of each mission to regulate its whole affairs, and ordain elders in every Church.

The system of the Church, and her system only, is admirably adapted for spreading itself over all the world, and preserving its unity while so doing. Each Bishop that we shall consecrate *in partibus infidelium* will be bound by oaths of canonical obedience to his Metropolitan—each clergyman, by oaths of obedience to his Bishop—each diocese will regulate in its Synod its own particular affairs. The whole province will regulate affairs of importance to the province, and harmonise the several conclusions of the respective dioceses. No system can be better devised for maintaining unity, and even uniformity. But it is murmured that there are legal difficulties in the way. This, I trust, is not the case. I felt, more than two years ago, so deeply the importance to the future progress of our missions of the step which I am now advocating, that I took a legal opinion on the subject. *I applied to the present Lord Chancellor, and am happy to be able to say that he advised me that I and my Suffragans should be violating no law of the Church or the State, if we consecrated Bishops for countries beyond the dominions of the Crown, provided that the act of consecration also took place beyond the same limits.*"

We are glad to state that the University of Cambridge has moved in this great matter, as will be seen by the following paper, which we have slightly shortened:—

"MISSION TO CENTRAL AFRICA, MORE ESPECIALLY TO THE REGIONS
EXPLORED BY DR. LIVINGSTONE.

'Lift up your eyes, and look on the fields; for they are white already to harvest.'—*St. John* iv. 35.

At a meeting held in the Rev. W. Emery's Rooms, at Corpus Christi College, Cambridge, on Tuesday, the 23d November, 1858, the Hon.

and Rev. the Master of Magdalene College in the chair, the following resolutions were carried unanimously :—

I. That the present meeting pledges itself to take steps towards the establishment of a Mission to Central Africa, chiefly to the regions discovered by Dr. Livingstone.

II. That for this purpose the co-operation of the members of the University of Oxford be invited; and that in the event of such co-operation being obtained, the mission be called 'The Oxford and Cambridge Mission to Central Africa.'

III. That the undermentioned members of the University form the Cambridge committee (with power to add to their number) for the purpose of furthering the objects of the Mission :—

COMMITTEE.

The Rev. the Master of St. John's College, Vice-Chancellor.	The Rev. W. Emery, B.D. Fellow and Tutor of Corpus Christi College.
The Right Hon. S. H. Walpole, M.A., M.P., Trinity College.	The Rev. S. T. Gibson, M.A. Fellow and Dean of Queens' College.
The Hon. and Very Rev. Archdeacon Yorke.	The Rev. J. Glover, M.A. Chaplain of Trinity College.
The Master of Caius College.	Henry Hoare, Esq. M.A. St. John's College.
The Hon. and Rev. The Master of Magdalene College.	W. Hopkins, Esq. M.A. St. Peter's College.
The Rev. The Master of Clare College.	The Rev. J. Hailstone, M.A. Vicar of Bottisham, Cambridgeshire.
The Rev. Professor Sedgwick.	The Rev. F. J. Jameson, M.A. Fellow and Assistant Tutor of St. Catharine's College.
The Rev. Professor Jeremie.	The Rev. J. B. Lightfoot, M.A. Fellow and Tutor of Trinity College.
The Rev. Professor Challis.	The Rev. E. H. Perowne, M.A. Fellow and Tutor of Corpus Christi College.
Professor Stokes.	The Rev. W. C. Sharpe, B.D. Fellow of St. John's College, and Vicar of All Saints', Cambridge.
The Rev. Professor Browne.	
The Rev. Professor Selwyn.	
The Rev. Professor Grote.	
The Rev. C. Hardwick, M.A., Christian Advocate, Treasurer.	
The Rev. J. Atlay, B.D., Fellow and Tutor of St. John's College.	
The Rev. S. Banks, M.A. Rector of Cottenham, Cambridgeshire.	

HON. CORRESPONDING SECRETARY.—The Rev. W. Monk, M.A. (St. John's College) Aubrey Villa, Cambridge.

HON. SECRETARIES.—The Rev. J. B. Pearson, M.A. Fellow of Emmanuel College.
The Rev. A. V. Hadley, B.A. Fellow of St. John's College.

The members of the University of Cambridge have been forcibly reminded by the Bishop of Capetown, that notwithstanding the interest everywhere excited by Dr. Livingstone in reference to Central Africa, and the peculiar encouragement offered to missionary enterprise by the condition and character of the countries opened out by him, no mission has yet been planted there by the Church of England.

The object of the present appeal is to supply this deficiency.

Peculiar circumstances seem to render it incumbent upon Cambridge to take a lead in this great work.

The impression made by Dr. Livingstone, on both the older and the younger members of the university, has been eminently deep and

fruitful, amounting in some cases to the conviction of a personal obligation to go forth and preach the Gospel in these newly-discovered lands ; while the liberal offer of the Bishop of Capetown to relinquish, in favour of a mission to the native tribes in the interior, the subscriptions promised in Cambridge for his own diocese, at once places in the hands of the Committee the nucleus of a missionary fund, which they trust will soon be largely augmented by fresh subscriptions. For although it is their hope that, as in the somewhat analogous case of Borneo, this mission will eventually be taken up by the *Society for the Propagation of the Gospel in Foreign Parts*, they are convinced that it cannot be established at all except by a distinct and independent organization in the first instance.

As soon as adequate funds have been raised, the Committee will endeavour to provide a duly qualified missionary body, by whom as pioneers the enterprise may be conducted in connexion with the Church in South Africa.

The purely evangelistic work of Christ's Church will be the paramount object of the mission. But as the Committee are well aware that 'civilization and Christianity must go on together,' it will be their aim to encourage the collection of all such facts as are necessary for the advancement of science and the useful arts ; and they propose to direct especial attention to all questions connected with the slave-trade as carried on in the interior.

The Committee are assured of the cordial co-operation of both the Bishop of Capetown and Dr. Livingstone.

A subscription-list is opened at Messrs. Mortlock's, Cambridge, and at Messrs. Hoare's, Fleet Street, London, bankers, where subscriptions and donations may be paid to the credit of the treasurer. The promise of an annual subscription for a term of years is earnestly solicited by the Committee as the means best suited to secure the permanency of the mission.

It is hoped that the friends of Christian missions will respond liberally to this appeal, and especially that those who may feel themselves called upon to aid personally in the evangelization of Central Africa, will communicate with one of the secretaries, or with some other member of the Committee."

A letter, addressed by the Bishop of Capetown to the Rev. W. Monk, contains some valuable suggestions with respect to this enterprise. We subjoin the following extracts :—

"I am rejoiced to hear that a 'Central African Mission Committee' has been formed, and that there is so fair a prospect of the University of Cambridge taking the lead in this great work.

I think that the line of action which you sketch out is a right and practical one. I need not say that I shall gladly co-operate with the Committee in every way in my power.

. . . My own view is, that if the mission can be established, it should from the very beginning have a Bishop of its own ; but that unless, or until, that should be the case, it should be under the general direction and superintendence of the Metropolitan of South Africa.

. . . As soon as ever we can see a prospect of really doing anything, I will open communications with Dr. Livingstone, and ask him to select for us the most promising field of labour, and to make every arrangement in his power to forward our views."

MISSION WORK AT MARITZBURG.

WE are allowed to print the following letter to a friend, from the Rev. Walter Baugh, of Maritzburg, in the Diocese of Natal, containing an interesting account of his labours. It was written October 29, 1858 :—

"After two and a half years' labour with the native boys at Ekukanyeni Mission-station, I quitted that field for a new work in the mission. The Bishop had long decided that as soon as my place at Ekukanyeni could be supplied by a clergyman from England, I should recommence the mission work among the natives at Maritzburg. The Rev. C. J. Grubb arrived for that definite work early in September : consequently, on the 24th of that month, I commenced my new labours. Happily we have, as you are well aware, a neat, commodious, and substantial church, in a finished condition, to begin with. This is, indeed, a great advantage ; for the natives know well how to appreciate accommodation provided for them. The situation of the church is certainly the most favourable one that could be selected for the convenience of the natives. It stands within fifty yards of the police-office, the magistrate's court, and post-office ; and in close proximity to the city gaol, the colonial offices, and the judge's court. It is built on an open square, surrounded by these various buildings. Almost daily the church may be seen surrounded by numerous groups of natives, amounting sometimes to as many as 200 to 300. These men have all business at one or other of the offices ; they may be police-officers, letter-carriers, litigants attending the magistrate's or judge's courts, or chiefs and their attendants who may be necessitated to appear at the colonial office. Thus it will be seen that the church stands as a silent witness for God on a spot daily frequented by natives from all parts of the colony. God grant that very many of our own unenlightened brethren may be brought to associate with that sacred edifice a work of grace within their hearts, which will be a sure witness of the truth which none will be able to dispute.

On the evening of the 24th of September, the sonorous bell of St. Mary's announced to the coloured population that the doors of their new church were opened to them. Our beginning was small ; six only attended. Day after day I conversed with Kafirs whom I sought or met with, and tried to bring them to see the advantages which would accrue from their acquirement of the elements of reading and writing, should they go no farther, which I sincerely pray will not be the case. Night after night the bell called to them, and

our attendance grew to the number of *thirty-seven*. This has been our highest number. I have eighty-three on the books, and I hope to see very many of them attend regularly. The general attendance varies from fifteen to thirty. The average attendance, from September 24 to this date, October 28, has been nineteen. School is opened every evening (none excepted; Sunday we have service, instead of school) from seven until nine o'clock. The whole of the adults in school are beginners, excepting four or five who formerly attended Dr. Callaway's class, and have never been under instruction before. Before I close the school in the evening, I make a point of having a short service. The books, &c. are gathered, and the men seat themselves, as on Sunday, before the reading-desk. After singing, I read a portion of Scripture to them, and simply expound it; after which we chant; and then I close with the usual collects, &c. from the Prayer-book. This exercise will prepare them for the full public services of the Church, and will give many of them some idea of prayer and devotion, and the reverence which should ever accompany it. We have not yet attempted more than one service on Sundays. The Bishop thinks it desirable that I should assemble my pupils in the evening as on other days, and hold Divine Service. An afternoon, and perhaps a morning service will be added as soon as a new edition of the Prayer-book is published. It is now in the press. The attendance at my first Sunday evening service was thirty. Unfortunately, we have commenced our work at the beginning of the wet season. Most of the evenings from September 24 have been wet or damp. As the season advances we must expect thunder-storms nearly every evening. These will of course very much affect the attendance of the men.

In connexion with the magisterial department in the city, there is a staff of twelve or more native police-officers, men of character and intelligence. I felt very anxious to secure their attendance at school and service, but I felt a little disappointment on learning that the whole of the staff was considered to be always on duty, and was required to be at command both by day and night. The men themselves could not consent to attend in the church for any purpose, without authority. I therefore made a direct application to the resident magistrate, . . . that the native force should be allowed to attend school and service, to which he heartily responded. As proof of his sincerity, he summoned the force into the office, and told them that he should be pleased to hear that they attended the evening-school and were getting instructed; but he left them to please themselves whether they would attend or not. He gave them his permission to attend school and service, subject to be called out, if required. I am happy to say I have thus secured the attendance of the native police-officers, who turn in night after night and Sunday after Sunday. They are most attentive, and are advancing steadily in reading. . . .

One great drawback in my work is the want of teachers. Up to the present time, I have worked alone among my pupils. I have

tried to work up two young men (natives) in my service, during the day time, so as to fit them to help others in the evening. This has answered for a beginning; but I am intent on a mode for effecting permanent assistance. I have applied to the resident magistrate who so kindly volunteered to aid me in my work, to obtain for me from two to six young native lads, to be boarded and instructed by me. These I desire to keep for at least three years. I intend to teach these boys during certain hours of the day, so as to fit them for assisting me in the adult school in the evening. At the same time I intend to make them useful by employing them in gardening and joinering; so as to give them a taste for industrial and mechanical operations. It is indispensably necessary for every missionary to seek help for himself. Help from the European population he cannot get, and that for many reasons. Help from Christian natives, trained at other stations by different missionaries, he cannot secure for any time; for the natives become closely attached to those who have been to them as fathers, and in whom they repose unshaken confidence. The missionary must, if he will do anything, train his own teachers, mould his own instruments. In my movement to this end I have been so successful as to secure the promise of three native lads. Their parents have, I believe, consented to their coming; and I am in daily expectation of seeing them. I look forward to their arrival with great pleasure, as I expect them to be of great assistance after a short time, and to impart to my work a new feature. The pupils in the evening I have no hold on, but on these I shall have. . . . I am prompted to this course by the impression which I have received from the native boys at Ekukanyeni, that youths of a suitable age may be soon fitted for efficient teachers among their own people.

The work at St. Mary's will, I trust, in time open itself. It is difficult at present to see what really can be done. I would fain gather in the idle groups of natives which surround the church daily, and impart to them instruction, or give them a short lecture; but it is a question whether I should be doing right. Most of them are sitting there waiting to do business in some of the offices, and are liable to be called. I must wait, inquire, and see how far to go. Such a plan may be worthy of trial some future day. My first desire is to effect an impression on those at present under my charge. It is remarkable how greatly the tone and manner of the natives change after they learn to read a little. It seems to raise them in their own estimation, and they begin to have confidence in the Umfundesi or teacher. I believe the only effectual way of gaining the interest of the Kafir is, first to lead him perseveringly to read. From that, I have little doubt, he might easily be drawn to converse on higher things.

A daily Infant-school has been in existence ever since the Bishop's return to the colony. Mrs. Rethman (an intelligent married woman, well fitted for the work) conducts it. It is opened for coloured children. This has now been removed to the native church (St. Mary's), and is daily held there. The children number ten only. It

is difficult at present to say whether there are many native children in the city who do not attend school. The Wesleyans have had a native day-school for some years, which is supported by the Government and is numerously attended. I should very much like to see a flourishing day-school at St. Mary's; but whether it be possible is yet to be seen.

In connexion with my duties at St. Mary's, I also act as chaplain to the native prisoners in the gaol. I hold a service every Sunday morning in one of the cells, at ten o'clock. This is a melancholy, though interesting duty. Sometimes there are as many as twenty prisoners present, from different parts of the country. I was much gratified the other evening in recognising the face of one of the prisoners among my pupils. It appears that his time of imprisonment had expired three days before; and so being at liberty, he availed himself of the privilege of attending school.

I believe I have now given a full, though a hurried account of the little which has been done in connexion with St. Mary's native church during the first month of my labours there. I have also given a scanty outline of what I desire and purpose for the future, God giving me grace and strength to perform it. The experience of the few past weeks enables me to look forward and take courage; and, with God's blessing, and the prayers of devoted followers of Christ, interested in the welfare of the native population of this city, I will press forward, seeking no other commendation than that '*he hath done what he could.*'"

THE DYAKS OF BORNEO.

THE following is extracted from a letter addressed to the Warden of St. Augustine's College, by the Rev. W. Chalmers, dated "Mission House, Peninjauh, Upper Sarāwak, Feast of St. Michael, 1858." It appears in No. 35 of *Occasional Papers* from St. Augustine's College:—

"... I promised in my last letter to give you some account of a proposed tour among the Dyaks of the upper districts. This tour I accomplished in health and safety, in the company of my kind friend, Charles T. C. Grant, Esq., of Belidah Fort, a gentleman who has afforded me more assistance in beginning my missionary life here than any one in the country. I was absent from Sarāwak one month; during that time we went over a great deal of ground, and saw much of the people; and in this letter I will endeavour to jot down a little of 'what I saw among the Dyaks.'...

Of course, I cannot pretend, in one letter, to give you any full or connected account of my month's wanderings. I will therefore give you some general account of their extent, and then copy from my diary such descriptions and incidents as I think likely to prove interesting. About five or six miles below Belidah Fort (which is just across the

river from Mount Peninjauh or Serambo, my present residence).^t River Sarāwak divides itself into two branches; and it is on the right hand that Belidah is situated. Mr. Grant's plan was to descend this branch to the junction, and then for us to make our way up the left branch to the source, visiting all the tribes living by the side of or near the river; then to cross the country between the left and right branches, visiting the various tribes, and finally to descend the right branch on the same plan. By God's mercy, we were able to fulfil our intentions in health and safety; and I am sure both he and myself will ever look back on our month's wanderings as a time both of pleasure and profit. I must say, however, that the object of the tour was political and not missionary. As the Governor of this district, Mr. Grant paid visits to all the Dyaks under his rule, and I simply accompanied him as a friend, to improve myself in Sarāwak pedestrianism, and to get acquainted a little with the Dyaks, their language, and customs.

On the left branch we visited in succession nine tribes—the Sempro, Segu, Simpok, Setang, Sentah, Sibungo, Brong, Serin, and Senna. In the country intervening between the two branches, four tribes, namely, Tebiak, Sumbaw, Tringgus, and Gumbang. On the right branch, one tribe, the Saü, which is very large and powerful, having no less than five villages, at some distance from each other, two of which have each a population of at least 600 souls. This left four tribes on the right branch still unvisited, namely, the Singgi, with a population of at least 1000, and the Peninjauh, Bombok, and Serambo tribes, whose villages are all situated near each other on Mount Serambo, and among whom I am now residing. I have not yet visited Singgi, but hope to do so early next year, at a time when the population are likely to have returned from their farms in the jungle. Though we reached the sources of each branch of the Sarāwak, yet our journeyings were far more on land than on water; during the twenty-nine days we were absent from Belidah, we passed only portions of nine in our boats; all the rest were spent in walking from one village or tribe to another, on Dyak paths through a perfect wilderness of magnificent jungle, the greater part of which had never before been trodden by European foot. But I will now endeavour to put my notes before you in something like order.

The whole Dyak population belonging to the government of the upper Sarāwak is between 14,000 and 15,000; in the early part of last year it was one-tenth more; the whole country having since been decimated by a cholera visitation. You must not imagine, however, that this is the whole of the Rajah's Dyak population; it is only that of one of the eight or nine considerable rivers embraced in the territory of Sarāwak, and that also of a river which in size is comparatively small and insignificant. These people are divided into sixteen tribes: seven on the left branch (two of the tribes we visited on that branch belong to the government of the river Samarahan), four in the cross country, and five on the right branch. Each tribe possesses from one to five villages or 'tompoks,' according to its size in point of popula-

tion. As a people they are certainly as moral, peaceable, and well-disposed as any known race of semi-savage heathens in the world. All their internal disputes are settled amicably among themselves, and they give little or no trouble to the Rajah's government. A Dyak in prison is almost unknown.

Each tribe manages its own affairs, and has its own chiefs or head men, which are as follows: first, the 'Orang Kaya' or chief; under him is the 'Pengara,' who in external affairs is the 'mouth' of the tribe; then 'the Panglima,' or 'Commander-in-Chief,' an office now dying out. The Orang Kaya and Pengara are elected by the suffrages of the 'lâki-bîni' or married men, subject to the approval of the Rajah's Government, which, by one of its officers, publicly invests them, by giving them a jacket and head-handkerchief, to be worn on state occasions. Moreover, each long house in a village is under the charge of a 'tûah,' or old man; and all the tûahs act as a sort of council to the Orang Kaya. The Orang Kaya and this council are the magistrates; they try, and punish offences (chiefly by fines), and settle where the 'ladangs' or farms for the year are to be made. The wealth of a family or tribe is generally estimated by the number of gongs, jars, cups, pigs, fowls, and fruit-trees it possesses. Each family or 'lang' pays a tribute of two 'passus' of rice, or three rupees in money, to the Government. A 'lang' consists of a married couple and their family; the Orang Kaya, widowers, widows, bachelors, and unmarried women pay nothing. Each 'lang' has a separate 'romin,' or apartment in one of the long houses, and the children and unmarried girls of the family sleep in this room, which is sometimes pretty large, with the heads of the family; the lads of the village, as soon as they are old enough to work on the farms, have to take up their quarters at night in the 'pangali' or head-house. Both men and women, and the children when old enough, work at the farms; in the domestic economy the women are 'the hewers of wood and the drawers of water;' and the men look for relishes to their rice, in the shape of pigs, deer, snakes, monkeys, and esculent roots, in the jungle; and also, occasionally, make ends meet by doing a little fishing.

Of their *religion* I will not say much, as I am not quite certain on many points. They believe in a supreme God, variously called 'Dewata,' 'Tuppa,' and 'Sing.' But of them it may be truly said, οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχει ἐν ἐπιγνώσει; and they are entirely given up to the fear of 'Antus.' These, according to them, are the causes of sickness, death, ill-luck, and misfortune of every kind; and they try to appease them with small offerings of rice, &c., and to drive them away by gonging and shouting. Beyond setting aside a portion of rice, &c., for 'Dewata,' and invoking him to give them plenty and good luck, at their various feasts, they seem to have no religious worship.

But the great persons in each tribe are the doctors or 'borieh.' These are chiefly women, and I have come to the conclusion that they are wilful impostors, for the sake of the gain which they obtain from the fears of the Dyaks, whenever they are called upon to 'berôbat' or

doctor. They are supposed to hold intercourse at will with Dewata ; occasionally to die and come to life again ; and at the 'Makan Taum' or harvest feast, they always pretend to bring down paddy, rice, and grass from heaven, as a token of Dewata's favour. This they do in the presence of the whole tribe, and the deceit must be cunningly contrived and executed. Their services are called for in cases of sickness, and their doctoring consists in killing a fowl or pig, and ordering a 'pamali' (which is like the 'taboo' of the South Sea Islanders), during which no one but the family of the sick man can enter the house. They have also some formulæ which they chant to a monotonous and melancholy strain on this and other occasions when their services are required. They are also in request at the sowing and harvest festivals. A few days ago I went down to the Peninjauh village to a sowing feast. On my arrival at the chief's house I found a raised stage of yellow bamboo, perhaps eight or ten feet high, on which were laid small offerings for 'Dewata' and the 'Antus,' erected in front of the house. By the side of this was disposed in bags all the paddy of the tribe intended for sowing, each family having brought its share ; and over the whole collection two 'borieh' were waving two tufts of fine grass stained yellow, and chanting their mysterious strain, the effect of which was supposed to be the casting out of every evil influence from the paddy, and thus securing for it a healthy and productive growth. The 'borieh' were women, and wore gay jackets, petticoats, and caps, profusely ornamented with beads ; and attached to their petticoats was a vast number of 'grunong,' or small hawk-bells, which tinkled loudly at their every movement. The 'pamali' is also used in case of sickness or death ; before sowing the paddy ; or in case of sickness in the young paddy, or of its being devoured by rats or vermin, on account of hearing 'bad birds' on successive days, and on many other occasions, perhaps, which I have as yet neither seen nor heard of.

Were I asked what is the religion of the Dyaks, I should say they have none worthy of the name, but their *religious observances* may be classed as follows :—

1. The killing and eating of fowls and pigs, of which a portion is set aside for the Deity.
2. The propitiation of 'Antus' by small offerings of rice, &c.
3. The Pamali.
4. Obedience to the 'Borieh,' and belief in their pretensions.
5. Dancing (of which I will speak hereafter).
6. The use of omens from the notes of various birds, the principal of which are obtained from a bird called the 'Kusha.'

If a Dyak be proceeding on a journey, and he hears the voice of this bird before or behind him, he will return home immediately. If in front, it is a sign that sickness, death, or an enemy is in the place to which he is going ; if behind, that one or the other will come to his country if he be absent. When heard on the right or left hand, it is a good omen. The tradition on this point is, that an ancestor of the Dyaks married an 'Antu;' and, soon after, the 'Antu' became

pregnant and brought forth birds; these birds were taken care of and nourished by the Dyaks, and from that time the grateful songsters have acted as their guardians from evil. In fact, as I was told the other day, they are really Dyaks in the form of Birds. They are held universally in high reputation, and are supposed to be to the Dyaks what 'books' and the 'compass' are to the 'orang putih' (white man).

To the above enumeration I may add, a special request for 'sejuk dingin,' or good luck, made to the Deity by the chief on festivals, which is accompanied always by casting a little boiled rice, stained yellow, into the air, and sometimes by the sprinkling of pig's or fowl's blood in various directions.

A DYAK VILLAGE.—Having giving you a short sketch of the people, I will now introduce you to their houses. My model is the village of Setang, near the left branch of the Sarāwak. It is built on a high, steep hill, and the houses are reached by a rugged path, which consists of steps cut into the face of the hill, strengthened by pieces of bamboo. Here and there huge masses of limestone rock tower above the surface; but, in general, the hill is covered with a dense undergrowth of ferns and shrubs, and above these rise jungle and fruit-trees in abundance; the latter consisting of plantains, durians, and many kinds of palms, as cocoa-nut, sago, nîbong, nâuh, pinang, &c. As one ascends, there is heard the unceasing dash and ripple of streams innumerable over their rocky descents; and every now and then one comes upon a bamboo seat and 'panchur,' for the refreshment of the 'knocked-up and winded' traveller. A 'panchur' is a small stream brought in bamboo conduits to a spot convenient, where it is allowed to fall to the ground from a height of from five to ten feet. To let this stream descend upon one's head or body is a luxury which none but an Eastern wayfarer can truly appreciate. As the village is neared, a cluster of fine yellow bamboos (bûlu gading) comes in view, and, close by this, is a small, but tolerably lofty bamboo stage, on which are placed 'Antu' offerings, to which a ladder is sometimes attached to help the 'Antus' in their ascent to get their dinners. They pay no worship to the bamboos, but the *place* is sacred; and here they generally await the bird-omens before setting out on their journeys.

The houses are numerous or few according to the population; and each house contains from three to four 'langs' or family apartments. They are built on posts from four to twenty feet from the ground, and are entered by means of ladders (notched trunks of trees), or by an inclined plane of bamboo. At Tebiak there is an ascent of this latter kind at least two hundred feet in length.

The houses are divided into three parts, an open air platform in front running the whole length of the house, called the 'tonyuh;' inside, a common room running parallel with this platform, called the 'awaeh;' from this the private rooms are separated by planking. These rooms are called, on the left branch the 'arôn,' and on the right the 'romîn.' On entering, the first objects are the fire-place (abueh),

wood-place (poyô shilu), and water-place (pawad). Beyond this is the living-place, often neatly matted, with a raised platform and window at the farther end; the former for sitting or sleeping on. There is generally a door of communication with the neighbours. The garrets are used as store-rooms for paddy, &c. Viewed at some distance these villages have a most picturesque appearance, embowered as they are amid groves of cocoa-nut, plaintain, durian, and other fruit-trees. Among the posts below the houses, the dogs, pigs, and fowls quarrel and flourish; the ground there is little else than an immense 'middin' (pardon the scotticism): it receives all the dirt of the house, and this is rendered still more unsavoury by that of the pigs, &c., so that the thick 'rotan' mats which are laid over the floors of 'lantei' (bamboo lath) are quite necessary to keep down the stench.

While speaking of the Dyak domestic animals, I will add the history of a 'night in a Dyak village,' a record of events which actually happened to us in Jagoi, a large village of the Saü tribe on the right branch. About eleven P.M. some unhappy little puppy fell down between the bamboo flooring to the ground below, and forthwith set up a dismal howling, which its friends and relations in the house soon followed up, and in a few minutes the dogs of the whole village began to utter yells of sympathy. Then came a pause for a minute or so; but the quiet was soon broken again by one which, I suppose, thought he had not performed his share, and one by one, others took up the howl, till the chorus was swelled by some twenty or thirty canine voices. This lasted perhaps half an hour; and when all was still again, the peace was once more broken by what seemed to us a simultaneous rebellion of aboriginal babies; then came a squabble among the pigs below the houses,—snorting, squeaking, grunting, and all the *et ceteras* of a pig fight; and when this was amicably arranged, and we were just dropping to sleep, we were again roused by the 'cock-a-doodle-doods' of a cock who was roosting on the roof just above us. Other cocks, not to be outdone in vigilance, replied in friendship or defiance, and there was soon as continuous a chorus of cocks as there had been before of dogs. I was very tired, however, and fell asleep in the midst of it.

A DYAK FEAST.—I could fill sheets with reminiscences of these, as, in every village in which we stayed, one was held in our honour. I will confine myself, however, chiefly to a description of one held at Timpok. The eating and drinking part consisted of 'bras pûlut,' a peculiar striking kind of rice, boiled in pieces of young bamboo, preserved durian (with a horrible stench), boiled pork, and fresh fruit, such as plaintains, &c. The drink was a small allowance of arrack to each made from the nâw palm, to which Mr. Grant added a bottle or two of Chinese arrack. This done, the gongs struck up, not unmusically, but somewhat monotonously, and the Orang Kaya and tûahs took Mr. Grant by the hand and led him to a door opening on to the platform, where they persuaded him to throw pinches of boiled rice, stained yellow, into the air at intervals; during which process the Orang Kaya muttered a longish kind of prayer, in which I heard the

name of 'Tuppa' distinctly mentioned several times. We were then regularly beset by men and women, each anxious to tie upon our wrists a small hawk-bell, asking us at the same time to wish them 'good-luck,' which, they informed us, consisted in desiring for them 'that their farms and gardens might be very productive, that their dogs might be bold in the chase, that the jungle might produce abundance of pigs and deer, that the rivers and the sea might contain plenty of fish, that their traps might be successful, and that they might have large numbers of male children!' This done, many took our hands in theirs, and apparently tried to squeeze out the essence, which they rubbed over their bodies. Others brought their little children for us to touch them; and, I am sure, as I laid my hands on their heads, I blessed them 'in the name of the Lord' with all my heart, and prayed they might speedily be brought to know Him, 'in knowledge of whom standeth our eternal life.' After this, dancing began, the Orang Kaya being the first performer. He was soon followed by another chief man, and both took up portions of food set aside for 'Dewata' (which had been placed in the middle of the room, and covered with a white cloth), and placing these on small trays, into which they stuck pieces of wood dipped in 'damar,' as candles, they worked themselves slowly up and down the room on their toes and heels, bearing the trays before them, their bodies being inclined, as if in the act of making an offering. When they had finished, numbers of other men started up, all dressed in Malay attire, and after running up to us, saluting and shaking our hands in theirs, they commenced the dance by each giving utterance to a fearful shriek. The dance is not 'a dance' in our acceptation of the term; it consists solely in slowly working up and down the room on the heels and toes, in posturing with the body, and gesturing with the hands and fingers. The effect is not unpleasant, and a good deal of skill and suppleness of joints is exhibited. When the men had concluded, about twenty women stood up, and they were soon joined by a large number of girls. They danced in columns; here the women used no bodily contortions and manual 'extension movements;' their performance consisted in moving slowly up and down the room, their bodies rising and falling on the knee joints, as if they were trying to imitate the movements of jockeys when riding hard at a race. It was a spectacle never to be forgotten, to see them figuring away in the half-darkness, shrieking the while most demoniacally, and aiding the music of the drums and gongs by the tinkling hawk-bells, a hundred or two of which were attached to the short petticoat of each. Many of the younger women had pleasing faces, and when decked out in their high cylindrical bead hats, and abundance of brass armlets and 'leglets,' with bead necklaces innumerable, they were doubtless very 'killing' in the eyes of young Sarāwak. Many of the petticoats were prettily ornamented, and some were adorned with strings of small silver coins. After a late dinner, I again entered the ball-room. It was indeed a medley scene. The darkness was just made visible by the glare of a few fires and 'damar' lamps; there were women swinging on a long

board suspended from the rafters at one extremity of the room ; men, women, and children dancing and shrieking, bells jingling, gongs and drums crashing, an occasional Dyak yell from the young men, which, once heard, is never forgotten, and above all, a chorus of children singing round a fire some plaintive song, not at all unlike the *very quaintest* old Gregorian. About ten P.M. I retired to my mats in the pangali (just under the skulls), and tried to sleep, in spite of the noise, and had nearly succeeded, when I was aroused by a fearful shrieking on the platform connecting the pangah and the long house. I rushed out, and found a number of 'the youths' slaughtering another pig by torchlight, being evidently determined to make a night of it. During our stay, this whole village seemed frantic with joy ; flags waving, gongs crashing, &c. It was the first time they had ever been visited by Europeans, and I shall never forget the wail of horror and astonishment which issued from the young children and babies at seeing for the first time in their lives *what were once* white faces.

We passed a Sunday here, and I performed the service of the Church to a Christian congregation of two in the Head House, in the presence of at least two hundred Dyaks, who crowded around, anxious to see us at our 'Sambayang.' I sat just under the ghastly trophies of Dyak valour. Is not a scene like this a matter for thought to those who have skill to discern the times in which they live ? Truly (and what Christian does not exult in the thought ?) 'their sound is gone out into all lands, and their words into the end of the world.'

(To be continued.)

CHURCH CONFERENCE AT SYDNEY.

THE Lay-Delegates and Clergy assembled, November 24, 1858, at St. James's Church, Sydney. Divine service commenced at eleven A.M., and the Holy Communion was administered. The members of the Conference then adjourned to the *Church Society's* house. After some preliminary business was despatched, the Bishop of Sydney rose and addressed the Conference. A discussion then took place, which lasted over ten days, on the bill which had been drawn up to be presented to the Parliament of New South Wales, to enable the Church to regulate her own affairs. "This discussion . . . was principally confined to two objects : first, would it be better to have such a bill as had been introduced, or merely an enabling bill similar to that of Canada ? The views of the Bishop, in favour of the long bill, were supported by a majority of two to one. The second point was, the right of the Bishop to be considered a separate estate, so that his concurrent vote should be requisite in all matters. This was very warmly contested, and the votes in favour of the concurrent vote, or veto, were as follows :—

<i>Against the Veto.</i>		<i>For the Veto.</i>	
Clergy	13	Clergy	38
Laity	32	Laity	41
	45		79 ¹

The clause of the proposed bill referring to the veto is somewhat of a compromise. It enacts "that any decision concurred in by any two only of the three orders of Bishop, Clergy, and Lay members, may be the subject of reference to any Provincial Synod in New South Wales which may be holden, and such Provincial Synod shall have power to determine the same; but the subject matter for decision shall remain in abeyance until the determination of such reference." A subsequent clause enables the Bishop of Sydney, as metropolitan, to hold, from time to time, a Provincial Synod of those Bishops whose Dioceses are in New South Wales.

The electors of the Lay Representatives are to sign a declaration that they are members of the United Church of England and Ireland; and the Representatives are to sign a declaration that they are communicants.

We refer our readers to the Rev. Mr. Alwood's *Lecture on Synodical Action*, in our number for February. We agree with Mr. A. (p. 37) that an enabling bill would have been the best. The bill now proposed must be passed by the Colonial Legislature before it can become law.

REPORT OF CONVOCATION ON HOME AND FOREIGN MISSIONS.

Representation of the Lower House, addressed to the Upper House of Convocation, February 11, 1859.

THE Lower House of Convocation having taken into their consideration the Report of the Committee on Home and Foreign Missions, beg leave to lay before His Grace the President and their Lordships of the Upper House the following Representations, with the respectful request that they will be pleased to take such measures as to them may seem expedient in order to carry their recommendations into effect.

I. HOME MISSIONS.

1. We consider this portion of our subject to be of most pressing importance. The rapid increase of the population of this country, and other circumstances, social, moral, and religious, peculiarly characteristic of this age and nation, appear to us to call urgently for a large extension of spiritual agency, and likewise for the employment of special agencies adapted to these circumstances.

2. We would respectfully suggest that the large extent of some of

¹ *Sydney Morning Herald*, Dec. 10, 1858.

our Dioceses, both in population and area, precluding the possibility of sufficient personal intercourse between the Bishop and the clergy and laity of his diocese, together with the want of more concentrated action, furnishes strong reasons for some *increase of the Episcopate*, which might be obtained without any interference with the number of Episcopal seats in the House of Lords, were the precedent followed which has been already established at the erection of the See of Manchester. By this means, each Bishop would have fuller opportunities of making himself well acquainted with his diocese before he would be called to succeed to his legislative duties. We would suggest the expediency of a general enabling Act (similar to the 31st Henry VIII. c. 9), to which resort might be had as often as circumstances require, or opportunity offers, for the erection of new Sees. We would further suggest that arrangement should be made for the case of any Bishop who might become wholly, or feel himself partially incapacitated for the effective discharge of his duties; in the one case by some well-considered provision for a retiring Bishop—in the other case by adopting the recommendation of the Cathedral Commissioners with regard to Coadjutor-Bishops. Such an office has existed from the earliest ages—it was strongly recommended by the authors of the “*Reformatio Legum* ;” it still exists in many parts of Christendom; and has recently been revived in our own Colonial Church, in the case of the Bishop of Jamaica.

3. We are anxious to express our high sense of the value of that parochial organization which we have received from our forefathers, whereby it was designed that the ordinances of religion should be offered to every individual throughout the land. We believe that these ancient parochial limits are highly regarded by great numbers amongst our people, and that they should not be lightly disturbed. We therefore think that, though in certain cases beyond what has been thus far effected, it may still be necessary to subdivide some of the old parishes, on account of their vast extent or overwhelming population; in others, and probably the greater number, the interests of religion would be more efficiently provided for by retaining the ancient boundaries, and multiplying the agencies within these limits, in subordination to the Incumbent.

4. Subject to this general principle, we consider that a large addition is needed to the number of *Priests* and *Deacons*; and we do not believe that the people will have the full benefit of pastoral superintendence until the number of the Parochial Clergy is in the proportion of one to every thousand souls.

5. With regard to *Deacons*, it has been suggested by our Committee whether the Diaconate might not be extended in such a manner as to mark more distinctly the difference between that Order and the Priesthood, and thus to give increased efficiency to both, by a better adjustment of their several duties, as defined in the Ordinal of the Book of Common Prayer. The subject is of such grave importance, that we have appointed a Committee to consider and report thereon to this House; and it has been commended to the consideration of the

same Committee whether it might not be expedient to revive the ancient order of "Readers," as was designed by Archbishop Parker immediately after the Reformation.

6. In connexion with this subject, we would particularly direct attention to the existing want of *more specific and systematic training for the pastoral office.*

7. Our attention has been given to the means of rendering occasional help of a special kind to the Parochial Clergy, not only in the metropolis and other populous districts, but likewise wherever the occasion seems to require. We would suggest that provision might be made in the several Dioceses for the appointment of a body of *Preachers*, licensed by the Bishop, an institution not unknown at the Reformation, who might, on the application of the Incumbent, visit his parish for a fixed period, assist in delivering courses of sermons on appointed subjects, in house to house visitation, or in attendance upon the schools, according to their various gifts and abilities. Such labourers might, we think, render essential service and greatly strengthen the hands of the Incumbents of large parishes, in awakening the indifferent, and warning the profligate; in healing divisions, and in conciliating those who are estranged from the Church.

8. We are happy to observe that some measures have been recently adopted with success, and that others are in course of adoption, for extending the benefits derived from our ancient Cathedral and Collegiate Churches, by a larger use, where practicable, of those sacred fabrics for the celebration of public worship, and for preaching the Word of God. We earnestly hope that the salutary impressions thus produced on large masses of the population may not be transitory and fugitive, but may receive permanence and consistency from other simultaneous and systematic efforts requisite for the extension and consolidation of the parochial system of the Church in our large cities. The agency of the Preachers (already recommended), or other Clergy of the Diocese, might perhaps be employed for this purpose, in addition to that of the members of the Cathedral body.

9. We are also of opinion that *Additional Services*, with courses of sermons delivered on a week day, especially at particular seasons, as Advent and Lent, would be attended with great benefit; and we think it desirable that this practice should be extended as widely as possible, beyond the cathedrals, to the churches of all our most populous parishes.

10. We cannot conclude this branch of our subject without alluding to the importance generally of a *more frequent celebration of Holy Communion.*

11. Recognising the value of Lay agency, when it acts in harmony with the parochial system, we believe that it might be more extensively encouraged. Much of the zeal which is now lost to the Church might thus be secured to its uses; and many persons of piety and zeal, who are now promoting, or are desirous to promote, the temporal and spiritual welfare of their fellow-creatures, would labour with more satisfaction to themselves, and with greater acceptance to

the people, if they were definitely authorized and appointed to their work.

12. We would also suggest the wider and more definite use of the services of devoted *Christian women* in every rank in life, as in the office of *district visitors*; and we would particularly recommend the employment of *nurses*, trained for attendance upon the sick, who might, we conceive, render important services to the cause of religion.

13. Much attention has of late years been drawn to the subject of church-building; and we have now numerous examples, on every side, of churches, built at great cost, of good ecclesiastical types, and of substantial character. But we are of opinion, that in our large centres of population, and in the remote hamlets of many of our widespread parishes in rural districts, there is a demand for buildings of a much more simple and inexpensive kind. To meet the spiritual wants of the shifting masses of population in some parts, and the growing settlements in other parts of our mining and manufacturing districts, *Temporary or Mission Chapels* are greatly needed, which ought not to exceed in cost 1*l.* per sitting, and which might nevertheless be distinguished by a certain ecclesiastical character. These buildings might eventually be superseded edifices, by larger, designed for permanence. But before the means can be provided for the greater undertaking, it is of the utmost importance to have ready for a population, however accumulated, whether rapidly or otherwise, a building into which it might at once be gathered; and where, under the direction of the Incumbent, and through agencies selected by him, there might be offered to it the ministry of Christ's Word and Sacraments.¹

14. We feel that further exertions are needed in order to bring the youthful part of our population more generally under Pastoral influence, especially in the interval between leaving school and confirmation. We would recommend the more extensive employment of additional *Services with sermons adapted to children*, and of *Public Catechising*, wherever practicable. More frequent *Confirmations*, especially in the large towns and populous districts, would, we believe, be thankfully accepted by the Clergy, as furnishing them with the opportunity of presenting a larger number to the Bishop, and that number more carefully selected and prepared, so as to insure their immediate and habitual attendance at Holy Communion.

15. While we thankfully acknowledge the liberal aid afforded by Parliament to voluntary efforts in the cause of National Education, we feel that it is of the utmost importance to remember, that the increase

¹ It has been suggested that Church Building Societies might promote the objects here recommended, by loans as well as by liberal gifts. The former might bear interest, and be secured by a mortgage on the property. The latter also might be made conditionally, so that, if from any cause within twenty years the buildings should no longer be wanted for their original purpose, a certain fixed proportion of the grants should be recoverable by the Society. It is obvious that the Chapels could only be *licensed*; and we would suggest the desirableness of a relaxation of that Rule of most of our Church Building Societies by which they are precluded from giving aid to unconsecrated buildings.

of schools and schoolmasters, however important, will by no means compensate for the want of increased spiritual agency. The early age at which the children are removed from school creates the necessity for the employment of other means, in order to retain a pastoral influence over them. Among these we would specify the retention of the young in *Sunday Classes*; the general establishment of *Evening Schools*, where practicable; *Classes for mutual improvement*; with *Lectures*, under the personal direction of the Clergy.

16. But we have reason to lament that large numbers of our population are even unbaptized; and we believe that still larger numbers are unconfirmed. For the remedy of these evils we can only trust, under the Divine blessing, to the results of an increased spiritual agency, acting directly upon the parents, and awakening them to a sense of their responsibilities.

17. We cannot conclude this portion of our Report without alluding to the very painful subject of the *poverty of a large number of the Benefices of the Church of England*. And it is worthy of remark, that this evil is often most apparent in the districts from whence the wealth in this country in great measure is derived, and that Clergymen who have to bear the burden and the heat of the day, amidst the thickly-congregated masses of the people, in addition to the overwhelming demands and anxieties of their spiritual charge, are often scarcely provided with the means of subsistence. It is a matter for deep thankfulness that the men are to be found who, notwithstanding such discouragements, will labour in these districts for the love of God, and of the souls of men; but, if a supply is to be maintained of Clergymen fitted by spiritual and intellectual endowments for these trying posts of labour, there ought to be such a provision made as shall at least relieve them from undue anxiety about the things of this life.¹

18. We thankfully acknowledge the improvement which has taken place in the exercise of *Patronage*; at the same time we think that the present state of the law of Simony requires investigation. But the distribution of the Clergy with reference to their several qualifications, has so direct a bearing upon the highest interests of religion, that we feel that our Report would be imperfect if we were to fail to call the attention of patrons to this important subject. We would also add that more care is needed with reference to the signing of *Testimonials*.

II. FOREIGN MISSIONS.

1. Upon the subject of *Foreign Missions*, we feel that the prominent position which England holds among the nations—her vast resources, and widely-extended commerce—her long enjoyment of temporal blessings—and, above all, her possession, through the Divine mercy, of the Gospel in its purity, are privileges which carry with them the gravest responsibility. Possessing, as we humbly trust we do, the blessing of Evangelical truth and Apostolical order, and abundant opportunities for the fulfilment of the command, ‘Go ye into all the

¹ The suggestion of remedies for these wants must be reserved for the third division of our subject, under the head of Finance.

world, and preach the Gospel to every creature,' we are solemnly accountable for the recommending of that blessing throughout Christendom, and for the extending of it throughout the world.

2. The emigration from this country at one time during the last few years averaged nearly 1,000 persons a-day. It must be remembered, too, that our emigrants are, for the most part, in humble circumstances, and that they are, therefore, generally unable to supply themselves with spiritual ordinances. Our colonial possessions and foreign dependencies cover about one-seventh part of the earth's surface; and they comprehend a population of more than 3,000,000 of colonists, and nearly 200,000,000 of heathens and Mahomedans. All these have an especial claim upon us, as a nation, for a participation in our spiritual privileges; and to them must be added the untold millions, beyond our own limits, still lying in darkness. While we desire to express our thankfulness to Almighty God for what has already been done through the agency of various Societies, in the sending forth of devoted men into these wide fields of labour, and of late years in the rapid development of the Colonial Episcopate, and the consequent rapid increase, both in number and efficiency, of our Missionary Clergy,—we feel how very far our efforts fall short of our opportunities, and how very small a number, comparatively, of the people of this Christian land are taking any part in the fulfilment of their Lord's command.

3. We hail with thankfulness to God the success with which He has been pleased to bless the valour of the British arms in quelling a dangerous revolt, and in restoring peace to India; and we desire to express our earnest prayer, that the gratitude of our country to Him may be proved by her zealous care to impart the blessings of the Gospel to the unconverted millions of that vast territory, now committed by Him to the sovereignty of the British Crown.

4. Having referred to the successes of our army, we feel ourselves bound to express our earnest desire that some more adequate provision should be made for supplying our troops with the means of grace. If it should not be in the power of Government to supply fully those wants, we cannot but regard this as a case in which the Church herself should act (under the sanction of the military authorities), by the contributions of her faithful members, and the agency of her great Societies; as was done, with a very blessed effect, during the expedition to the Crimea.

5. We have had occasion already to allude to the value of the parochial system; and it is to this organization that we must look, under God's blessing, as the only effectual means of bringing this acknowledged duty home to the hearts and consciences of the people. No parish in the land ought to be without its *Missionary Association*.¹

¹ At the present time there are about 3,000 Parochial Associations in connexion with the *Society for the Propagation of the Gospel*. The *Church Missionary Society* has about 1,000 Branch Associations, each branch comprehending generally several parishes. But it would be too much to assume that more than half the parishes in England have as yet a distinct organization for promoting Church Missions.

It is possible that, under present circumstances, our missionary efforts may be best promoted through the agency of Societies. But we are of opinion that, while the choice of the instrumentality is left with each several parish, efforts ought to be used systematically and vigorously to bring home to each individual member of Christ's Church the sense of his own responsibility in this matter.

6. Moreover, we earnestly recommend the *further extension of the Episcopate abroad*, with a view to strengthen and increase the Foreign Missions of the English Church, and to afford increased facilities for admitting natives to the Pastoral office. The Missionary experience of the last few years has abundantly shown the importance of combined effort and harmonious action, under Episcopal superintendence.

7. Bearing in mind that the supply of Missionaries is at present painfully inadequate to the daily increasing demands in foreign lands, we would suggest that this matter be commended to the serious consideration of our Universities, Colleges, and all other Schools of religious and useful knowledge, in order to the affording of increased facilities and encouragements to those who may be willing to give themselves to this laborious and self-denying service.

8. We would also suggest whether some assistance might not be given to our Missionary efforts, by employing some of the funds of the various Diocesan and Archidiaconal and other Charities for the Sons and Orphans of the Clergy, in providing exhibitions for them at our Missionary Colleges, both at home and abroad. The families of necessitous English Clergy might thus not only derive benefit from these charities, but they might also, in their turn, requite the benefit by furnishing some Missionaries for our Colonies, and amongst the Heathen.

9. We greatly desire that additional encouragement should be afforded to the Clergy to undertake Missionary or Colonial work for limited periods. And in furtherance of this object, we suggest, that, under due safeguards, greater facilities should be offered to Clergymen, who have served for a number of years on foreign stations, for obtaining employment or preferment in England on their return.

10. We are further of opinion that the efficacy of our Foreign Missions among the Heathen would be greatly increased if a Code of Rules and Regulations, defining the position and rights of the Missionary Clergy, in their relation both to the Bishop of their Diocese and to the Missionary Society which maintains them, and ordering other matters of Ecclesiastical polity and discipline incidental to Missionary work among the heathen, were drawn up by competent Ecclesiastical authority, after consultation with the Bishops of the respective Dioceses, and the governing bodies of the great Missionary Societies.

III. FINANCE.

1. In touching the financial part of this inquiry, we consider that our principal dependence, under God's blessing, must be upon the *Free-will Offerings* of the faithful throughout the land. There can be

no question as to the duty which is laid upon each individual Christian, to devote systematically a portion of his goods to the service of God, according as the Lord has prospered him.

2. We are of opinion that, for the calling forth of these, a better organization is needed, by means of *Diocesan and Parochial Associations* throughout the country. This is a work in which Lay co-operation would be of the greatest value.

3. We have had under our consideration the subject of the revival of the *Weekly Offertory*. While we would deprecate any hasty or inconsiderate return to this practice, we would suggest the desirableness, wherever practicable, of using the Offertory Sentences when collections are made in our churches.

4. We are further of opinion that it would be desirable that there should be at least two *Collections* in each year, under Episcopal authority, in every church or chapel—one for Home Missions and the other for Foreign Missions: and that, in regard to these collections, the principle should be observed, of keeping the *object* in view, rather than the Society through which the object is carried out.

IV. STATISTICS.

We think that, in order to the greater efficiency of the Church, a larger and more detailed body of *statistics* is greatly needed. It is hardly necessary to dwell upon the importance of this, as bearing upon the present and future well-being of the Church of England. Such information, if fully and systematically supplied, would be of the greatest service, as pointing out both our strength and our weakness; and would enable us to employ our resources to greater advantage. We would therefore respectfully submit for consideration, whether there might not be added to the Bishop's annual questions inquiries as to the general state of each parish; the amount of population; the number of baptisms; the number of persons confirmed, of the congregation, and of the communicants; the attendance at the schools; the amount of the alms, and of the collections. In fact, full annual statistical returns from each parish, as to all matters affecting the interests of the Church. These statistics are regularly obtained in some of the Colonial Dioceses, and in the American Episcopal Church; and in some instances are prepared with remarkable care and accuracy.

WE cannot conclude these Representations without expressing a deep sense of the importance of the subjects which have been committed to our consideration; and, feeling most anxious for the Divine blessing upon our consultations, we would earnestly implore the special prayers of the faithful, for the outpouring of the Holy Spirit, to make effectual any measures which may be set on foot, to the glory of God, in the extension of the Kingdom of our Lord and Saviour Jesus Christ, both in our own country and throughout the world.

Reviews and Notices.

The Christian Statesman and our Indian Empire. The Maitland Prize Essay for 1858. By the REV. G. F. MACLEAR, B.A. Macmillan and Co.: Cambridge and London.

THE subject proposed for the Maitland Prize Essay of 1858 is a happy instance of the selection of a topic suitable to the times and the competitors. Recent events have forced upon the attention of every thinking Englishman the question—What is “the legitimate sphere of Government countenance and aid in the promotion of Christianity in India”? For some fifty years past, persons in authority have been labouring, perhaps with diminishing confidence in their own views, to assure us that no such sphere exists. And, on the other hand, a conviction has been growing, slowly at first, but with wonderful acceleration since the outbreak of the mutiny, that an unwise and unchristian neglect of duty has been committed, which we must all labour to repair. Issue has been long joined on the question; and there is a call for the enunciation of some distinct policy, however gentle and cautious in its tone. Practical men have stated and weighed possible consequences; clergymen have discussed the moral and religious obligations involved. It is well that the attention of the younger graduates of our Universities should be directed to a subject on which public opinion will, probably, be more or less exercised for some years to come.

Mr. Maclear’s volume will be found to be of great value. He has shown industry and extensive reading in collecting facts and opinions which relate to the subject, has discussed them candidly, and expressed his own conclusions with distinctness and moderation. In the first three chapters he considers the obligations binding on Christian rulers, and the particular way in which those obligations have been hitherto fulfilled in India. Three chapters are devoted to the discussion of Missions, National Education, and Caste; and in a concluding chapter some sound and practical suggestions are made, with a view to internal improvements and individual influence in India.

All these topics must be so frequently under the consideration of our readers, that we feel sure it will suffice for us to call their attention to this most useful and seasonable volume, of which a second edition has been already published, and to express our opinion that no reader will rise from its perusal without acquiring some new or recovering some forgotten fact, or feeling his own thoughts enriched by interchange with the thoughts of other men.

Eight Sermons, by the Rev. C. M. BETTS, St. Augustine’s College, Curate of Goulburn, New South Wales; to which is prefixed, a brief Memoir, by the Rev. JAMES CARTER, St. Augustine’s College, Minister of Picton, New South Wales. Canterbury: Printed at St. Augustine’s College Press. London: Rivingtons. 1859.

IN the *Colonial Church Chronicle* for January, 1858, p. 34, we gave an extract from the Sermon preached at St. Augustine’s College

Chapel, after the arrival of the intelligence of the death of Mr. Betts. We thankfully acknowledge the volume now before us. The Sermons are published in compliance with a strong wish "expressed by the parishioners of Goulburn to obtain some of the Sermons of their late Curate in print." The pervading design of them is, as Mr. Carter says in the Memoir, "to win souls and to build them up in faith, purity, and love. And this ruling object is pursued with much wisdom, delicacy, and tenderness, and often with much force."—P. 15. The value of the book is great, as showing the result of the training at St. Augustine's.

Dr. Livingstone's Cambridge Lectures, &c. &c. By the Rev. W. MONK, M.A. F.R.A.S. &c. St. John's College. Deighton & Co.: Cambridge. Bell and Daldy: London. 1858.

THOUGH this book has been published some months, it has only fallen under our notice while part of our present publication is in the press. It contains a sketch of the Life of Dr. Livingstone; a Prefatory Letter from Professor Sedgwick, in which a summary is given of Dr. Livingstone's travels; and the two stirring Lectures which Dr. Livingstone delivered before the members of the University. It has two very good maps, the larger of which, by Arrowsmith, is granted especially for this work by the Royal Geographical Society of London. It also contains an appendix, "intended to convey valuable information illustrative of the Lectures, drawn mainly from Dr. Livingstone's own sources." In this part of the work, the labours of the great traveller are considered in their historical, scientific, ethnological, and moral and religious aspects.

The editor, speaking of the Lectures, says that, "giving, as they do, an outline of the main features of the large work, they are well adapted for parochial school and cottagers' libraries." We have no doubt the book will be found an acceptable addition to such collections.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND has arrived in England.

We regret to learn the death of the Venerable G. Coster, Archdeacon of New Brunswick, for many years a valuable missionary of the *Society for the Propagation of the Gospel*.

We read in the Summary of Intelligence in the *American Quarterly Church Review* for January, under the heading, "The Conversion of China," that "a large caravan of Russo-Greek Missionaries started a month ago, under the Archimandrite Goori, for Pekin." Russia will be first in the field of conversion.

We commend to our readers the proposal for a Missionary Union, made by the Warden, which will be found at page 89 of our present number. Blessings beyond calculation will surely be the result of it, if it is properly received by the Church.

CONSECRATION OF THE BISHOP OF BRITISH COLUMBIA.—The consecration of the Rev. George Hills, D.D., as Bishop of British Columbia, took place at Westminster Abbey, on Thursday, February 24th, the Feast of St. Matthias. The Archbishop of CANTERBURY, the Bishops of WESTERN NEW YORK, LONDON, OXFORD, NEWFOUNDLAND, and NORWICH, were present. The Epistle was read by the Bishop of NORWICH, the Gospel by the Bishop of LONDON. Dr. Hills was presented to the Archbishop by the Bishops of OXFORD and NORWICH. The sermon was preached by the Bishop of LONDON, from Acts i. 26, "And they gave forth their lots; and the lot fell upon Matthias." All the Bishops present laid hands on the new Bishop. The offertory is to be appropriated to the spiritual wants of British Columbia.

A meeting of the friends of the new diocese was to take place at Willis's Rooms on the day following the consecration, too late for notice in this Number.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Feb. 1.*—The Venerable Archdeacon Sinclair in the Chair. The following is an extract from a letter from the Bishop of Antigua, dated Antigua, December 28, 1858:—

"I have confirmed in every parish in Antigua, and have since gone round Dominica, Montserrat, Nevis, St. Kitt's, Anguilla, Virgin Garden, St. Thomas's, and Santa Cruz. The number confirmed altogether amounts to 1,079."

A letter was read from the Rev. W. G. Cowie, Chaplain to General Walpole's division, dated Bareilly, Rohilcund, December 4, 1858. The books asked for were granted:—

"At the next meeting of the Society, will you kindly make the following request: namely, that they will grant me two books for the Communion Table in my church, and some Oordu Bibles and tracts for the native Christians in this station?"

On my arrival here with Lord Clyde's army, in May last, I found the church in ruins. Almost every vestige of wood, stone, or metal of any kind, had been removed from it; the brick walls alone being left standing. The church bell had been melted down and made into bullets, which were fired at us the day we came here. The font, which, as I afterwards ascertained, had been defiled to the best of their ability by the rebels, was subsequently dug up in the city, where it had been concealed on the approach of our troops. As soon as it was understood that any native on whose premises European property was found, would have to give a strict account of how it came there, three of the church books were one night brought and deposited near the quarters of the 78th Highlanders. The Bible and Prayer-book were in a very mutilated condition, and have been replaced by plain ones from the Depository at Calcutta. The one book containing the Communion Service, &c., is also in a very damaged condition. It was some years ago presented to the church by your Society. The second one has not yet been found.

There is a small but very interesting community of native Christians at this station, about seventy in number. They are at present almost as 'sheep without a shepherd,' for I can only speak to them through an interpreter, having been but a short time in the country, with little leisure for studying a new language, and there is no missionary or catechist here."

The sum of 200*l.* was placed at the disposal of the Bishop Toronto, for grants towards proposed new churches at Prescott, Perth, Stewart Town, and Lindsay, and such other new churches as may seem to the Bishop to require aid.

Books to the value of 10*l.*, besides some German Prayer-books, were also granted for use in Toronto and Trenton.

The sum of 20*l.* was granted towards the erection of a chapel-school on the land at Belmont, Port of Spain, in the diocese of Barbados. The estimated cost of the building is 150*l.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Feb. 18th.*—The Bishop of Down and Connor in the Chair. The President, Vice-Presidents, and other officers of the Society were elected for the year ensuing. The following gentlemen were elected members of the Standing Committee :—W. Arbutnot, Esq., Arthur Mills, Esq., M.P., the Rev. John Lawrell, and the Rev. C. J. P. Eyre. The Auditors' Report for 1858 was read, from which it appeared that the increase in the General Fund was £4,311 for the year. The remittances from several dioceses have increased very largely; the increase in the Diocese of Oxford is the greatest, and the remittance from it is greater than that from any other in the kingdom, except the Diocese of London. There is also a considerable increase in the remittances from Ireland. Thanks were voted to those gentlemen who had attended meetings on behalf of the Society. The Chairman, in putting the resolution to the meeting, spoke in warm terms of the service rendered to the Society in his own diocese by the Rev. Dr. F. Hessey.

Votes were passed for the support of Schools in Tinnevely for five years. The Standing Committee was requested to frame a Memorial to the Government on Christianity in India, and on the proper mode of treating religious questions in that land.

A letter was read from the Bishop of Victoria, inviting the Society to commence a mission in China. He suggested that a Mission should be established at Hang Chow. A resolution was passed responding to the Bishop's recommendation. It was determined that two clergymen and two schoolmasters should be sent to Hang Chow, or elsewhere if a more eligible place should be found, as soon as fit persons for the Mission are met with. It was considered desirable that one of the persons connected with the Mission should be acquainted with medicine and surgery. The Rev. Augustus Shears was appointed to a Mission in India. He will probably be located at Moulmein. The thanks of the meeting were voted to the Bishop of Down and Connor.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

APRIL, 1859.

CHRISTIAN MISSIONS IN CHINA.

“Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.”—*Isa.* xlix. 12.

IN our last number we ventured to direct attention to the subject of Christian Missions in Japan. We saw how the recent war with China has compressed into the space of a week or two what three centuries of begging and praying had been utterly unable to accomplish in Japan before; how, by a recent treaty, a way has been opened in that long-closed island-empire for commercial enterprise and missionary ardour; how, by a marvellous course of circumstances, at the very time when recent events in India have awakened us to a sense of our obligations as a Christian nation, opportunities are presented to us, not only in India, but in “the Middle Kingdom” and the “Japanese Islands,” of discharging the duties incumbent on us as members of a Christian Church.

The promise we then made of making some observations on missionary prospects in China, we shall now endeavour to fulfil. But, in speaking upon the subject at all, we cannot conceal from ourselves that we are undertaking a very delicate and difficult task. Whether we consider the enormous extent of this “Middle Kingdom,” or its teeming population, or its peculiar national characteristics, or its sublime contempt for “barbarian” wisdom, we must feel that missionary work there must be regarded as a grand experiment of the power of Christianity amidst obstacles and difficulties of a very peculiar and complicated character. Believing, however, that HE who 1,800 years ago gave the command to “go into all the world, and preach the Gospel to every creature,” now sitteth at the right hand of God, and is directing the destinies of the universe, working in every

event and contingency, and overruling all things for the ultimate restoration of the human race, till everything that now opposeth itself shall be subdued unto Him, and "God shall be all in all;" we know that our duty is plain, to go forward, to put our full trust and confidence in His guidance, and to follow Him whithersoever by His overruling Providence He directs our missionary enterprise.

It is not the less, however, our bounden duty to survey the field of labour whither we are now pre-eminently called,—to take an estimate of the difficulties to be encountered, to mark well the peculiar features of the work required of us, to survey whatever encouraging circumstances cheer us on in our great undertaking.

We are brought face to face, then, with an empire whose subjects exceed by one-half all the nations that own the sway of Britain, which comprises a surface more than six times the surface of France, and is upwards of eleven times larger than the whole group of the British Islands,—divided into eighteen provinces, differing from one another in physical and social respects as much as the various states of Europe,—with a teeming population, speaking a language the most widely diffused throughout the world. We are brought face to face, in short, with an empire, the circle of whose influence, moral, social, and physical, embraces a population of not less than 400,000,000 of human beings, professing by far the most prevailing religion which does exist, or ever has existed, in the world. Here is the new field into which the great Husbandman has bidden us go forth and labour.

No wonder, then, that the Earl of Elgin, in his reply to the address of the merchants at Shanghai, on the 17th of January last, remarked that by our recent treaties with China and Japan "we have incurred very weighty responsibilities." "Uninvited, and by methods not always of the gentlest," to use his own words, "we have broken down the barriers behind which these ancient nations sought to conceal from the world without, the mysteries—perhaps also, in the case of China at least, the rags and rottenness of their waning civilizations." And heartily do we agree with the remark immediately following this statement, that, "neither our own consciences nor the judgment of mankind will acquit us, if, when we are asked to what use we have turned our opportunities, we can only say that we have filled our pockets from among the ruins which we have found or made."

We shall have learnt ill, indeed, the lesson which the solemn page of history teaches us, if we ever are constrained to make such a reply: and if the tokens of a due sense of our respon-

sibilities, which have lately been brought before our notice, are not deceptive, we are encouraged to hope that at least every *effort* will be made to further these great designs, which doubtless hinge on the right discharge of our duties as a Christian nation towards the empire of China.

The question, therefore, naturally occurs, "What has been done for China by Christian missionaries?" And, as the answer to this question will bring before us several points connected with the religious systems of that country, we shall endeavour to give a brief *résumé* of past efforts and their results.

"Considering the extent, population, and civilization of China," writes the late Dr. Medhurst,¹ "it can hardly be supposed that so important a region was entirely neglected by the first propagators of the Gospel; and Assemanus assures us, that Thomas the Apostle, having done much for the establishment of the Christian faith in India, passed over to a country on the east, called China, where he preached the Gospel, and founded a church, in the city of Cambalu (Peking), after which he returned to Malabar. In the Chaldee ritual there is an office for the celebration of St. Thomas, which says, that "by him the Persians, Hindús, and Chinese were converted to the Christian faith."

Whatever opinion we may be inclined to form as to these facts, or as to the famous Syro-Chinese inscription dug up at Segnan-foo, in the year 1625, "there is no doubt," says Archdeacon Hardwick,² "that soon after A.D. 782 (the date of the inscription), Christianity did find its way as far as China, through the wide-spread influence of Nestorian or Syrian missionaries." And although this slender streamlet of Christian influence seems utterly to have been swallowed up in the vast ocean of Chinese Confucianism, still, those best acquainted with the subject are persuaded that, as with the development of Krishnaism in India, so with the latest modifications of Fo-ism in China, the influence exerted by adventurous heralds "travelling with the Book of Truth," was more deep and lasting than is generally believed.

And here we would notice a point which seems to deserve attention. We generally imagine immutability to attach itself to every Chinese institution. Conscious that the civilization of the "flowery land" can boast of an antiquity so remote that the historian vainly endeavours to discover its commencement, or to trace its state of infancy, we are apt to think that it has also known no change, but has remained ever the same. When,

¹ "China, its State and Prospects," p. 221.

² "Christ and other Masters," part iii. p. 104, note. Huc, i. 98, 99. Hardwick's "Church History, Middle Age," p. 29, and note.

however, we examine the facts of the case, we find that, in religious and political institutions alike, there have been serious revolutions within the empire. In the earliest ages of antiquity China avoided idolatry by accepting a system of indifference. And when the utilitarianism of Confucius had imparted indeed form and animation to Chinese society, but had pushed into the back-ground every question which affected man's relationship to God and to the world invisible, a reaction, as might be expected, was the result, and Ta-o-ism, or the "School of the fixed way," asserted its claims to be received. And when this system, in its turn, had become mystic and imaginative, and had transformed itself into a form of Demonology,¹ "little, if at all distinguishable from the ancient superstitions, whose main object was the deprecation and disarming of malignant principles," a Hindú teacher introduced the teaching of Sakya-muni, and the Buddhism of the Middle Kingdom became a *religio licita*. In A.D. 452 the triumphs of the new system became visible in almost every part of China, to culminate in 1368, contemporaneously with the fall of the Mongol dynasty. And though the Indian *cultus* adapted itself in China, as everywhere else, to the existing peculiarities of religious life, it has proved insufficient to answer the deepest yearnings of the human soul, or to satisfy the wants and longings of man's moral nature. While flourishing in Birmah and Siam, the course of Fo-ism in China has for centuries been one of retrogression and decay. Fo-ist temples are mostly deserted, pagodas of the greatest antiquity and veneration are in ruins, and new ones are very rarely built. Immutability, therefore, cannot be justly predicated of either the religious or political institutions of China.

To return, however, to the history of Christian Missions.

With the commencement of the fourteenth century began the efforts of the Roman Catholic Church in behalf of China. In 1307 Clement VI. appointed Corvino bishop of Cambalu, or Pekin. Thirty years afterwards fresh agents arrived in the country, and, together with the Nestorian Christians, had ample opportunities of propagating the faith in Eastern Asia. But quarrels amongst themselves soon neutralized all their efforts, and they were finally expelled towards the close of the century by the Mahometans, who now gained the ascendant.

No more is heard of missionary efforts till A.D. 1552. The Portuguese had now rounded the Cape of Good Hope, Goa had been taken by the great Albuquerque, and the far-famed disciple of the warrior-priest of Pampeluna had left his native land to die on the island of Sancian, within sight of that empire which

¹ Archdeacon Hardwick's "Christ and other Masters," iii. p. 77.

had so long been the goal of his ardent aspirations. His tomb still remains, with an inscription in Chinese, setting forth that he "ascended to glory in the winter of the thirty-first year of Ming Kea-tsing, A.D. 1553."

Thirty years then passed away, and the zealous followers of the "Apostle of the Indies," could still do nothing, "O rock! rock! when wilt thou open?" was the fervent exclamation of one of their number then residing at Macao. At length, in 1579, M. Rogier arrived in China, and was soon joined by the well-known Matthew Ricci. "The policy of Ricci," writes Archdeacon Hardwick,¹ "differed much from that of Xavier. Instead of carrying his appeals at once to the emotional province of man's nature, preaching of repentance and of faith in Christ the Mediator, he strove, at first, by a profuse display of learning, especially of mathematical science, to disarm the prejudices of the Chinese *literati*, regarding such a course as the most likely to enlist the sympathy of the natives in favour of the Christian faith. The dogmas he was going to propound were, as he hinted, only the revival and completion of ideas already current in the writings of Confucius." From the beginning he con-sorted freely with the natives, adopted their costume, and won the admiration of the *literati* by his affability and talents. At last, when he thought sufficient preparation had been made, and that there was no fear of opposition in high quarters, he entered vigorously on his proper work of making known the special doctrines of the Gospel. In spite of the offence excited against the new doctrine by the prohibition of polygamy, and the vows of celibacy insisted on by the Jesuits, churches were gathered with remarkable facility; and, at the death of Ricci, in 1610, "the Chinese mission," to use the language of the author quoted above, "promised to extend itself among all ranks and orders, and to leaven the whole mass of the surrounding population."

From that day to this the work has been persevered in amidst alternations of disappointment and success. At one time the influence of a Schaal and a Verbiest at the imperial court won for the missionaries' favour and protection. At another an emperor ascended the throne who knew them not, and edicts for the expulsion of the missionaries were issued. The opposition reached its height in 1722, in which year the Dragon-throne was pestered with petitions, chiefly from the *literati*, complaining of the missionaries as perverters of the fundamental laws, confounders of family distinctions, and disturbers of the peace of empire. The consequence was, that the whole matter was

¹ "Church History, Reformation," p. 443.

brought before the Tribunal of Rites, who decided that "the Europeans who were useful for reforming the calendar might be retained at court, while those in the provinces were of no manner of use, and must therefore be sent to Macao. The emperor confirmed this representation in A.D. 1723, and all the missionaries were driven from their stations, three hundred churches were destroyed, or converted to a profane use, and 300,000 Christians at once deprived of their pastors."¹

During the present century the mission has been more or less secretly persevered in, amidst much difficulty and opposition from the government, especially in the years 1805, 1811, and 1815. The late treaty, however, has secured immunity and protection to the missionaries throughout the length and breadth of the land; and, doubtless, every effort will now be made to recover the ground that has been lost, and the heralds of the "Lord of Heaven" will go forth to emulate the zeal of Xavier, remembering his declaration, that "if China embraced the Gospel, all the neighbouring nations would soon demolish their idols, and adopt the Christian religion." At Macao is the

¹ Medhurst, p. 241. The following Chronological Résumé of Early Missions in China, A.D. 778—1736, may be useful:—

NESTORIAN.	A.D.
Nestorian Missionaries sent out from the convent of Beth-ale, in Mesopotamia	778 to 820
LATIN.	
Nestorian and Roman Catholic Missionaries at the Court of Chingis Khan	1245
John de Monte Corvino, a Franciscan, preaches in the city of Cambalu (Pekin)	1292
Corvino elevated to the See of Pekin by Clement V., and joined by Arnold, a Franciscan of Cologne	1303
Corvino dies, and every trace of the Latin influence rapidly decays	1330
Capture of Malacca by Albuquerque. Rise of the Portuguese Empire in the East	1511
Death of Xavier on the Isle of Sancian	1552
Arrival of Rogier and Ricci	1579
Ricci settles at Nanking	1601
First Persecution of the Missionaries	1615
Adam Schaal finds his way to the Chinese Court; gains a fame equal to that of Ricci	1628
Persecution and death of Schaal	1666
Influence of Verbiest at the Chinese Court; Missionaries sent out by Louis XIV. of France	1688
Church erected at Pekin	1702
Disputes concerning the meaning of Tëen, and Shang-te, and the ceremonies performed at the tombs of ancestors	1656 to 1704
Collision on the subject between M. Tournon, the Papal Legate, and the Emperor Kang-he	1707
Persecution, on the death of Shang-te; all the Missionaries driven from their Stations; 300 churches destroyed	1723
Further persecutions	1736

College of St. Joseph, founded by the Jesuits in 1730, and transferred to the Propaganda in 1784; erected for the purpose of raising up a native missionary agency. The College contains six European priests, of whom one is the Superior. Instruction is given in Portuguese, Latin, Chinese, arithmetic, rhetoric, philosophy, and theology. The Spaniards also have an establishment at Macao, "for receiving missionary candidates from Europe, instructing them in the language, and conveying them to the country." Thus a constant communication is kept up with the interior, vacant posts are from time to time supplied with pastors, who wear the European habit in Macao, but adopt the native dress on entering the field. At the press, also, of the College many valuable books have been published in Chinese. A Portuguese and Chinese dictionary has been edited by the Superior, besides many other doctrinal and devotional works. "These," writes Dr. Medhurst, "are clear on the Trinity and the Incarnation; while the perfections of the Deity, the corruption of human nature, and redemption by Christ, are fully stated; and, though some unscriptural notions are now and then introduced, yet, all things considered, it is quite possible for humble and patient learners to discover, by such teaching, their sinful condition, and trace out the way of salvation through a Redeemer. It must not be forgotten, also, that the Roman Catholic missionaries translated the major part of the New Testament into Chinese; and, though there is no evidence of this having been published, yet large portions of the Gospels and Epistles were inserted in the lessons printed for the use of the congregations. As it regards the sciences, they have done much to develop them to the Chinese; and a native, who had been instructed by them, lately published a treatise on astronomy and geography, which has been highly esteemed and widely circulated: neither have they been remiss in preparing works for the elucidation of the Chinese language to Europeans. A manuscript Latin and Chinese dictionary has long existed; while the work of Premare, entitled '*Notitia Linguae Sinicae*,' is above all praise."¹

This is a brief *résumé* of what has been done for China by Roman Catholic missionaries. Much too, as we shall show, has been effected by Protestant missionaries; but clearly the work that henceforward lies before us is of no ordinary character. The two systems will be in the field side by side, and face to face, and their respective principles will be tried to the uttermost. "The work," however, as it has been well said, "has this one auspicious prognostic—it is such that it will create

¹ Medhurst, p. 248.

the men who are to do it; and the work, once engaged in, will train them for their duty." At this juncture, therefore, we are glad to see the Rules for the Missionary Union of St. Augustine's College, Canterbury, drawn up by the worthy Warden; and we trust the missionary zeal aroused in the Universities of Oxford and Cambridge may not be confined only to establishing a mission to Central Africa, but may widen the circle of its interest and zeal. It will not be enough to condemn the Jesuit missionaries for not placing the Scriptures in the hands of the people, for conducting their religious services in a language not "understood by the people," for too great addiction to ceremonial, too rare a use of public preaching, and a solicitude rather about the quantity than the quality of their success. We must do something more than this; we must ourselves send forth men of real erudition and unwearied self-devotion. We must set on foot adequate efforts on the part of our *own Church*, and show that we are in earnest. We must not, if possible, oblige the Bishop of Victoria any more to address our own Archbishop in such language as he has done lately. "I confess, my Lord," he says, in his lately-published letter, "that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my Episcopate, I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent missionary openings in Japan. My dear and valued fellow-labourers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. . . I feel no despondency as to the certain final success of our work as the cause of God himself. . . . But I deplore the want of an adequate supply of labourers to enter upon these fields 'white unto the harvest'—men suited by mental habit and by bodily strength for this peculiar Mission—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God—men willing to forego, if needful, the comforts of domestic life, and ready to yield to the possible requirements of a 'present necessity,' in being free and unfettered by family-ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home, 'The harvest truly is great, but the labourers are few.' Once more I appeal to British Christians, that while India is claiming her meed of missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their

prayers, nor her four hundred millions receive less than their due amount of consideration and thought in the councils and deliberations of our Church of England Missionary Committees. My Lord, my pen grows weary, and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet, and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ, that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this Mission battle-field."

(To be continued.)

Correspondence, Documents, &c.

BISHOP OF VICTORIA ON MISSIONS TO CHINA.

THE following Statement of Principles has been drawn up by the Bishop of Victoria, assisted by some of the most experienced missionaries of the Church of England in China. They are extracted from the *Guardian* of March 2, having been sent to that journal by the Rev. W. R. Beach, Acting Colonial Chaplain at Hong Kong :—

1. In the prospect of the wider opening of China in the ensuing year to the labours of Christian missionaries, the principle of concentrating our missionary force upon one province of this vast empire, and the occupation of one large tract of country, having a population of homogeneous dialects, with an adequate number of labourers, seems preferable to a dispersion of our number over widely remote provinces, in untried localities, and amid a population of dissimilar vernacular tongues.

2. That the province of Cheli-keang, occupying a central position in respect to the rest of China, and numbering a population of twenty millions, among one-third of whom the Ningpo dialect is spoken with slight modifications, forms a vast field of labour, likely to absorb all the present available labourers of the *Church Missionary Society*; and that, therefore, it seems expedient that the efforts of the Society should now be mainly directed towards planting a strong mission over this extensive region.

3. That Ningpo appears to present many advantages as a convenient basis of operations in conjunction with Hang-chow, the provincial capital, distant about 100 British miles to the north-west, for the extension of mission work into the interior. The former city is the

most advanced of the present stations of the Society in the number of the missionary clergy, native converts, catechists, and probationists for the Christian ministry, in the publication of books of Christian doctrine in the Roman character, adapted to the local dialect, and in the tried friendliness and accessibility of the remote rural populations. The latter city enjoys a repute and influence, second, in a literary point of view, to none in the empire. Its population is estimated at above two millions; its dialect is not greatly different from that of Ningpo, nor likely to be found very greatly different from that of Shanghae, being situated at an intermediate point between the two places. Hang-chow, also, not being included among the newly-opened ports, and being shut out by its difficult navigation from all prospect of a foreign mercantile community, is likely to retain its present isolation from the disturbing influences of mercantile positions on the sea-coast.

4. That in view of the above-mentioned reasons we consider the immediate occupation of Hang-chow, as a second basis of missionary operations, as very expedient. From Hang-chow a course of systematic co-operation might be carried on with the brethren at Ningpo in a common and united advance upon the interior of the empire.

5. That the subsequent gradual occupation of the several *Foo*, or departmental cities, by one or more European missionaries, and the location in the several *Heen*, or district cities of each department, of a native deacon or catechist under the supervision of an itinerant superintending European missionary, commends itself to our judgment as a plan of operations which affords the best prospect (under the Divine blessing) of fully evangelizing the native population, and of securing permanent missionary results.

MISSIONARY VISIT TO JAPAN.

In the February number of the *Spirit of Missions*, we have the following Journal of the Rev. E. W. Sytle, a Missionary from the Church in the United States to China.

Our readers will see, from the Statement and Resolutions of the Foreign Committee, which follow the Journal, that the American Church has the start of us in a mission to Japan. There is, however, room enough for more than all the missionaries we shall both send out.

"September 15th, 1858.—A continued weakness of my throat, which renders it useless for public speaking, seems to justify my leaving Shanghai for a season, and availing myself of a very favourable opportunity for visiting Japan. My brethren of the mission consent to my doing so, and I am already on board ship, waiting for the hour of sailing.

16th.—Our magnificent ship got under way early this morning; and now, having passed Gutzlaff's Island and the Amherst Rocks, we are standing off to the eastward, our destination being Nagasaki, which lies very nearly on the same parallel as Shanghai.

19th.—Sighted the coast of Japan, but we could not run in, for want of a little more daylight.

20th.—Early in the morning ran in for the entrance to the harbour, and very soon we were sweeping round one point after another, until we got fairly into the harbour of Nagasaki—one of the most beautiful, I suppose, in the world. The scenery among the highlands of the Hudson was what recurred to my memory as most nearly resembling that by which we were surrounded; but here the surroundings were all on a larger scale: deeper water, higher hills, and a greater expanse between the two sides. Anything more beautiful in its way it is hard to imagine, and there was nothing unsightly to mar the harmony of the scene.

The Bay is long and comparatively narrow, more resembling a broad river than what we usually mean when we speak of a 'bay.' At the head of the deep water stands the city, built picturesquely on the slope of a hill. Thrown out, as it were, from the shore, is seen the Dutch settlement called 'Desima'—an artificial island connected with the main land by a bridge. Here—and here only—have foreigners (first the Portuguese, and then the Dutch) been allowed to dwell, during the last two hundred years. The Chinese, who are also counted as foreigners, have a somewhat similar quarter assigned to them, and are allowed even less liberty than the Dutch.

During the afternoon, I landed at the Desima wharf, and went over to the city, passing by great quantities of lacker-ware exposed for sale.

21st.—An official messenger from the Governor of Nagasaki came on board, to wait upon his Excellency Mr. Reed. I was not present at the interview, but, as the messenger and his followers moved about the decks, I could not feel towards them as a *strange* set of people, because of the familiarization which one gets by reading over the history of Commodore Perry's expedition, and looking at the wonderfully correct delineations of the Japanese which that book contains.

It seems that the authorities here have wit enough to provide their own English-speaking interpreters: six young men, all bright and intelligent looking, are attached in this capacity to the Governor's staff. This afternoon I saw most of these, in a beautifully clean and neat upper room, at the so-called 'Russian Bazaar,' gathered round the Rev. Mr. Wood, chaplain of the *Powhatan*, who has been invited to become their instructor during his stay in the port.

22d.—Walked through a good part of the city. Found the streets wide, clean, well paved with flag stones, and well laid out on the rise of the hill, the natural contour of the ground being followed, and a general air of neatness and quiet pervading everywhere—houses, shops, and temples.

Dr. Williams (who was one of our company) found that the Japanese vocabulary he had learned in other parts of the country, on previous visits, was available here; and Mr. Reed was repeatedly struck with the strong contrast everything around us presented to the bustle, noise, filth, stench, and flatness, which characterize our

unpicturesque city of Shanghai : all true, no doubt ; but the *people* are there, and the *trade* which brings multitudes from the interior—the *ships*, and *junks*, and *boats*, which visit towns and cities innumerable, both inland and on the coast. Shanghai is the New York of China; with this advantage of having her ‘great river’ (next in length to the Mississippi) flowing from west to east, and furnishing direct communication with the richest, most populous, and most productive of the central provinces. But to return to Japan.

There can be no question, in the mind of even the most casual observer, but that there are between the Chinese and Japanese very marked features of contrast, and most of them in favour of the latter, especially in regard to *naturalness* of manners, intelligence, readiness to learn, neatness, cleanliness, and quiet. Nothing can excel the beauty of their hill-terrace cultivation, nor the judgment which guides them in determining what shall be left for woodlands, and what portions be put into grain, potatoes, &c. Here, more than any place I can recall in the East, is it true that ‘*every prospect pleases.*’ Alas, that we cannot help remembering the line which follows, but hear it echoing in our memories like the refrain of a dirge—‘Man is vile—man is vile !’

23d.—The Dutch officials residing at Desima returned this morning the call made on them yesterday. The staff consists of a commissioner (who has lately returned from a visit to Jedo, whither he had journeyed by land) : a military commandant, who has about forty Dutch soldiers under him, and is engaged in teaching tactics to the Japanese ; a doctor, who practises among the ‘Japanners,’ as Kempfer calls them, and has some of them for pupils, secretaries, clerks, &c. Besides these, there are three free-trade Dutch merchants now located here—permission for them to do so having been granted quite recently.

24th.—Gained access incidentally to the interior of a silk-dealer’s house quite inside the city, and found all the arrangements to be marked by the same cleanliness and neatness that I had noticed in the outer streets.

In one of the bazaars I made the acquaintance of the chief interpreter, a dignified and intelligent young man, who wrote his name for me in very handsome style ‘*Nalabyash Dysayemon.*’ His conversation, though limited, was remarkably correct ; book-like in its accuracy ; indeed it was only from books—Dutch and English—he had learnt it. Dutch is well understood by considerable numbers here ; the captain of the Japanese war-steamer is said to have surrounded himself, in his cabin, with quite a good library of Dutch scientific books.

26th, Sunday.—Being debarred from preaching myself, it was no small satisfaction to attend Divine service on board the flag-ship, and join in the ‘household words’ of our Prayer-book, which seems so well adapted to the circumstances of the navy, that its use (as I have had frequent occasion to observe) is generally preferred to all other modes of worship, even when the chaplains are not Episcopalians.

The scene which surrounded us was surpassingly beautiful, and withal so varied, that the 104th Psalm (which was the subject of discourse) was visibly illustrated by it, verse after verse.

In the afternoon, on shore at one of the villages, I was witness to a scene of idol-worship which it would be tedious to describe. It differed considerably from what I have been accustomed to see in China; but in nothing so much as in the animation and apparent earnestness exhibited by the worshippers.

27th.—A little volume might easily be written, describing the interesting scenes through which we passed to-day. Upon the invitation of our Dutch friends, we took an excursion with them into the country. Starting at half-past six, we set off through one of the mountain passes that branch off from behind the city, and continued our progress, either on foot or in the native *norimons* (a kind of palankeen), for about three hours, when we reached the little village of Aba, on the shores of Timabara-bay, where we found breakfast prepared by our polite entertainers. Boats were then ready for us, and in them we coasted along, in view of the most beautiful scenery, for three hours or more. This brought us to a larger fishing village, named *Mogè*, where, after resting awhile, dinner awaited us; and then we returned to Nagasaki, on foot, by another route.

I refrain purposely from any attempt to describe the thousand and one things that forced themselves on my attention during this long day's excursion. The fields, the villages, the mountains, the waters—gushing streams and swelling bays; the people, their dress (and *no dress*—for entire nudity is not uncommon), manners, houses, temples, gardens; the cheerfulness, politeness, sprightliness, and content—all combined to make an impression on me, which, if I should express in full, I might be classed as one of the Japan-smitten enthusiasts, whose numbers are great among the ships' companies that have lately visited these almost enchanted islands.

28th.—Through the courtesy of Mr. Reed, I was among the company who went with him to pay a visit to the Governor of Nagasaki. Here, again, I must restrain my pen, as the time would fail me to tell of the quiet and dignified manner of our reception, the simplicity and neatness of the apartments, and the finished courtesy of the whole entertainment. I must pass over everything but that which concerns the Missionary work.

After a good deal of conversation had taken place, the Governor volunteered his thanks to the American Minister for the advantage his interpreters had derived from the instructions of Mr. Wood, the *Powhatan's* chaplain. After Mr. Reed had made some suitable reply, I asked him to put the question to the Governor, Would he like some one to come and reside here, and give instructions in the English language? Before replying, the Governor turned round and consulted with the officials near him (Vice-Governor, Officer of Marine, Chief of Police, &c.), and then he said deliberately,—‘*Yes; he would be very glad.*’

I confess that I had a great many thoughts passing through my mind during all the rest of that interview; when afterward, as I was walking along slowly, through a quiet street, the interpreter who had been present overtook me, I broached the subject to him again.

'Suppose,' I asked him, 'anyone should come over here next summer, upon the strength of what the Governor has just said, where would he find a house?' 'The Governor would provide a good house for him.' 'And what arrangements could be made for his wife and children?' 'Plenty of room for them: Governor would provide a very large house.'

29th.—Once more I omit even a reference to several matters of interest, that I may give due prominence to the one important matter.

At one o'clock the Governor and his suite came on board the *Minnesota*, to return Mr. Reed's visit. After the salute had been fired, and the marines, and the band, and the naval battalions had been passed in review before the Japanese (very much to their gratification), the visitors all adjourned to Mr. Reed's cabin, and sat down to lunch. I happened to be placed between the interpreter and Vice-Governor, and they both expressed and repeated the wish that I might come here to reside, and to teach them English. If I could not stay now, would I not come over in the first ship?—and when would that first ship come? I was assured that I should have a house, and that my wife and children would be welcome. I took pains to tell them that I was a preacher, and not merely a teacher; and promised that I would write to America, and see what could be done to meet their wishes. So the matter stands. I myself do not see what more could be looked for in the way of a *providential opening*.

After dinner, Dr. Williams and myself went off to explore among the suburbs, wishing to find the quarter where the Chinese are said to sojourn. After no little difficulty, we discovered that they were all located within a large enclosure, at the gateway of which we applied in vain for admittance. Japanese policemen were there in abundance, and they told us, very decidedly, that we could not be admitted without special permission, for which we must apply to the interpreters. Of course we desisted from our attempt, till we should learn more of the matter.

30th.—The interpreter, Ywashi (who is second in rank, and seems to have the business of our ship on his hands), tells us that if we wish to see the Chinese, application for a permit must be made by our captain to the Governor. We learn that the number of Chinese is about one hundred, more or less; that they are very closely guarded, being considered as a violent and unmanageable set of people, who sometimes break loose and range through the city with swords and spears. Their only occupation here is to freight a few junks annually, and their only companions are a certain number of Japanese women.

October 1st.—Dr. Williams and myself accompanied Captain Dupont in a visit he paid at the Governor's, where he had some business to transact. Among other matters, he referred to our wish to pay a visit to the Chinese, to which the Vice-Governor (after some apparently perplexed conversation with his fellow-officials) replied, that he would refer the matter to the 'captain' of the Chinese, and let us know the result.

2d.—The Vice-Governor's message came on board to-day, and

brought the Chinese 'captain's' reply—a document so curious that I send a copy herewith.¹

We have not found any way of ascertaining how far this expresses the mind of the Chinese themselves, or how far it may be at the Governor's dictation. One thing is plain, that the Chinese here are in a kind of duress, and that the local government holds a very strong hand over them, as it has done over the Portuguese and Dutch successively.

An impression is made upon my mind, that when the Gospel begins to take hold here, the opposition it will meet with may be expected to be of a severe and energetic kind. The contrast between what we see here and the slack-handed management of the Mandarins in China is very striking.

October 3rd.—The head of the Yedo government is officially announced to have died some short time since. This personage is the so-called 'emperor,' with whom the recent treaties have been made: his disease would seem to have been dropsy, though there were rumours of his having destroyed himself on the requisition of the titular chief emperor at Miaco, who is the true sovereign—the other at Yedo being a sort of generalissimo.

This is not the place to dwell on the political condition and constitution of the empire, else I should have a good deal to say, which would differ from the commonly-received statements and terminology.

When the flag-lieutenant offered, in the Commodore's name, to fire the usual number of minute-guns, out of respect to the deceased Emperor, the Governor returned his thanks for the attention, but remarked, that 'the custom of the Japanese is to mourn in silence.'

4th.—With two companions, accomplished the ascent of the highest hill in the immediate neighbourhood of the bay. Its elevation is about 1,200 feet, and the view from the summit is wonderfully fine and diversified, though hardly equal in extent and variety of objects to what I had seen near Hangchow.

¹ 'At this time an American ship has arrived at Nagasaki, the captain of which, having some acquaintance with Ysai, and other Chinese (?), has preferred a request to be allowed to visit them in their lodging-place; he has now respectfully asked if there be any objection to his doing so.

This having been made known to Ysai, and the other Chinese, they immediately discussed the proposition in a friendly spirit. A junk has, however, just arrived in the harbour from China, and, as all the business of the establishment is in a state of much confusion and hurry, it will, indeed, be difficult to bring it about. Furthermore, there has not heretofore been such a rule established; and it is much to be feared, after those visitors have gone into the Chinese quarter, that reckless and foolish persons of the company may desire to see: and if any number of them should make violent attempts to escape from the gate, and restrictive measures, in consequence, be required, to prevent them going about, the results would be very embarrassing.

The inquiry has been made, also, of all the inmates of the compound; and the reply has been, that not one of them has any acquaintance with these Americans. We beg, therefore, that the latter be requested to delay their visit into the Chinese quarter.

We have drawn up this as our reply, in answer to their request.

October, 1858.

The joint paper from the two committees, Wang and Kung.'

6th.—Having been told that the consul-general, Mr. Harris, is an Episcopalian from New York city, and that he has been a maintainer of Divine service at his consulate every Sunday, I ventured to write him a few lines, mentioning the good opening that seemed to present itself for the location of a missionary here at Nagasaki, and asking him to write to Shanghai informing us if his more extended knowledge enabled him to tell us of some better opening elsewhere on the Japanese coast. I think an answer may be expected from him in about three months.

7th.—At about sunrise we steamed out of the harbour, and soon after the *Mississippi*, just come down from the more northerly port of Hakodadi. Captain Nicholson mentioned his having had three classes for the instruction of the Japanese during his stay there.

8th.—By evening we were nearing the island, and by daylight, on the 9th, we made the 'Saddles,' about eighty miles from Woosung, where the ship anchored, and I reached home in a boat late at night, finding all well.

The distance from Shanghai to Nagasaki is about 450 miles. Winds generally fair both ways. Two days' run across for a steamer.

P.S.—SHANGHAI, Oct. 19th, 1858.—After reflecting a good deal on the circumstances of my recent trip to Japan, I cannot come to any other conclusion than that it is a matter of simple, straightforward duty on the part of our Church to begin the good work there at once.

The August number of the *Spirit of Missions* has just reached us by mail, and in it I observe that mention is made of contributions for this specific object. Such coincidences are among the most reliable tokens we can have that the way is prepared and the time is come."

MISSION FROM THE AMERICAN CHURCH TO JAPAN.

WE subjoin the Statement and Resolutions of the Committee for Foreign Missions, with reference to a Mission to Japan:—

"The Foreign Committee now announce to their brethren of the Clergy and of the Laity that, under a solemn conviction of duty, they have determined, by God's help, to open a Mission in the empire of Japan.

The news of the opening of this empire to intercourse with other nations has deeply impressed the hearts of our people throughout this country, and there is, the Committee believe, a general readiness to welcome the announcement now made.

Regarding with wonder the amazing changes wrought within the last year in the condition of the heathen world, and seeing the enlarged opportunities for giving the Gospel to all nations, it seems to be eminently proper that this point in our missionary history should be signalized by some decided token of progress, by some new work undertaken for Christ—by a fresh impulse in pressing on that grandest of all enterprises, the extension of the kingdom of our Lord.

By the enlargement now proposed, there arises, of course, the need of increased contributions to the treasury of the Foreign Committee,

and such increase the Committee confidently look for. They pray God to make this the starting point of new devotion, everywhere, to the cause of Foreign Missions, so that not only shall the means necessary for the support of the Mission to Japan be made abundant, but so that also increased gifts and offerings shall flow in for all portions of our foreign field.

The Foreign Committee have ordered the publication of the following statement, in which are exhibited the details of their plan with reference to Japan, so far as the same are determined.

It should be stated that while the proposed arrangement withdraws two labourers from China, it is the purpose of the Committee to make up this loss, by the appointment of additional labourers to that field at the earliest day possible.

STATEMENT.—The Special Committee, consisting of the clerical members of the Foreign Committee, to whom was referred the resolution of the Foreign Committee, declaring it expedient to establish a Mission in the empire of Japan,—for the purpose of reporting a plan in detail for the establishment of the said Mission,—have unanimously agreed, in consultation with Bishop Boone, on the following report:—

They are decided in their judgment that at least two missionaries should be commissioned to labour together in that important field—and taking into consideration the fact that there is an affinity between the languages of Japan and China, giving great advantage to those who understand the latter; that books are already published in the two languages on alternate pages; that the habits of a missionary life are only to be acquired by actual experience; that much time must necessarily be consumed in a field entirely new, in the acquisition of such habits and experience, by entire strangers; that it is quite essential to make an immediate commencement of a Mission, from which early success may be hoped; that the habits and missionary education already acquired by our missionaries in China, are especially adapted to this new and promising work; that the Rev. Messrs. Liggins and Williams have proved themselves promising and reliable missionaries, to whom the honour and labour of opening a new Mission in Japan may be justly entrusted; that this new Mission must be always in intimate connexion with the Mission to China, and for the present, at least, under the jurisdiction of the bishop of that Mission; the Special Committee have unanimously determined to recommend the following resolutions, as an outline of the details of the Mission to Japan, as far as these can at present be arranged.

They have been led to select the city of Nagasaki as their station, from the very important fact, that the Foreign Committee have been invited, through the Rev. Mr. Syle, whose visit has been described by himself to the Committee, by the governor and authorities of the place, to make this selection, with a promise of protection and encouragement, and even of aid and provision in their work. This seems so distinct a call of Providence to a special field of labour, that the Foreign Committee can hardly overlook it—combined as it is with the very great local advantages of that place for the missionary work.

They have urged an immediate entrance on this important work by their missionaries, because they have reason to believe, that opportunities will at once occur from Shanghai, at the time of commencing the intercourse with Japan, according to the provisions of the treaty which has secured this privilege, and it is of great consequence to take advantage of the earliest of these opportunities.

Resolved, That Nagasaki be adopted as our first Mission Station in Japan.

Resolved, That the Rev. John Liggins, and the Rev. C. M. Williams, now of the Mission in China, be appointed missionaries to Japan, and that they be requested to remove to that empire, and to enter upon the missionary work there, immediately after receiving these instructions from the Foreign Committee.

Resolved, That it is expedient to add to the above the appointment of a missionary physician ; and that the services of one well qualified for this position be sought for by advertisement in the publications of the Foreign Committee.

Resolved, That the Mission in Japan be placed under the care of the Missionary Bishop to China, until other arrangements be ordered by the proper ecclesiastical authority.

The Foreign Committee have accepted this report of the Special Committee, and adopted the resolutions presented by them, with cordial unanimity. In doing this, they feel it but just to themselves and to the distinguished diplomatic agent from the United States in Japan, to record their high estimate of the valuable services rendered by the Hon. Townsend Harris to the cause of our common Christianity, in his wise and successful negotiations ; and their grateful sense of his personal kindness offered to the missionaries and agents employed by this Committee. The Foreign Committee feel that they are also laid under special obligations of gratitude to God, who turneth the hearts of men according to His will, for these very peculiar circumstances of advantage for the propagation of the Gospel, thus peacefully and happily secured. And they trust the clergy and members of the Church, whose authority in these premises is committed to them, will unite, with earnestness and zeal, in supporting and accomplishing a work so important in its character and influences, and so happily and graciously commenced."

THE CAWNPORE MISSION.

(From the "*Anglo-Indian Magazine*," of Nov. 1858.)

"THE following interesting communication, from the pen of the Rev. W. Willis, Missionary at Cawnpore, will, we are sure, be welcomed by our readers :—

'This unfortunate Mission, is, I might say, again in its infancy ; so thoroughly have the disaffected populace done their destructive work. The buildings were very much damaged last year ; but one or two

are undergoing partial repair : the site of the Mission is about three miles from the larger Station Church, at Nawabgunge, where the civil authorities formerly resided. That neighbourhood will, I believe, be entirely deserted by the European residents unconnected with the Mission ; yet I doubt whether this would be any valid reason for forsaking our ground. The situation is good ; the property still of value ; and, moreover, whatever evil attaches to a mission in a military cantonment (much of which I believe to be visionary), would not in the same degree affect this chosen spot. It is about three miles and a half distant from the railway-station ; near which, I hear, the civil departments will eventually be located. There would be a good extent of country in the district, immediately open to the Missionary, whose tours during the cooler months might be carried into parts where the Gospel sound has not yet been heard.

I am desirous of establishing a school for Christian children in the station ; and hope to obtain possession, for the present, of the Baptist chapel, which was, indeed, made over to us, before the outbreak, for a similar purpose. I trust I shall be able to open this school soon. There are, I believe, a sufficient number of young people here to begin with. Once started, things will run on more smoothly, with God's blessing attending.

About ten or twelve individuals have begun to assemble on Sundays for Divine worship in the battered, but still pretty church. I allude to Christ Church. It is, indeed, very forbidding inwardly as to appearance ; for the roof consists but of a number of coarse mats, through the interstices of which the rain comes dropping into the nave ; the aisles are somewhat exempt from wet, as the roofs above them are still rather good. It is in one of these aisles that my little native congregation muster. Some I recognise as having been members of the old mission ; and each had some distressing tale to communicate, some loss to deplore, irrespective of the common woe.

Much remains yet to be settled before the Mission can be re-organized : but may we not hope that the good feelings evinced by the members of the Church are an earnest of hearty co-operation on the part of many, towards the success of missionary enterprises in these provinces ?

May the merciful Guardian of the Church look graciously upon the future labourers in this place, and bless their endeavours for the promotion of His glory and the welfare of the Indian Church ! ”

THE DYAKS OF BORNEO.

(Concluded from page 108.)

“ **THE ROADS.**—In my last letter to the College, when I gave a brief account of my visit to the Quop, I had occasion to notice the horrible nature of the roads. While mentioning the Quop, I may as well say that the Dyaks there were greatly reduced in number by the sickness of last year, and that the settlement on the Quop hill has been finally

broken up, and the remnant have gone to Sentah, the head-quarters of their tribe, they being but a branch of the Sentah people. Sentah, I am sorry to say, is a long way inland from here, and quite out of my reach at present. May the bread once cast on the waters be found after many days. But to return to the paths. What I described in my last is a *favourable* specimen. It was only dirty, while many are positively dangerous. I shall never forget one between the Sempro and Segu tribes. Up and down steep hills, up the beds of running streams (which by the way are very pleasant to the feet), or again on narrow paths winding along the sides of rugged perpendicular hills, one false step on the slippery loamy clay of which would send one rolling down perhaps a hundred feet or two among stumps, logs, masses of stone, and other jungle *débris*. Upper Sarāwak is very hilly and mountainous; and not only do the Dyaks delight to live on hills, but they must needs carry their paths straight over them, irrespective of height or difficulty of ascent; the idea of making a *détour* round the base never seems to have struck them.

While speaking of hills, I will just describe the ascent of one, which is inhabited by the Brang tribe, the recollection of which, even now, almost makes me shudder. I will copy from my diary: No sooner had we crossed an ordinary bamboo bridge (*i.e.* one bamboo, with rail, laid across a stream, some nine or ten feet above it), than the absolute horrors of the ascent burst thick upon us. Our first experiences were the crossing of wide chasms between fearful looking rocks—in which we could hear the water seething and boiling far below,—by means of some damp, slippery, and narrow trunk of a tree laid across them, without even the safeguard of a hand-rail to steady the balance. When these were passed in safety, the whole face of the hill appeared to be one perpendicularly mass of huge stones, and broken detached rocks. The chasms between them were bridged by single bamboos, sometimes with hand-rails, sometimes without, and the only means of ascent were the trunks of small trees,—many half decayed, laid in some cases almost perpendicularly up the rocks. This was the character of two-thirds of an ascent of some 800 or 900 feet; the remainder was better, that is to say, it was for the most part a slippery, dirty foot-track, cut in the side of the hill, which rose like a wall on one side, while on the other was a steep rocky descent, the *disagréments* of which, however, were hidden by dense jungle.

We arrived at Brang just in time to witness a 'head feast.' The details of it are much the same as before described, except that many of the young men were clothed in fine scarlet jackets, and scarlet and yellow head-dresses, and that they, and not the old men, were the chief dancers. The heads were displayed on a platform, and the whole village was decorated with flags and palm-branches. The next day was Sunday, and the feast was still kept up; yet notwithstanding the gonging, gun-firing, and yelling, we managed to pass our 'day of rest' in peace. As I lay thinking with closed eyes, ever and anon the musical chimes of the gongs recalled to my mind the dear Sabbath bells of home, which on this day were calling so many of the faithful to the

House of Prayer. To this use, with God's help, I trust yet to turn some of them.

Another 'bore' in Sarāwak travelling is the having to cross the Dyak farms. The paths through all of them are 'batangs,' *i.e.* narrow pieces of wood laid in succession; sometimes these are raised two or three feet from the ground on bamboo supports. It certainly is no joke travelling across these bare farms, which in some places extend for a considerable distance, under a blazing sun. Shelter there is none. The tall jungle has all been cut away, and the trees are blasted and leafless, from the fires kindled in cultivation-years to burn the grass and undergrowth, which must of course be removed before the paddy can be sown. A farm is cultivated over once in from seven to fourteen years; such is the abundance of land that the Dyaks can allow the soil so long a time to recover its strength. Of course manure is unknown among them.

But Sarāwak travelling has its pleasures as well as its troubles. One feels a kind of exultation in travelling amid the magnificent and almost pathless jungle, and beholding scenes which European eyes never before beheld. A great part of our journeys lay through fine park-like forest, along the lofty banks of brooklets, or amid perfect 'shady groves,'—bamboo and various trees entwining overhead, and forming a complete leafy canopy. Occasionally also we came across charming little dells, in a perfect specimen of which one of the Sempro villages is situated. Through it a capital path passes, and here and there are scattered clumps of grand-looking trees; a clear pebbly stream, with its tiny roar, winds through the midst, and sloping hills, covered with high jungle, form the boundaries of this charming little valley. One of the grandest mountain paths that I recollect is down a pass on the road leading from Tebiak to Tring-gus. The pass lies between the end of the Sebungo chain of hills, and another called Mount Umri. The path runs down the side of Umri; on one hand was an almost perpendicular ascent, and on the other a deep ravine, among the rocks and vegetation of which one could hear the roaring of streams as they rushed over and amid huge masses of rock; while on the other side of the narrow gorge lay the steep jungle-clad sides of the Sebungo hills. In some places the rocks were too steep for descent, and down these Dyak ladders were laid,—two of them 70 or 100 feet long respectively; but they were very firm, and had good rails, so that their descent was comparatively easy.

You may be sure that after walking on the roads described from two to seven hours daily, the sight of the village at which we were to rest was never unwelcome. Long before we reached it we could hear the gonging in honour of our expected arrival. We were generally welcomed on the platform of the Orang Kaya's house by the chief men, and our feet were generally washed in cocoa-nut water by the Orang Kaya or the Pengara. We were then conducted to a pile of mats, over which was a white canopy, prepared in the long-room opposite the Orang Kaya's 'romin,' and young cocoa-nuts, &c. were brought for our refreshment. Here we ate and slept, generally sur-

rounded by an admiring group of natives. Our plan was to stay only one night in a tribe or village; the evening of our arrival was given up to amusement, and the following morning to political business, as the election of Orang Kayas, &c.

The mode of electing Mr. Grant adopted was as follows: he took the names of all the heads of families, and taking his seat in the 'pangah,' sent for them one by one, and tried to get from each the name of the individual whom he thought most competent for the office. Then followed a most amusing scene. All the Dyaks seem naturally of a suspicious turn of mind, and very fearful of committing themselves; and at first, it was with difficulty any vote could be obtained; the general answers were, 'I am a fool,' or, 'I don't understand business,' or, 'My lord knows best,' or, 'Any one my lord thinks fit,' and so on. At length, by great exertions, a majority was obtained for some one individual, and he was pronounced duly elected in the presence of the whole tribe. Before investing, however, on one occasion Mr. Grant tried to see if the person elected was *universally* acceptable, by calling on all present, who were content, to hold up their right hand. This was a step too far in advance, and failed utterly, to our great amusement, and that of the Dyaks also. A verbal assent was then demanded, and given by a thundering burst of 'suka.' The new officer then had his 'robes of office' given him, and was exhorted to govern justly.

I cannot help recording here the triumphant reception we met with in some places. The entrance to each village was strewn with palm-leaves; and at Simpok, a number of Dyak damsels, gaily dressed, came out and danced in front of us till we reached the Orang Kaya's house. Our departures were usually quite a scene. 'Young men and maidens, old men and children,' pressed on us to get a farewell shake of the hand; and so we left village after village amid the crashing of gongs and drums, and in some places, the firing of guns, and waving of flags. Assuredly, if any people on earth love their government, the Dyaks do that of the Rajah of Sarāwak.

It was both amusing and instructive to me to notice the same traits of character and manner among the Dyaks that one is apt to see among their more civilized brethren. In the 'Becharas,' or Councils of the tribes, which Mr. Grant called together, this was particularly observable. There was the Orang Kaya, dignified in manner and posture, speaking but little, and giving his opinion weightily and with composure; the garrulous old gentleman, loud and prosy, illustrating and proving what was self-evident, with little pieces of pinang placed before him on the floor; the acknowledged orator self-confident and vain; and then perhaps some rising youth, evidently the 'radical reformer' of the tribe, making up in noise what he wanted in sense. We were also much amused with one of the Sempro 'tūahs,' in whose house we passed a night; something had apparently gone amiss in our reception, as he thought, and loud and long was his indignation at those who had evidently transgressed some (to us unknown) point of Dyak etiquette. The fussy old fellow was almost bursting with

pride at the honour his house received, and with fear, lest anything should go wrong. At first, he evidently had only one eye for us, and the other for his people's behaviour; but in the course of the evening the Orang Kaya and the Pengara of the tribe came, and in their glory the lesser star was eclipsed and lost sight of.

In my account of the roads, I have forgotten to mention one of the most remarkable features,—the bridges. We crossed several over streams and swamps, which were from 100 to 150 yards long. The pathways consisted simply of one thick bamboo, raised on bamboo supports high above the water, with a railing on each side sloping outwards; they look awful at first, but one soon gets used to them. But more remarkable still are the *suspension* bridges. The best we saw were made by the Senna tribe. Their construction is as follows: two trees are sought, one on each side the stream, the branches and boughs of which overhang the water. A long thick bamboo is obtained, the ends of which rest among the branches of these opposite trees, and the bamboo is then suspended from the upper branches of both of them by means of long stout rotans; a hand-rail is then fastened to the bamboo, inclined planes of bamboo are laid to meet the ends of it, fastened to the trees on each side the river, all obstructing branches of the trees themselves are cut away, and the bridge is ready for passenger traffic. The one I crossed was at least twenty feet above the water.

There is also a Dyak custom which I omitted to notice, and that is, the burning of their dead. Burial is unknown among them. On the day of death, a man who has taken upon him the office, carries the body to a fixed spot, and there erects a pile and consumes it to ashes. At the burning none of the Dyaks are ever present. The burner is called the 'Orang Panînu,' and he is well paid for his trouble. It is a duty which few care to undertake, and at the present time the Bombok tribe on this hill have no one willing to do so, and they have to depend upon the good offices of the Peninjauh Panînu.

I will now give you a sketch or two of Sarāwak *land and river scenery*, and then conclude my long, and, I almost fear, wearisome letter. I said before that Upper Sarāwak is very hilly and mountainous, and among and from these hills one sees as much of the grand and picturesque as the heart can desire. The noise of waterfalls is continually sounding in the ears, and every now and then the eye is charmed with the sight of the most beautiful cascades. Over some of these bridges are built, and from them one obtains views in which an A.R.A. would rejoice. One fall which we came upon in descending Simpok hill particularly struck me. A considerable stream rushed down a series of almost perpendicular rocks, and the gorge into which it fell would be considered grand in its wild rugged beauty in 'bonnie Scotland' itself. It certainly was wanting in that awful gloom which so often attends a similar scene in the north, but this was amply compensated, in a different way, by the lights and shadows caused by the bright sunlight amid the grand forms of equatorial vegetation. The Dyaks asked us if the roar was occasioned by an 'Antu' who lived

in the fall,—to my great amusement, as I was quite unprepared to find the ‘water kelpies’ of ‘the land of Cakes’ represented in Borneo. But the grandest fall we came across was between Tebiak and Sumban, near the latter.

On descending a steep cleared hill, we saw before us a long strip of woodland, amid which we heard the thundering of a waterfall. On arriving, we found ourselves at the summit of a high rugged mass of rock, down which a stream dashed, to the depth of 90 or 100 feet. After crossing the stream, by jumping from one slippery detached rock to another, amid which lay deep dark pools, forming the basin of the fall, we sat down ‘sub tegmine *palmae*,’ to enjoy the scene before us. On our right was a strip of rising ground covered with fine trees, behind which might be heard the roaring of other streams amid their rocky beds; on our left was a belt of fine jungle, behind which rose the lofty rugged hill, which we had just descended. In front was the course of the stream amid huge rocks and detached masses of stone, over and amongst which it poured in numerous small cascades, with here and there a deep pool lying in the shadow of some lofty rock, by the side of which one could lie and realize the metaphor of the prophet, ‘the shadow of a great rock in a weary land;’ while in the background rose a lofty jungle-clad hill, in the recesses of which the stream has its source. After feasting our eyes awhile, and waking up the echoes with some of those glorious old Gregorians which, in my time, used so to resound through the dear old Chapel at the Evening Prayer, we descended the rocks to view the fall from below. It was indeed a splendid scene. A large volume of water rushed through a narrow channel at the summit, and as it fell from ledge to ledge, spread itself wider and wider until it reached the rocky bed below, over which it rushed by numerous channels, until at length they all united in one large and quiet stream, which meanders peacefully amid rich woodlands, until it pours its watery tribute, as the river Pûan, into the Bungo or Sumbau, one of the tributaries of the left branch of the Sarāwak.

The views from the high hills were very magnificent. One of the first was from Jagoi, a large village of the Saü tribe on the right branch. The hill on which the village is situated is about 1,300 or 1,400 feet high, and from the summit the eye can range over a vast extent of country. From one side you see the Baü and Bungo ranges and the chains and peaks of Upper Sarāwak, and from another the view extends over a large portion of the fine Sambas territory, the hills of Lundu (where Mr. Gomez has his station), and the sea and coast as far as the Moratabas entrance of the river Sarāwak. While on this hill, I witnessed, I think, the most magnificent sunset I ever saw. The whole western sky seemed to be covered with masses of gold and purple clouds; below these were the blue mountains of Sambas lighted by the glories of the setting sun; while above and peeping out amid the gorgeous masses of cloud appeared a sky of the purest azure. From the valleys below, the mists of evening were ascending; and as the last rays of the departing sunlight fell upon

them, they seemed to rise like clouds of glory to heaven. This scene perhaps impressed me the more, as I had just come out to take a breath of fresh air, after an hour or so in a close room, attending a cholera patient. This was the Orang Kaya of Jagoi. He had been seized some time before our arrival; and when we went in to him his body was quite cold, and he was suffering great pain. I administered two Pill: Acet: Plumb: and doses of brandy, placed hot bottles to his feet, and hot salt to his spine and stomach. He seemed to be relieved and fell asleep. In the night he had a relapse, and instead of calling us, the 'Borieh' was sent for, fowls killed, and a 'Pamali' of the house established. Next morning I was not allowed to see him, and my medicines were refused. The same evening he died.

But the most magnificent of our many fine views, was one we obtained from Mount Pemisen,—about 4,500 feet in height, the ascent of which we made from Tebiak. We undertook the journey with Dyak guides, as Mr. Grant wished to settle some geographical points. In ascending and descending we spent two nights in the jungle in leaf huts. This was the time when I got my leech experience. In one day I took off my legs nearly sixty, and Mr. Grant upwards of eighty. The ascent was of course very difficult, but the grandeur of the scenery amply repaid us; and when we reached the summit, we obtained a view, the beauties of which I am powerless to describe. On one side of us was the mountainous territory of Upper Pontianak, and beyond it, more hill and mountain chains, stretching far away into interior Borneo; on the other side lay the Sarāwak province, from Lundu hills to a distance in the other direction far beyond Banting and Lingga; while at our feet lay chain after chain of hills as in a gigantic panorama; the smoke of Sarāwak rose dimly in the distance from amid the low hills around it, and the whole view was bounded by a deep blue sea, reminding us of the fatherland beyond.

The scenery also of the left branch of the Sarāwak quite surpasses my feeble powers of description. The banks of the river are one mass of magnificent trees and creeping shrubs, among which even my unskilful eye could discern tree ferns of wondrous size and form, the whole enlivened by a common but very pretty tree, called 'Bunga Bungur,' not unlike the English lilac. Lofty limestone mountains rise suddenly from the plain in the most curious forms and rugged precipices, and seem almost to overhang the streams; and the river itself runs clear and smooth through masses of sandrock, which it has worn away; its banks being walls of limestone, worn into a shape like that of the lower sections of an arch, under the overhanging portions of which boats may take shelter from the passing showers.

On this branch there is a long and lofty cave which tunnels a high hill by the river side. This we thoroughly explored by means of bamboo torches, to the great wonder and terror of numberless swallows, which have their nests amidst its recesses. This swallow is one of those species which build their edible birds' nests, esteemed so great a luxury by the Celestials, and therefore no inconsiderable item

in the trade of Sarāwak. The right hand has no scenery of so marked a character as the left; the still river winding its way among the limestone, and shaded by overhanging trees, is nevertheless very pretty—quite equal to the Thames at Richmond or Twickenham. Both branches, however, are equally famous for their rapids, which adds another item to the excitement, and perhaps also to the danger, of a boating trip; but accidents are not very frequent.

As I said before, the tour was political and not missionary; and as we only stayed one night in a village, and the evening of our arrival was taken up with feasting, and the morning of our departure with political business, I had little time or opportunity for scattering much of the good seed of the Word of God. Still, however, you may be sure that I lost no opportunities for removing prejudices and correcting erroneous notions, whenever such occurred; and on several occasions I was enabled to speak to the Dyaks concerning those things which make for their peace. But, however useful in their way, it is not by such progresses as these, that they will be won to the faith.

I must now come to a close, although I can scarcely think without a sigh of the many (to me) interesting topics on which I would fain say something. I have not yet even mentioned a pleasant visit to Banting, which I paid in company with my Bishop at the end of last June, when I had once more the pleasure of a day or two with my valued friend Glover. The purpose of the visit was to hold a Confirmation; I am sure it would have horrified the members of the Peace Society to have seen a Christian Bishop and his Deacon proceeding on so holy an errand armed to the teeth with guns, revolvers, &c.; but such was the state of our coast at that time, that it would have been madness to have taken even so short a river or sea journey as that from Sarāwak to Banting (ninety miles) without such precautions. By God's mercy, however, we made our journey in peace and safety. Twenty-one candidates were confirmed, and as many more were ready; but our arrival was sudden, and no notice could be given to those who lived at the out-stations. Before the Holy Communion, I said the Litany (my first public attempt in Malay); the newly confirmed received with us, and I trust we all felt a share of that 'peace of God which passeth all understanding.' It was one of my happiest days in Sarāwak; but probably Glover has already given you full particulars.

The Banting church is a charming little place, and the view from the Mission-house almost English in beauty. Banting is a fine missionary field; the Dyak population is at least 1,500.

In this letter I have neither time nor space to enter upon a description of my own place and work. My house is quite 'à la Malaye,' but very comfortable; in fact, I have nothing left to desire here but an abundant conversion of souls to God. May he hasten it in His time."

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

IN our last Number we had the privilege of laying before our readers a proposal which had been set on foot in the University of Cambridge, for establishing a Mission in Central Africa. It was resolved to invite the co-operation of the members of the University of Oxford, and in case it should be obtained, the Mission was to be called, "The Oxford and Cambridge Mission to Central Africa." For this purpose three members of the committee were deputed to visit Oxford. The Rev. George Williams, Fellow of King's College, already well and favourably known there, was accompanied on this mission by the Rev. W. Monk, of St. John's, and the Rev. J. Glover, of Trinity College. It will be readily supposed that the cordial desire thus shown by the one University to take no step in the matter without the co-operation of the other, was met on the part of the latter with the utmost heartiness. The response to this invitation was, in fact, warmer than even the most sanguine could have expected.

On Ash-Wednesday a large and influential meeting was held in the Hall of New College, under the presidency of its well-known and much-respected Warden, Dr. Williams. It was called together by circular, "for the purpose of promoting, in connexion with the University of Cambridge, and under the sanction of the Lord Bishop of Capetown, Metropolitan of South Africa, the formation of a mission to the African tribes visited by Dr. Livingstone." The meeting was attended not only by numerous Heads of Houses, Professors, Tutors, and Fellows of Colleges, by the Archdeacon of Oxford, the Canons of Christ Church, and the parochial clergy, but also by considerable numbers of undergraduates.

The following Resolutions were passed :—

1. Proposed by Dr. Hawkins, Provost of Oriel, and seconded by Archdeacon Clerke :—

That it is a duty incumbent on the Church of England to endeavour to extend the knowledge of the Gospel to those regions of Central Africa which have been recently explored by Dr. Livingstone.

2. Proposed by Dr. Ogilvie, Canon of Christ Church, and Regius Professor of Pastoral Theology, and seconded by the Rev. B. Price, Senior Proctor :—

That a committee formed in the University of Cambridge having invited the co-operation of the members of the University of Oxford in organizing a Mission, to be called "The Oxford and Cambridge Mission to Central Africa," the present meeting pledges itself to co-operate in the proposed design.

3. Proposed by Dr. Heurtley, Canon of Christ Church, and Margaret Professor of Divinity, and seconded by Dr. Leighton, Warden of All Souls' :—

That it is highly desirable that the Mission should consist of a Bishop and as many missionaries as can be obtained ; and that the funds collected be placed at the disposal of the *Society for the Propagation of the Gospel*.

4. The names of the Committee (to the number of some seventy or eighty, including the principal members of each College) were proposed by Dr. M'Bride, Principal of Magdalen Hall, and seconded by Dr. Bulley, President of Magdalen College.

There is not space for the details of the speeches, which were very heartily made by one and all of the movers and seconders. Perhaps Dr. Heurtley's energetic enunciation of the true way of sending forth a Mission, was the most effective point of the whole. To plant in other lands a tree of a different species from our own was monstrous. If it were to bring forth the fruits we wished, it must be a branch from the same stock. The want of Bishops at the head of our missions had been one grand cause of their very partial success, and the Universities, of all bodies, were bound to send forth the completest type, the most perfect model. If the presence of a Bishop required a larger fund to start the project, that was an additional reason for making some sacrifice to send him. Dr. Heurtley also insisted on the guarantee given by the connexion with the Propagation Society for absence of party feeling, for permanence, for wise and vigorous management. Dr. M'Bride declared his hearty approval of the method of getting up this movement at the Universities, and dwelt on the impetus which would thus be given to a missionary spirit. Archdeacon Clerke very happily observed that the proposed scheme might be considered as an imitation of, and as a return for, the missions planted in our own land and in various parts of Europe by those who first preached the Gospel to our barbarian ancestors. Bishops and bodies of clergy formed the machinery by which, under the blessing of God, they succeeded, to whom we owe so much.

Thanks to the Chairman, whose services in actively heading the Oxford movement, and giving the weight of his name and character to the undertaking, were very highly appreciated by all, were moved by Dr. Plumptre, Master of University, and seconded by the Junior Proctor. It is understood that a public meeting will soon be held at Oxford, at which the primary results of this adoption of the scheme by the Universities will be made known by (it is hoped) the Bishop of the Diocese and the Bishop of Capetown. In the meantime subscription lists are opened at Messrs. Hoare's, Fleet Street, London ; at the Old Bank, Oxford ; and at Messrs. Mortlock's, Cambridge.

BATH AND WELLS MISSIONARY CANDIDATES ASSOCIATION.

WE have read with great thankfulness the following letter from the Bishop of Bath and Wells to the Clergy of his diocese. So many fields of missionary work are now opening before us, and the labourers are so few, that we must earnestly pray the Lord of the harvest to send forth labourers into His harvest, and we must do all that He puts into our power to secure an answer to our prayer.

“Palace, Wells, March 1, 1859.

REV. AND DEAR SIR,—At a Meeting held at the Palace, Wells, on Thursday, January 27th, at which many of the Rural Deans and Secretaries of Missionary Societies in the diocese were present, it was agreed that an Association be formed in the diocese, the object of which should be, to seek out pious and earnest men willing to become candidates for the office and work of Missionaries. To the formation of such an Association I give my warm and cordial support.

At the same meeting a committee was formed for the purpose of framing rules for the guidance of the association. A copy of these I now inclose, trusting that the plan may find favour with you, and have your hearty sympathy: so that by your personal influence, your ministerial exhortations, and above all by your prayers, you will endeavour zealously to make known its claims to support from all who really desire the extension of Christ's kingdom.

The demand for missionary labour is a vast one, and the difficulty of finding men duly qualified for the work is quite as great as that of providing funds adequate to the support of missions themselves; yet it seems as if the Providence of Almighty God points out England and her Church as the chief instrument of making known his Gospel to the world. Let me then ask you not only to seek out young men of not less than nineteen or twenty years of age, who give promise of fitness, and are ready to devote their energies to the service of their Saviour as preachers of the Gospel to the heathen and the dwellers in our colonies, but also to obtain such an amount of funds from your parishioners, as would give to these candidates such assistance and maintenance as will enable them to procure the required preparation, at one of the colleges which are formed for the purpose of missionary education.

Such are, in a few words, the reasons which render the formation of a Missionary Association expedient, and the means by which the founders humbly hope to aid the Church in sending the blessings of the Gospel to the heathen, and to our own countrymen scattered over our numerous dependencies. The organization of the association appears to me in all its details to be so wisely formed, and so adapted to carry into effect its charitable designs, that I cannot hesitate to commend it heartily to your earnest support and fervent prayer.

As it is desirable that the laity of all classes in the diocese should

be interested in the supply of missionary labourers, I hope you will employ such means as may seem to you fitted to make known to them the want of missionary candidates now existing in the Church.

I remain, reverend and dear Sir, your faithful Brother,

AUCKLAND, BATH & WELLS.

MISSIONARY CANDIDATES ASSOCIATION.

The following Rules have been drawn up, with the approval of the Lord Bishop, by a Committee appointed at a Meeting held at the Palace, Wells, Thursday, January 27th, 1859.

1. That an Association to provide Missionary Candidates be formed within the diocese of Bath and Wells, and that at least one sub-committee to carry out this object be formed within each of the archdeacons of Bath, Wells, and Taunton.

2. That the objects of the association be,—

- (a) To procure duly qualified candidates for the missionary work abroad, by making known the wants of the Church for an increased supply.
- (b) To maintain, wholly or in part, such of them as need assistance during the required course of preparation at one of the Missionary Colleges of the United Church of England and Ireland, at home or abroad, or to provide a grant for a candidate when fully approved by any such college.
- (c) To make grants in special cases towards the maintenance of youths and adults who give singular promise of fitness for missionary work.

3. That all members of the Church of England undertaking to assist in these objects, be enrolled as members of the association.

4. That the Bishop of the diocese be president, and the archdeacons vice-presidents, of the diocesan association, and that the committee consist of the rural deans, a treasurer, and secretary, and two members elected annually from each sub-committee.

5. That the vice-president, the rural deans, a treasurer, and a secretary, to be elected annually, with ten members of the association in each archdeaconry, elected at the annual meeting, form a sub-committee of management for each archdeaconry, to which the selection of students and candidates and the general management of the association in each archdeaconry shall be entrusted. Five to form a quorum.

6. That the annual meetings be held on a convenient day as soon after Midsummer as shall be appointed by the archdeacon, or other vice-president, when a report shall be read, the accounts presented, and the officers for the ensuing year elected.

7. Special meetings may be summoned at any time by the secretary, at the request of three members.

8. That the annual sum of 30*l.* be the maximum allowed towards the maintenance of a student, and the sum of 30*l.* for a grant.

9. That annual subscriptions of 5*s.* and upwards, and contributions in other forms, be solicited for these objects. That all such subscrip-

tions, unless otherwise specified, be devoted to the general fund of the association.

10. That all applications for grants be addressed, in the first instance, to the secretary ; the candidates being required to be in communion with the Church of England, and to be provided with certificates of baptism, and of religious and moral character.

11. That in the selection of students preference be given, *cæteris paribus*, to candidates from the diocese of Bath and Wells.

12. That members of the association be requested to make it a matter of frequent and fervent prayer to Almighty God, that He will mercifully put it into the hearts of suitable persons to offer themselves for the missionary work, and that He will guide the association in the choice of men, and that He will assist them in their preparatory studies, and bless them when they actually go forth in their work."

JOURNAL OF THE BISHOP OF ANTIGUA.

WE have been kindly allowed to present to our readers the following interesting Journal, which was kept by the Bishop of Antigua for his friends at home :—

"I have been much occupied with visiting the churches and schools in different parts of the island of Antigua. Of course this has been a totally different thing from my 'primary visitation' of the Diocese, which I shall commence in this island towards the autumn, or my round for confirmations, which will begin with the Cathedral on the 11th of July, but only a first round, to obtain acquaintance with the state of the parishes. So that my course will be as follows : first, an inspection of the schools and churches in this island ; then my confirmations, then my 'visitation,' when I shall summon all Rectors, Curates, Readers and Catechists, and Churchwardens to the Cathedral, and deliver my charge ; and then, in the winter, I shall go round on a Sunday to every church in the island. In November I shall commence a visitation and confirmation tour in all the other islands.

Now for what I have done in this island. The first school at which I had a brief look was All Saints, in the middle of the island ; but this was merely for a few minutes in passing because I heard the school at work. The following day I went to the annual examination of the Mico Institution : this was founded upon property left by Lady Mico ; and there have been various schools established on it in various islands. There are within the walls of the Institution here, an infant school, a mixed school of girls and boys (like one of our National Schools), and a training-school or college for young men who propose to become schoolmasters in the West Indies. It is not strictly a Church School, for they train for the Wesleyans and the Moravians as well as for the Church ; but it is the only training institution which we have here—even from Demerara, young men are sent up to it, and all the trained masters in this island were

derived from it. I consider, therefore, that as long as we have no training college of our own, I ought to look into this, and see that our young men are being soundly taught, as far as they can be taught there: of course the doctrinal characteristics of our Church they cannot have there. The Principal, or Rector, is Mr. Sydney Stroud, a Scotch Presbyterian, a good and able man. The late Vice-Principal is now, by the Archdeacon's recommendation, Inspector of Schools to the local government. The children are all black or coloured, *i.e.* with a trace of black blood in them, though the complexion of some would not betray the fact; and they, of course, are day-scholars. The young men are lodged, boarded, and instructed, during a two years' course, at the expense of the charity, except those who come from Demerara, and the Government of the Colony pay for them. The children did very fairly; but they were examined by one of their own masters. Another time I shall take up the questions myself at some points in each school. On the whole, the result would have been fair, so far as appearances went, for any National School in a moderate English parish. I went down to the young men's examination, while the needlework was being looked at; but I am told it was very good, and I fully believe it. There were eighteen young men, from eighteen to twenty-three years of age (they do not admit them after twenty-five), all in training for village schoolmasters. They were examined in Scripture and English history, geography, grammar, arithmetic, and algebra; and did as fairly as I could expect, considering that many of them knew very little when they entered. I shall visit and examine them myself at the earliest opportunity. The buildings, which are spacious, airy, and commodious, rejoice in the name of Buxton Grove, after Sir Fowell Buxton. The grounds, too, are spacious and pretty. This inspection, as you may suppose, took up the best part of a day. I have accepted, under the circumstances, a seat in the Council of the Institution.

The next day, inspected and examined myself the smaller school at St. George's: there are two in the parish, both flourishing, having had a fresh impetus given to them during the last few months. I also visited the church. The little school was very interesting. Went on to Parham, and saw Mr. Abbott, the Rector, again, and inspected his church; but had not time to examine his school.

I have since had three delightful days, though days of rather hard work, in visiting the schools of St. John's, St. Mary's in the Valley, All Saints, and Old Road; the three last include an inspection of the churches also. In the 'City,' I visited and examined four schools—Mercer's, the Rectory, and two infant schools. Mercer's boys did fairly, and with proper management the school would do well; but it has no encouragement since Mr. Holberton left, and it only numbers some sixty boys. The Rectory school has ninety children in it; but, though some are nine or ten years of age, it is little better than an infant school in some of its work. The other two were dames' schools, and nicely taught, so far as simple knowledge of reading, writing, arithmetic, and Scripture went, but quite small schools—about forty

each. So thus the Church schools of the Cathedral town muster some two hundred and thirty children. The Sunday-school is exclusively for adults; no children get instruction from the Church on Sundays, alas!

St. Mary's in the Valley and Old Road lie both in the south of the island, at the foot of our southern chain, about six miles apart, I should think. That side of the island is indeed lovely. . . . I went to it in a hired gig, as also to All Saints and beyond; the road is too rough for our own carriage; as also is that from All Saints to Richmond. And now for the human features of that part of the island. Mr. Curtis is a very well-read man. He did not know I was coming. His father was a remarkable man, a converted Romish priest, and the first clergyman of the Church of England who really set about preaching to the negroes in Antigua. This was in the days of slavery; and he used to gather them round him, under the trees on the estates, during the midday hour given for refreshment and rest, and which the poor creatures willingly gave up to listen to him. After this, I need not say that he lived and died beloved—almost revered; his funeral *cortège* (on foot) extended a quarter of a mile, I have been told. The son has inherited much of the affection given to the father; he exercises a considerable influence for good. . . . A little rain fell, as we call it—in England you would say they were pretty heavy showers; but I did not get wet, thanks to the umbrella and 'top gig' (a kind of hood), only got to St. John's rather tired: school and church inspecting from eleven to five in the West Indies is work for a day.

The following day I went to All Saints; this is half-way between St. John's and English Harbour. Had nearly three hours' work in the school, that is, from 11.45 to 2.20; I was thoroughly pleased. Mr. Connell, the incumbent, an excellent man, and an active parish priest, thought, when I told him I should inspect his school, that I should only pay a half hour's visit.

CONFIRMATION.

On Sunday (July 11th) I held my first Confirmation, at St. John's. When we reached the Cathedral I found it crowded from end to end. Many Wesleyans and Moravians had come out of curiosity. There were one hundred and nine candidates; these were from St. John's itself, as other districts are to have separate confirmations. There were candidates of all colours, from the pale, delicate-looking Creole white girl or boy, to the deepest dye of African black; and among the women, there was a great and really interesting variety of dress. There was the usual English dress of a neat cap or pretty veil (no dressy bride-like veil, or wreaths of flowers); all (except our servant) wore white dresses, which, as I mentioned at St. Thomas', is the custom, these dresses being preserved, as long as they will last, to wear at the Holy Communion; and intermingled with caps and veils were numbers in white handkerchiefs, tied in turbans, instead of the ordinary bright-coloured Madras ones. These handkerchiefs I find

tied in various ways, according to the fashion of different islands ; thus, those who understand it can at once distinguish a Barbadian or Dominican girl. All the candidates were quietly and modestly dressed, and almost all appeared seriously impressed with the solemnity of the step which they were taking, and the reality of the blessing invoked upon their heads : two or three, not more, seemed indifferent ; but we may be mistaken about them, and about the others. . . . I confirmed each separately. . . . The act of laying hands upon the head of the ‘ children ’ or ‘ servants ’ of the Lord (and all were not children), with the authority to bless, is unspeakably solemn to one’s own feelings.

VISIT TO TORTOLU.

Having started for St. Thomas’, by the mail-steamer *Conway*, on July 15th, I woke at half-past five o’clock, and looked out of my port-hole. Virgin Garda in sight ; heights of Tortolu visible over St. John’s ; and St. Thomas’ also visible, some twenty miles off. At about eight we ran into the harbour ; breakfasted at nine. Passengers for England transhipped into the *Parana*. I was glad I remained on board ; for a singular scene presented itself. The ship was no sooner alongside the coaling-wharf, and the planks laid down from the sponsoons to the wharf, than fifty persons, principally women, started up from the baskets on which they had been sitting, and in a moment were filling the baskets with their hands ; in a couple of minutes the loaded baskets were transferred to their heads, and a continuous string of people was formed, walking along the planks and back to the coal-heaps, singing, laughing, chattering, and shouting, as if to carry coal-baskets under a tropical sun, with a charming mixture of dust and human moisture running down their black faces, was the very height of enjoyment. As each boy or woman delivered his or her basket, I observed that they went to some chosen corner, and recorded it by a chalk line, as their own account against the overseer, who sat at a table, setting down the baskets to the name of each as they passed and called out. As they are paid so much each basket carried, they generally leave off work by three or four o’clock. ‘ Me arned my dollar to-day ; no wark for de company any more till to-morrow.’ And some of these women have fifteen hundred dollars in the bank, or more. I do not know whether I have mentioned that the negroes carry everything on their heads. Their balance is beautiful ; I have seen a woman walk along the road with a bottle poised as upright as on a table, and she would drop her curtesy without disturbing it in the least ; and it is said they will carry an egg in like manner. But the enormous weights they will carry is surprising. I am told that a woman will carry on her head what she cannot lift with her arms to place there ; and from what I have seen, I do not doubt the statement. It was surprising to see the swimming, upright gait with which they bore their heavy burdens : figures there were which might have been compared with the Caryatides of Greek sculpture, and which many a lady would have almost envied ; and these are about the most ignorant and debased of all the West Indian negroes who have come within my observation.

After some trouble and disappointment, not being able to procure a boat to take me to Tortolu, I applied to the authorities for leave to go in the mail-boat; this being arranged, I was up early, but the little vessel did not get under weigh until half-past seven. She is not more than seven or eight tons. She behaved beautifully, but took in the spray over her bows at every pitch, while every now and then the green water came hissing through the lee scuppers, so that in an hour I was tolerably wet, and long before we made Tortolu I had hardly a dry thread. The sun poured down on deck enough to fry one; and so between the two elements, as it were, I was drenched and scorched. The heat-up, after we passed the eastern end of St. Thomas', was wonderfully beautiful. At each stretch across the channel, of course, we were varying the scene. Numberless little islets, quays (or cays, as they are sometimes called), were successively reached and left behind. The high mountains of Tortolu rose blue before us, while we could also see Tobago, Little Tobago, and Jost Van Dyke. Ever and anon, as we neared an insulated rock, we could see multitudes of sea birds fishing; pelicans, and little white gulls about the size of a pigeon, called sea larks. At four P.M. we stood into the bay of Tortolu. I was not sorry to find myself in Mr. Price's hospitable house, and get a change of dry clothing.

This is a sad wreck of a beautiful place. There was an insurrection of the negroes in 1854, and they burned down the town; and the ruins of public and private buildings are still standing to tell of the deeds of violence, and of the impoverished state of the colony, which could not restore them. The church is neat and in tolerable repair, the situation of the town good and healthy, and the bay lovely, but the last almost ruined by the coral insects; where five years ago there were seventeen or eighteen feet of water, there are not now more than four or five. We called in at the school, and arranged to visit it at twelve the next day; saw Mr. Pedder, the catechist; he is a very respectable merchant, who has for years assisted under licence in the Church-services. In the evening there was a meeting of several gentlemen, when we arranged business.

At six I was in the saddle. We rode out of the town, and up the mountain-road, winding along the side of the hill, and at each turn getting new views of mountain-peaks, deep valleys, steep precipices, or the sea below and beyond all. Road, in one sense of the word, it is not; but a track which a sure-footed pony can ascend, sometimes over pebbles, sometimes rocks, ragged and jagged, yet slippery, sometimes with a foot in the stirrup over a precipice, and all around, above, and below so utterly different to any English or European scene. Palms, and tamarinds, and other tropical plants, with wondrous parasitical plants; the Indian fig, with long pendants from its branches, which ultimately strike into the ground, take root, and become new stems to strengthen the parent plant. As we laboured upward, we met the negro women, boys, and girls, all with their fruit and vegetables on their heads, going to market, a mouthful of ivory teeth displayed at each exclamation of 'How d'ye do, massa?' 'Good morn-

ing, massa.' I hardly know how to represent in writing their gleeful laugh. At last we got to our first point, 'Joe's Hill,' where the President has taken a ruined house; this house was destroyed by a hurricane some years ago; it is on a charming spot, at the head of a mountain-valley. We were 1,200 feet above the sea, yet hardly a quarter of a mile from its edge, if a perpendicular were dropped from our feet to its level. So, at least, it seems. The mountains rise in our rear. Looking down on the valleys as we do, we can scarce see a single estate at work—none *fully* at work. 'Tortolu is a wreck of bygone prosperity. We descended by another route, consisting partly of dry water-courses, partly of sheep-tracks, partly of a rudely-traced road. It was rather nervous work to me, unaccustomed to such riding; but our sure-footed little ponies carried us down without a trip. After breakfast, I had an interview with the clergymen, the particulars of which need not be detailed. After this, inspected the school, from twelve till two. The children did nicely. Then returned to the President's, and embarked on board his little yacht for the voyage back to St. Thomas'. From St. Thomas' to St. Kitt's I was conveyed by the steamer the following morning, reaching the latter island at five o'clock. I found I was to be the guest of the Governor, living at Basseterre, the principal town. It was not light enough to make out objects, and I was glad to get a few hours' sleep, which, with a bath, set me to rights, as, from fatigue and exposure, I had not been well. I went down to breakfast quite fresh."

(*To be continued.*)

Reviews and Notices.

Twenty-four Sermons on Christian Doctrine and Practice, and on the Church. By CHARLES JAMES BLOMFIELD, D.D., late Lord Bishop of London. London: Bell & Daldy. 1859.

THESE sermons might serve, in any age of the Church, as models of parochial addresses from the pulpit. They have been selected from a multitude of others, extending over a period of thirty years (as the truthful and unassuming preface to them declares), not because "*they explain the mysteries, the elucidation of which lies beyond the limits of the human mind, nor as discussing the over-refined speculations of modern infidelity, but as plain and comprehensive statements of Christian truth, and as simple, affectionate, and faithful enforcements of Christian duty.*" In this view, they constitute a precious legacy to the Church which Bishop Blomfield loved, and to whose welfare he devoted all the powers of his capacious and well-furnished mind.

Whether we advert to the manner or the matter of his discourses, he was no common preacher. Ready and fluent and perspicuous as he was on all other occasions that called him forth, in the rare talent of extemporaneous eloquence, when he ascended the pulpit his discourses were always written. He never desired to "*offer to the Lord*

his God that which cost him nothing." And his natural gifts were scarcely inferior in value to those which he had attained by a deep study of the Scriptures, by his accurate scholarship, and his copious, well-arranged, and well-applied reading. That fine intellectual countenance, with which most of our readers must still be familiar in their recollections,—that clear, melodious, and happily-modulated voice, which, without any apparent effort, pervaded the largest churches,—that simple earnestness of manner, free from all excitement, but bespeaking by its very gravity a deep sense of the momentous truths which he enforced,—these were the great implements of an eloquence which charmed the most enlightened, and fixed the attention of his least cultivated hearers; while the style of his composition, lucid in its arguments, forcible in its appeals, affectionate and sympathising in its application to the various classes whom he addressed, interspersed with Scripture references always apposite, and never forced beyond their legitimate import, and with metaphors touched but never laboured,—such was the style and composition that left an impression upon the memory and the heart, which few, if any, preachers of the present age have ever effected. But all these great powers of influence were uniformly exercised with a due subordination to the apostolic rule, "*preach the word.*" It was the word of the Living God, in all its harmony and completeness, that he invariably inculcated, taking nothing from it, adding nothing to it. Every one who heard him felt and knew that he was not recommending any opinions of his own, or of other men, but the truths derived from a most comprehensive and unprejudiced view of the whole range of Scripture doctrine and precept; while the conclusions which he drew from them were so irresistibly clear and cogent, and conveyed in language so luminous and persuasive, that they not only carried conviction to the understanding, but won their way, and kept it open, to the heart.

If there is any one sermon in the collection, to the intrinsic excellence of which an additional value is given by the circumstances under which it was preached, it is beyond all question the fourteenth, which bears the title of "*Victory over Temptation*;" for it was not only the last which the Bishop ever preached, but it was delivered on the very day preceding that night of trial when his physical powers gave way to his mental exertions, and when he was laid prostrate upon the bed of sickness from which he never rose.

We trust that the volume (which we commend to all classes, but especially to the careful study of the younger clergy) will soon be in the hands of our readers; so that extracts are not needed. We cannot, however, refrain from extracting the following passage from a sermon headed "*Church Extension—Foreign Missions*;" a cause which owes so much of its present prosperity to the labours of the deceased prelate:—

"Almighty God, in His moral government, works by instruments and means, and we cannot know in what degree those instruments may be permitted to accelerate or retard the accomplishment of His designs. But it is easy to believe that if the existing Church of Christ were what it once was, and what it ought ever to

be, one in spirit and in action, as it is in essence; if all who profess '*one Lord, one Faith, one Baptism*,' were also united in one holy bond of love, the love of Christ and of their brethren; if all were to betake themselves, with one heart and one voice, in fervent, persevering supplication to the God and Father of all, for a more abundant outpouring of His Spirit, and for the speedy coming of His kingdom; and if all would devote themselves to bring about the fulfilment of that prayer, according to their opportunities and means, casting into the Church's treasury, as their contribution to that work, a due proportion of their worldly substance; it is easy, I say, to believe that such desire, such earnestness, could not fail of producing a wonderful effect in extending the limits of Christ's Church, and in hastening the triumphs of His Gospel. If such a glorious spectacle could be presented to the observation of an unbelieving world, the work of conversion would, no doubt, proceed far more rapidly than it now does. Men would become Christians by tribes and nations, and the fulness of the Gentiles might be expected to come in." —Pp. 458, 459.

Messrs. Rivington have lately published a very valuable Sermon, by the REV. CANON WORDSWORTH, on *Marriage with a Deceased Wife's Sister*. No. LV. of Occasional Sermons preached at Westminster Abbey. The Petition from the Clergy, to the House of Lords, against the legalizing of this awful wickedness, was made known much too late, or it would have been much more extensively signed.

Colonial, Foreign, and Home News.

SUMMARY.

The Bishop of MONTREAL held his third triennial Visitation at St. John's Church, on Wednesday, January 19th. When he was appointed to the See, there were 33 clergymen in it; since then, 25 have been added. Thirteen of the clergy had been educated at Bishop's College. There were 26 parsonages; there are now 36. The Bishop had consecrated 11 new churches; there were 56 in the Diocese, and 5 more were in the course of erection. There were 63 Sunday-schools in the Diocese, with 299 teachers, and 2,850 scholars. There were 3,254 communicants, of whom 1,910 received the Holy Communion on Christmas-day; this was an increase of 300.

Efforts are now being made by the Church Society of NOVA SCOTIA to raise a fund of 40,000*l.* for the endowment of churches in the Diocese.

On February 2d (the Feast of the Purification), the Bishop of BARBADOS held a public Ordination in the cathedral and parish church of St. Michael, Bridgetown, when five Priests and two Deacons were ordained. All these gentlemen, except one of the Deacons, were from Codrington College.

On December 19th, the Bishop of VICTORIA delivered a parting address at Trinity Church, Shanghai, on his approaching departure for the south of China.

The *China Telegraph* of March 11, states, that an eligible piece of ground, in a central situation, at Foo-chow-foo, has been purchased by the British community, for the erection of a church.

The Bishop of LABUAN asks for three more men from St. Augustine's College.

The Bishop of PERTH, Western Australia, has arrived in England.

On Christmas-day, thirty-seven coloured men and women were baptized in the Cathedral at Capetown. They are the first-fruits of the labours of the Rev. T. F. Lightfoot, of St. Augustine's College, Canterbury, who was ordained Deacon in December, 1857. We believe that many more will soon be added to the Church from among Mr. Lightfoot's catechumens. We heartily thank God for this great work.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March 1, 1859.*—The Bishop of OXFORD in the Chair. Present, the Bishop of NEWFOUNDLAND. The following is an extract from a letter from the Rev. Dr. Kay, dated Bishop's College, Calcutta, December 22, 1858 :—

“The two native girls' schools at Baripore and Hourah were commenced in 1857 and 1858 respectively. The former contains twenty-four, and the latter seventeen Christian girls, who are boarded, lodged, and clothed, as well as taught; the greater part being orphans. The monthly expense of each girl is three rupees, on an average. The reason why the Committee of the *Society for the Propagation of the Gospel* took charge of them temporarily only, was simply want of funds. The object was thought to be so good and desirable, that the Committee undertook to do for a time what they could not undertake permanently, hoping that some help might appear from some quarter or other. I do believe the schools to be worthy of your Society's support. They are very well superintended at both places.

I am preparing to hand over the charge of the secretaryship to the Rev. T. H. Burn, the Bishop's Domestic Chaplain, who has kindly consented to relieve me by the beginning of next year.”

A letter was read from the Rev. T. H. Burn, Chaplain to the Bishop of Calcutta, in which he requested the Secretary to lay before the Committee of the Parent Society, the want of books in the various languages of Europe for sailors, numbers of whom are found in the hospitals, and are visited on board ship; and said that there was still a great demand at the present time for books for the army. All the chaplains are most glad to have a supply to distribute and to lend to the soldiers when they are stationary, or in hospital.

The Board granted Books and Tracts for sailors in India, 50*l.*; for soldiers, 50*l.*

A letter was read from the Rev. David Simpson, Secretary of the Madras Diocesan Committee, dated Madras, Dec. 24, 1858, sending four copies of the newly revised Tamil Common Prayer Book. He said :—“One is well bound, the others are in their ordinary covers, as intended for the use of natives, to whom cheapness is a main consideration. The edition consists of 10,000 copies. The cost of the book is about one and a half rupees a copy.” It is to be sold at eight annas. The Society's grant of 150*l.* has assisted in doing this. Mr. Simpson

also forwarded copies of the Telugu Common Prayer Book, towards the expense of the publication of which the Society had contributed.

A sum of 25*l.* was granted for a room to serve as a school and chapel at Heidelberg, in the parish of Riversdale, Capetown, and 25*l.* towards the erection of a church at Burton, in the mission of Mangerville, Fredericton.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*March 18th.*—The Bishop of CARLISLE in the Chair. Present, the Bishops of DOWN and CONNOR, and KINGSTON. It was announced by the Secretary that Miss Burdett Coutts had just given 100*l.* to each of the dioceses of Newfoundland and Perth, and that another lady had given 200*l.* for the diocese of Columbia, and 100*l.* for the Indian Fund. A letter was read from the Rev. A. R. Symonds, secretary at Madras, referring to the riot which had lately taken place in Tinnevely, at the burial of a Shanar, and the persecution of Christian women who had adopted a more decent mode of dressing than was allowed by the laws of caste. These things were the result of the Queen's Proclamation, the misunderstanding of which was bearing bitter fruit, and which would continue to do so, if it were not explained. The native Christians were now exposed to very heavy trials. Mr. Symonds at first thought that the proclamation had been mistranslated so as to discourage all efforts to convert the heathen natives, but he was convinced that the error was in the document itself. The natives understand it to mean that the Queen does not wish the extension of Christianity. When a Pariah becomes a Mahometan, he is no longer a Pariah; for when the Mahometans had the upper hand, they took care of their co-religionists; but the heathen are allowed to trample on Christians. Mr. Symonds quoted a letter which he had received from Dr. Caldwell, from which it appeared that the same interpretation of the document prevailed in Travancore as in Tinnevely, and Dr. C. said that it was a fair interpretation of it. It is understood from their point of view and not from ours, and some authentic explanation of it is necessary, or it will hinder the work of conversion. A memorial to the Secretary of State for India, on the proper means for promoting Christianity in India, was then adopted by the Board. Grants were made of 100*l.* a year each, for three years, to Forteau, Battle Harbour, and Sandwich Bay, in Labrador. A letter was read from the Rev. H. Venn, Secretary to the *Church Missionary Society*, relative to a mission in China. The *Church Missionary Society* intend to station some missionaries at Hangchow, who would receive cordially any missionaries of the *Society for the Propagation of the Gospel*, and give them the benefit of their experience. The Bishop of KINGSTON made a statement concerning the spiritual wants of Jamaica. He asked for 150*l.* a year to be divided between these stations.

Thursday, May 12th, was proposed for the Annual Public Meeting in the west end of London; and Tuesday, June 21st, for the Anniversary at St. Paul's. The sermon is to be preached by the Bishop of BATH and WELLS.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MAY, 1859.

THE TRUE THANK-OFFERING FOR PEACE IN INDIA.

SURELY it is by a peculiar mercy that our nation is called at this especial time to thank Almighty God for the restoration of peace in India. At the beginning of our Easter-tide, on a Sunday the services of which, of themselves, have a great and blessed significance, and a pre-eminent suitableness to our chiefest wants as a religious people; on a Sunday which this year links together in one holy celebration our risen Lord and two of his chosen Apostles, the One Living Way, and two of that "glorious company" who "most steadfastly walked in it;" at such a time, and on such a festival, we are called to our national act of hearty rejoicing. The terrible mutiny and rebellion in India has been rapidly, wonderfully quelled; the awful chastisement has been, in tender compassion, withdrawn; another, yet another opportunity has been given to a long-tried and, as yet, not rejected people; Britain's Queen still rules unquestioned, unassailed in India; the God of all power and might has sent to us once again, in spite of all that is past, that most precious blessing, the blessing of peace.

Is there not yet another sign of the loving hand of our God upon us? Two great empires of Europe are gathering their hosts together, and at this very moment that we are writing, the word may have gone forth, and the deadly curse of a most guilty war may have fallen to blight and wither Christendom. Our country has pleaded long and earnestly; every effort she has made, we trust and believe, to allay the unjust strife. Our country has peace restored in all her borders very wonderfully; by a signal mercy, at this very moment, once more she is placed on high amongst the nations of the world, to bear to

others, while yet there is time, the blessing of the peacemaker, or, if not, at least to have that blessing return to her own bosom.

“O come and see the works of God: He is terrible in His doing toward the children of men. He ruleth by His power for ever; His eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make the voice of His praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place. I will go into Thy house with burnt-offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.”¹

And now what is the proper thank-offering at such a time and for such mercies as these?

It is an easy thing for England to give on her Thanksgiving Sunday some little tribute of her countless wealth. The Church of Christ cannot be satisfied, she cannot dare only to bring before her God what costs her comparatively nothing. Money may be given, given largely; it has been given before; it must be given again; but it is not enough. Money is not the atonement for blood; money is not the price of souls; money has no healing virtue; it cannot purchase living truth; it cannot bind up faint and broken and wounded spirits.

What is the proper thank-offering for England to render to her God for peace restored in India? Boldly, confidently we say it, only one is at all worthy of this signal, this most pre-eminent mercy: it is the offering of her best, her best and bravest and most devoted sons to go forth, and, with strength renewed, to live and pray and toil and die for Christ, and for His sake, in every great city of heathen India!

We know how often the appeal has been made, and made in vain. We write with the shame and the self-humiliation which every English Churchman must feel at the words which he uses in this holy cause. We know how England, during nearly all the last century, won her few hundreds of souls to Christ in the south of that land, only by the help of those who were not of her own blood, or of her own communion. We know that when one of her noblest children did go forth at last, Henry Martyn went forth alone; and he died with no brother, no true yoke-fellow, to succeed him. We know, and it is time to confess,

¹ Psalm lxvi. 5, 7—14.

more than this. There seems a strange blight over large portions of our work in India. Elsewhere, our Colonial Bishops have been a seed of life; in India, with that great exception of Ceylon, to which we lately called attention, our Bishops have seemed scarcely to do more than touch the surface; they have not stirred the depths of the great work. They may have laboured, they may have kept alive the remembrance of a Chief Pastor's ministry; but, in the interest of truth, and with an earnest desire not to forget their many hindrances, we are compelled to say it, they do not seem to have risen to the height of that blessed calling, to which elsewhere their brethren have attained, or to which a Middleton, and a Heber, and a Corrie, in this same mission-field, attained before them. It is time to speak the truth; it is time to put the real issue plainly before the Church. We want for India the offering of *men*. We want men whose hearts God has touched; who will go forth resolved to do a work for Him; who have the eye to see that *there* is our trial-field, and who, in the faith of Christ's presence with His apostles and servants, will dare there by life and deed openly to confess Him. Is India to be evangelized by England's Church, or is England's Church in India to be put to shame? This is the one question now. Have we here at home enough life, enough zeal, enough of the spirit of the martyr and the saint left amongst us, to throw ourselves heartily, lavishly, unsparingly upon the work of peril and suffering and death for Christ our Lord; or must we yield up those fields, whitening to harvest, to other labourers, who have a hardier spirit, and who fear the woe upon him who puts his hand to the plough, and then looks back?

Very earnestly we entreat our clergy to put this question to their flocks on the Sunday of our thanksgiving. We are bold to say, the question has never yet been put fairly, fully, honestly before the Church. We prophesy smooth things, we ask for great and all-unworthy offerings, we talk about the spread of the Gospel, and we appropriate to our own times, in our self-complacency, holy prophecies of a great deliverance, and of a second Pentecost. Oh! only those who are indeed missionaries in heart and life, and work here in striving, struggling England, toiling for its poor, gathering in its outcasts, feeding its little ones, comforting its sick and its mourners, and labouring in the Word,—only they can plead in such a cause; but they can plead indeed, and with what power, with what assurance, with what a spell of thrilling awe and constraining love upon kindling hearts! May such, may many such, be in our pulpits on this great and blessed opportunity. They may begin our Easter work, and move others to carry it on, till, at Whitsuntide, God

the Holy Spirit may be pleased, of His mercy, Himself to "give his Word," and then "great shall be the company of those that publish it."

And how shall such a pastor plead with his people? His own life, his own daily work, as we have said, will plead best; but *he* can urge, and urge with power, another appeal. What is the Lesson for the First Sunday in Easter? What are the gospels for that day, and for the festival of St. Philip and St. James? Vain is the best personal service, if it cannot strengthen itself ever and afresh on some foundation of God; vain is man's most burning eloquence, if it be not pointed by some word of the Spirit of Christ, who alone can pierce through and through the secret heart. And where could we find scriptures more exactly suited to our need, than those appointed this day by the Church for us? Is not the Easter message there, "Peace be unto you. And when He had so said, He showed unto them His hands and His side"? And, "Again said Jesus unto them, Peace be unto you; as my Father hath sent Me, even so send I you." And is there not added, also, this day for us the blessed and wonderful promise upon this divine and most holy mission, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father"? Is there not, lastly, in that awful passage of Jewish history appointed for the First Lesson, the startling remembrancer to the clergy of the great work which is put before them, even to "stand between the dead and the living," that "the plague may be stayed"?

And can there be a doubt, then, about the true appeal, amidst such memories as these? Where, we say it with all reverence, has Christ been more humbled and shamed than in India? Where, more than in India, has His arm seemed shortened that It could not save? It is not merely that of 180 millions of souls there, only a few thousands are yet won to His Name; it is not only that hideous rites, and a miserable superstition, and a festering wickedness deform and curse one of those heritages of the earth which He has reclaimed for Himself; much more it is that for 150 years His own Church there has laboured with a half heart, and a timid hand, and a faltering voice. Generation after generation, Christian men have sought that land for ambition, and for lust of wealth, and have left it even worse than they found it, for they taught the heathen how a Christian can sin. Wars have been sent, but wars have not turned Englishmen's hearts to God. Conquests have followed, and Englishmen have marvelled at the result; but never yet have they consecrated those conquests unreservedly to their Lord. Famine, and rebellion, and the hand of the avenger, have mowed

down as grass that afflicted and degraded people; and even now statesmen can dare, in the Senate of England, to denounce and proscribe the poor pittance of help which a Christian Government has at last given to Christian education in India.

And shall not our hearts burn within us, too, with a holy indignation to cast off from our Church, at least, her part in this sin and shame? Shall we not turn from those counsellors of fear, who tell us that India will be lost to us if we publish God's Word, and lift up His cross, to that Lord and Redeemer Himself; and in His sure promise, "As my Father hath sent Me, even so I send you," go forth simply, sternly resolved to do His bidding, whether the great ones of the earth cheer us on, or whether they would try, in their impotency, to hold us back?

Oh, it is no common call, be sure; no, nor is it a common suffering. Even now, it is said, the English are still, more than were their fathers of old, a separate people in India; even before this terrible mutiny, the miserable sight could be seen of Christian communities, scattered here and there over the land, who lived apart from the Hindoo, as if to show him how his own distinctions of caste were felt, and approved, and practised by his rulers. And what will be the case now, between races embittered by bloodshed and mutual fear? What a tremendous peril is before us now, lest the dews of Christian love, that fell so scantily before, should utterly be dried up from those waste places of Hindostan! What a difficulty, at the best, for the deceived and betrayed heartily to forgive those who have sought to destroy and uproot them! What shall the end be? Where is there hope for India, aye, or for our own sons and daughters who are sojourning there? Where is there hope that Christians in India shall escape the curse of hearts hardened against their brethren, and of hands idle and drooping, while God's own work is lying before them undone?

Only in that word of our risen Lord, only in that abounding promise, is there a true and certain hope. Even now the holy Jesus is calling us; with His wounded hands, and His voice from the dead, still,—as He was at first, "with His visage marred," and His Name a reproach, by the cries of those unnumbered souls whose sorrows He daily hears, by the mercies He has yet once again poured out upon ourselves, by chastenings of judgment and drawings of compassion,—still He is calling us, "As my Father hath sent Me, even so I send you."

Oh! Christian fathers in England, will you not hear that voice, and ask your sons to prepare themselves for the noblest service that man can render man, that twice-blest service of mercy? Oh! Christian mothers, you who fear for your children the withering touch of the world, and who know the blessing of

God's favour and love, will you not offer up some darling one whom God has given you, that he may find in India the crown of an apostle, yes, even if before his time he find a martyr's death? Above all,—for the call of Christ to go forward is stronger and more binding than the voice of father, or mother, or sisters, or brethren, to keep back,—above all, soldiers of Christ's cross, you who have of God your Lord youth and strength, and hearts full of life, will not you earn the blessing of those who "offered themselves willingly?" Others of your brethren have their lot already cast, and may not lightly leave their post; others may be entangled with pressing cares, and even more constraining duties; others may lack the power now to adapt themselves to the work. You are free; your minds are yet pliant; your first zeal has not cooled. You may make ventures for Christ; you have triumphs prepared for you, which labour, and watching, and a brave spirit, and a fervent faith, may yet secure. At Allahabad, and Patna, and Bareilly, at Lucknow, and Lahore, the Church is waiting for you to plant boldly the standard of the cross. Oh! if the stir of battles and the sound of victory has rallied others at once to the armies of England, though their path be through blood and death, will you falter and shrink in this crisis of your Mother Church, when surely there is a voice that is calling you, if only you would hear? A work remains in India, which only you can do. You can lift up the message of peace; you can take your stand in those swarming cities of heathenism, and be yourselves "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord." You can rebuke the pride of power, and the wrath of the unforgiving. You can mediate between the fears of the vanquished, and the mistrust of the conqueror. More than this, you can give the answer to the coward fear of human policy and worldly statecraft. Strong in your Saviour's mission, paired together as the apostles, by your Saviour's care, you can wake up in suffering souls the sense that there is for them too a Redeemer; you can tell the outcast and the oppressed that in Christ's Church there is for them an equal mercy, and a home of rest.

W.

Wednesday before Easter.

CHRISTIAN MISSIONS IN CHINA.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—*Isa.* xlix. 12.

IN our last number we endeavoured to give a brief *résumé* of what has been done towards introducing Christianity into China by Roman Catholic missionaries. We have seen that their

efforts commenced in the year 1245, and have been continued since then, with alternations of success and disappointment, up to the present day. It was at a much later period, not indeed till the beginning of the present century, that Protestant missionaries commenced their labours in China. Since then, as many as twenty-four societies have had their representatives among the Chinese. Of these England has sent forth six, and America nine. The "Middle Kingdom" has not been forgotten either by Continental societies: there have gone forth representatives of the Netherlands Missionary Society at Rotterdam, the Evangelical Missionary Society at Basle, the Rhenish Missionary Society, the Missionary Society at Lund in Sweden, the Berlin Missionary Union, the Mission Union in Pomerania. Of these, however, five have at present no representative, and three have, each, only one labourer actually in the country. From some interesting statistics published in the last February number of *The Spirit of Missions*, we gather that between the years 1807 and 1858, two hundred and thirteen missionaries¹ left the shores of Europe and America, and gave themselves up to the work of Chinese evangelization. Of these, eighty-seven are at present in China, twenty-three are absent on account of health and for other causes, sixty-nine have retired, and thirty-nine have died. Amongst all who have gone forth, no names, perhaps, are more deserving of honourable mention than those of Morrison and Medhurst. The talents of the former "were rather of the solid than the showy kind: fitted more for continued labour than to astonish by sudden bursts of genius; and his well-known caution qualified him for a station, where one false step, at the beginning, might have delayed the work for ages." He landed in China on the 4th of September, 1807, and he laboured there for the long space of twenty-seven years. If we take into account the enormous difficulties which even now have to be encountered by foreigners resident in the country, we cannot fail to admire the untiring self-devotion and patient diligence with which he pursued his arduous work. Having taken up his abode in Canton, alone and unfriended, he lived there in a lower room, in the utmost retirement, and practising the most rigid economy. At first, adopting the dress and manners of the natives, he allowed his nails and hair to grow, ate with chopsticks, and trudged about in thick Chinese shoes. But he was before long obliged to alter this austere mode of

¹ "Of this number 154 are, or have been married; and of these 19 have been once or twice remarried. The total period of labour of the 39 who have died in the work, is 241 years—an average of 6.15 years to each. The total period of the 69 who have retired is 378 years, or an average of 5½ years."—*The Spirit of Missions*. Feb. 1859.

life. Under the confinement and hard fare his health broke down; the singularity of his habits separated him from his countrymen, and hindered rather than promoted his intercourse with the natives. Had he been labouring in the interior, the course he had adopted might have been attended with beneficial results. In Canton it only exposed him to the animadversions and suspicions both of foreigners and natives. After a while, therefore, he came forth from his retirement, hired a factory, was introduced to Sir George Staunton and other men of eminence at Canton, and received the benefit of their sympathy and encouragement.

His efforts appear to have been principally directed towards preaching, holding secret meetings with natives who might come to his own room, preparing a Chinese grammar and dictionary, writing tracts, and translating the Holy Scriptures. In 1822 he brought out his Chinese Dictionary, which was printed by the East India Company at an expense of 15,000*l.*; in 1824, being on a visit to England, he was presented to the King by Sir George Staunton, and had the honour of laying before his majesty a copy of the Chinese Scriptures, which he had published, and an account of the Anglo-Chinese College.

The labours of Dr. Morrison were effectually taken up after his death, and carried on by Dr. Medhurst, who, by the extensive knowledge of Chinese dialects and literature which he had acquired by constant assiduity and diligence, was enabled to communicate with natives from various parts of the empire; and who afterwards, by his advanced age (which in China always carries weight), could command respect and attention from the Chinese.

It is scarcely necessary to mention the exertions of other individual missionaries, or to do more than allude to a fact which must be well known to all our readers, viz. that in 1849 the first Protestant Bishop was appointed to the see of Victoria. In 1841, the site now occupied by the capital of Hong Kong was covered with brushwood, the resident population in the island, the majority of whom were smugglers and fishermen, did not number more than five thousand. In 1856 (such had been the effect of the trade meanwhile carried on with the island) the population comprised, exclusive of European residents, upwards of seventy-two thousand Chinese. Since 1841 the field of missionary labour has been much increased. The ports of Hongkong, Canton, Amoy, Fucheu, Ningpo, and Shanghai have presented a wide and effectual opening for missionary enterprise, which has not been overlooked. Past opportunities are, however, almost as nothing compared with the present. It is not now only the five free ports that are

open, but, in consequence of the recent treaties,¹ everywhere throughout the length and breadth of the land the Christian missionary may go out and come in, and scatter the good seed broadcast, "none making him afraid."

The present crisis, therefore, naturally prompts the wish to look back upon the work which has now been carried on for a space of fifty years, and to take a rapid survey of its encouragements and success, its trials and disappointments.

Speaking generally, the labours of Protestant missionaries may be classified under five departments. i. Preaching; ii. Book distribution; iii. Translation of foreign books, especially the Scriptures; iv. Education; v. The establishment of Medical Missions. Under the first head we include oral instruction, whether in public or private, statedly or occasionally, in the public streets, or in the temples and joss-houses, in the halls, and other public buildings. In this department of labour a degree of comparative success appears to have attended the efforts of the Protestant missionary; frequent and large audiences, we are assured, can be collected, who receive the message, if not with attention and thoughtfulness, at least without any signs of hostility or religious bigotry. Mere curiosity, of course, may have much to do with these assemblages; the curiosity to behold a "man from the West," and to hear the "strange doctrines," may draw many a listener. But the remarkable confidence which is placed in the "teachers of the religion of Jesus," and the respect with which their benevolent and self-sacrificing vocation is regarded, augurs well for further efforts, on a more extended scale. "As we entered the great capital city of the province of Chekeang," says the Bishop of Victoria, in a recent letter, "with its 2,000,000 of people, the famous city of Hangchow, sharing with only the city of Soochow, the capital of Keangnan province, the literary celebrity, the historic associations, and the classic legends of the whole empire,—and as for four days I mingled with the population on the banks of its far-famed suburban lake, receiving their friendly, I might also add their refined urbanity of intercourse,—I could not but feel that *here*, in this capital of Hangchow, and in this

¹ "My trips in the neighbourhood of Shanghai and Ning-po," writes the Bishop of Victoria, "and especially my recent journey of thirteen days from Ning-po to Shanghai, by the overland route, have convinced me that the rulers and people are prepared to carry out the provisions of the new treaty: and that a discreet and well-qualified Missionary will anywhere find a friendly reception."—Letter quoted in the *Mission Field*, March 1, 1859. "One new and peculiar feature in these treaties is, that the Greek Church, through them, enters once again into the foreign mission-field, after lying dormant for nearly a thousand years. It will be a subject of great interest to watch its operations and note its power of expansion on a foreign soil."—*Archdeacon Grant*.

central province of Chekeang, among populations shut out from the possibility of a foreign mercantile community, and containing its aggregate population of above twenty million souls, the Church of England was likely to find her vast and noble sphere of missionary action, and the Church of Christ be possibly privileged to witness hereafter the blessed spectacle of Christian Tinnevely."

It is in this extensive region, occupying a central position in respect to the rest of China, that the Bishop (according to the statements quoted in our last number) proposes to establish a strong Mission, and urgently invites the co-operation of the *Society for the Propagation of the Gospel*. And his remarks on the mission at Ningpo naturally introduce the two next departments of missionary labour to which we have alluded, viz. the translation and circulation of the Scriptures, religious tracts, and books of general interest. At Ningpo, he informs us, there is a most important mission: there we have the nucleus of a native Church, and of a native diaconate. Our Liturgy has been printed at St. Paul's College, in Hongkong, and its style of composition has received the commendation of the ablest Chinese scholars. The Holy Scriptures also, as we have already seen, have been translated, and publications of every kind, great and small, religious and secular, can, by a system of native *colportage*, be carried throughout the length and breadth of the land. As to the probable effect of these "silent messengers," it is necessary to speak with caution. It is true that the Chinese have almost a superstitious reverence for anything printed, and look upon paper even with very different feelings than those with which it is too often regarded in our own lanes and villages; it is true that to the suasive power of the "book" and the "tract" Buddhism owes its greatest triumphs in the country; still we would avoid too sanguine statements, or exaggerated expectations. The "Book" can do much, undoubtedly. The late rebellion, if we are to believe Mr. Meadows, is a proof of it. But it is also a proof that it will not do *alone*. The mere possession, even the attentive study of the Holy Scriptures, has not been a guarantee against error and misconception, heresy and false doctrine, in any clime, or in any age. We must raise up in the most suitable provinces "congregations of faithful men, in the which the pure Word of God is preached, and the sacraments are duly administered according to Christ's ordinance." For arousing interest, exciting attention, for pioneering, preparing the way, the *colporteur* and the tract-distributor are the fitting instruments. They are the right men in the right place. They are doing their proper work. But for building up, for raising a superstructure, for

establishing a Christian Church, for *permanently* directing the stream of Christian influence, for teaching, premonishing, feeding, and providing for those whom the Book or the tract may have aroused, for bringing them to a "right agreement in the faith and knowledge of God," "to a ripeness and perfectness of age in Christ," some more fixed, stable, and enduring agency is required, even as the very terms of the Saviour's last commission remind us.

"Enough, and more than enough," says the Bishop of Victoria, "has been contributed towards supplying a Chinese Christian literature. We want, *above all*, the *oral* testimony, the living preacher, the full exhibition of the simple ritual of the Church of England, in all her admirable combinations of evangelic doctrine with apostolic order." And if anywhere, in China at any rate, something above and beyond sporadic and temporary agencies must be set in motion. Two of the primary principles of Chinese philosophy are, according to Mr. Meadows,¹ i. *that a fundamental unity underlies the multitude of phenomenal variety*; ii. *that in the midst of all change there is an eternal, harmonious order*. Obviously, therefore, we are not likely to make any *lasting* impression on Chinese society, unless the doctrines we inculcate as truth are exhibited, when in action, as conducive to order, as based upon a true harmony, as requiring all things to be done *εὐσχημόνως καὶ κατὰ τάξιν*. We look in China to the gradual, unseen, quiet effects of Christian example and Christian influence, as exhibited by bodies of Christian men, animated by a true and lively faith, evincing itself by good works—we look to these as far more likely than any other means to act from within to without, and produce *permanent* effects on Chinese society. If, therefore, in answer to the Bishop's appeal, his endeavours to concentrate a missionary force on one province of this vast empire, and to occupy one large tract of country, having a population of homogeneous dialects, are seconded by an adequate number of labourers, really qualified for work among a highly civilized and literary people, we shall indeed look up and take courage, and believe that China's evangelization draweth nigh; for wherever erudition ministers to piety, and zeal is mingled with compassion, wherever men, while speaking of the promise of the life that is to come, exhibit their teaching in its practical working, there the dawn cannot be long delayed, or the day be far from breaking.

With respect to the fourth department of missionary labour, viz. education, we shall not say much. None who ever sought the social and moral elevation of any people have overlooked the claims of education to be regarded as the chief

¹ The Chinese and their Rebellions, p. 381.

pioneering agent in producing this beneficial result. They have not been overlooked in China; and the result has justified those *sober* and *moderate* expectations which, at present, are all we can rightly indulge in.

The last department, however,—that which relates to the establishment of *medical missions*,—demands a somewhat more extended notice. Few things contributed more to the early success of Dr. Medhurst, and to his extensive influence among the natives, than the presence of his coadjutor, Mr. Lockhart, who, “skilful in medical practice, and versatile as well as prompt in schemes of benevolence, followed up the ‘glad tidings’ announced by his senior with visible assurances of the friendly intentions of ‘strangers from afar,’ and thus assuaged any feelings of animosity and prejudice that might have been entertained against the foreigner.” And if any further proof were required of the importance of this ancillary agency in promoting good feelings, and paving the way for speaking to the soul while ministering to the body, and building upon the latter the deeper and truer cure of the former, it is supplied by the reports of the Medical Hospitals connected with the Chinese Missions. In the report, *e.g.* of the Hospital at Shanghai, over which Mr. Lockhart presides, presented December 31, 1856, we find the following review of its history:—“During a period of thirteen years, considerably more than 150,000 persons have been attended to for various diseases; patients have come to the hospital, not only from the immediate neighbourhood, but also from many different towns and cities in different parts of this and the surrounding provinces; and great numbers of sailors from the Shantung and Fuhkien junks constantly resort to the hospital for relief.”

We were glad, therefore, to see the “Observations on Ophthalmic Medicine and Surgery, considered in connexion with Christian Missions,” appended to the last number of the *Colonial Church Chronicle*. Fully do we concur with the judicious remarks therein made, that while the eventual purpose, the permanent object, of missionary enterprise, is the evangelization of the heathen, the first step is the introduction of European art in the cure or relief of disease; the next, the enlightenment of the heathen mind. The one is the handmaid of the other. Signally was this exemplified in the case of the cripple at the pool of Bethesda. He who then healed the wasted sufferer of his life-long infirmity, had a word of warning and instruction for him in the temple. The healing of his body was but the substratum of a still mightier and deeper healing of his soul. And herein He bids us, in our measure, do likewise. In China, indeed, “the effects of ophthalmic science become at once, in most cases, so

cheering and impressive, as to encourage the hope of important consequences from every well-judged attempt to enlarge the sphere of practice in that vast country, and especially by instructing the natives in the art of healing.¹

Here, then, a great and effectual opportunity is presented of combining the office of the physician with that of the divine, and of directing the sufferer to Him who is the Author alike of spiritual and bodily health, and who, while on earth, proved Himself supreme over disease of every kind, and even over death itself. Let there be this inter-communion in high and holy labour—let there be this joint recognition of the only Source whence all wisdom and science flows, and we set on foot the most powerful institution that can be devised for winning the gratitude of thousands, and assuring the natives of China of our true and benevolent designs.

We must now conclude. We have reviewed, roughly and briefly, the five main departments of missionary labour in this vast empire. We have seen how, during a space of fifty years, by self-denying, courageous efforts, a *pioneering* process has been carried on, to which more than two hundred men have devoted themselves, and left their native shores. Without them the preliminary and necessary rough work would have been undone—and unbegun. Honour to them, therefore; for honour is due. It is not a time now to speak of imperfections and shortcomings, of failures and mistakes. In what work, wherein man has been engaged, has it been otherwise? Had *we* been there, should we have done better? Other men have laboured; we are now bidden to enter into their labours. Well has it been said, that the beginnings of moral enterprises in this world are never to be measured by any apparent growth. The root is always concealed by the very soil which gives it life, and in which it spreads and hides. Then comes the middle

¹ The following communications are from the "Medico-Chirurgical Review" for January, 1858:—

"The blind are a very numerous class in China. The Missionaries who have proceeded to that country very wisely studied medicine and ophthalmic practice; and there are, at least, three hospitals where the poor are treated. An eye-witness has described to us the crowds who flock thither, and the respect and gratitude acquired by the medical gentlemen for the relief afforded, more especially from the sufferers from eye disease. This gives them great influence with the natives, and may be productive of important results."

One of the Missionaries, at Shanghai, writes,—

"I think much good may be done among the blind: they seem more open to receive impressions of the truth than others; their affliction renders them thoughtful, and their willingness to be taught is remarkable."

"In 1843, an hospital was established at Ning-po, by the Missionaries, for the cure of ophthalmia, from which the natives suffer most severely, being peculiarly liable to diseases of the eye-lids. The numbers which apply for and receive relief are considerable, and hundreds are benefited by this institution, worthy of a Christian country."

period, in which it contends with opposing elements, but grows by the very things that would destroy it, as plants do by the winds that would prostrate them. At length, perhaps, after a weary while, after long watching, after much disappointment, after repeated failure, come ripeness and success, in God's good time, not man's. Let us think of this when we think of China, and of the vast, the almost overwhelming mass of work that has to be done.¹ Let there not be that craving after visible results, that restlessness and impatience unless we can see the seed growing, that haste to succeed which mars and stunts our missionary work. "Let us be patient." If the work is to be done effectually, it must be done *slowly, gradually, and silently*.² He who now invites us to this vast field, HE ruleth all things, all times, and all seasons; the issue and the event are in His hands, the *work* is ours. On our part, therefore, let there be diligence and reality, energy and devotion, and, moreover, that true heroism which can not only "labour," but can also "wait," and we shall find, by its fruits, that in China, too, Christianity can prove itself to be God's answer to the yearnings of His fellow-creatures, His solution of the problems of our existence, His glad tidings of great joy to the sin-tormented family of man.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

IN the *Colonial Church Chronicle* for March, we had the pleasure of announcing the formation of an Association in Cambridge for the purpose of establishing a Mission in Central Africa, somewhere in the track of Dr. Livingstone, in which undertaking the co-operation of the sister University was to be invited. Last month we had the further gratification of recording that the invitation had been responded to at Oxford, in a spirit worthy of the occasion, and that the Association for pro-

¹ "What may be the future of this mighty empire, what the changes that may supervene hereafter on the agitation of the present times, it were not easy to conjecture. The Christian Missionary may have still occasion to sit down and cry despairing on the frontier, 'O that the everlasting gates of rock would open!' But one fact appears to have been well established, that as regards the decline of Fo-ism, China during the last twenty or forty years has undergone a very great change, and is still verging to a more important crisis."—Hardwick's *Christ and other Masters*, iii. 107.

² "I can merely express my fervent belief," says Archdeacon Grant, in reference to China, "that when the hard incrustated shell of antiquated custom, prejudice, and conceit is broken and crushed, the whole system will crumble into a mass of refuse, and a highway be opened for the voice of glad tidings to sound abroad, and for the kingdom of Christ to be set up, with special characteristics, perhaps, and with a kind of civilization hitherto unwitnessed."—*The Church in China and Japan*, p. 18.

moting "the Oxford and Cambridge Mission to Central Africa" was fairly organized in both its centres.

An event of such vast interest and significancy, so full of hopeful promise for that wide and uncultivated field of missionary labour, may well be thought to demand something more than a passing notice in a journal dedicated to the great cause of Christian Missions in connexion with the Reformed Church in this land; and we therefore proceed to offer a few remarks, suggested by a project which cannot fail, if carried out as its promoters desire, to mark an era in the missionary history of the English Church.

It would be a subject of sincere congratulation to find the two main bulwarks of the Christian faith in this country combining to originate a strictly missionary work under any circumstances; not only because the fact of their combining for such an object must needs indicate a juster appreciation of the importance of such a work than was formerly entertained within their precincts, and so furnishes satisfactory evidence of a deeper and larger sympathy with evangelical religion,—not in its sectarian, but in its true and proper signification;—but because this large-hearted spirit of Christian charity, developed simultaneously in the two ancient Universities, cannot fail to react upon themselves in a variety of ways, and to awaken a lively interest in missionary work among those who may, under the teaching of Divine grace and the guidance of God's providence, prove best qualified to aid in the evangelization of the world. If it be true that missionary zeal is ever in proportion to the estimate we entertain of our own spiritual privileges—a maxim which no one will gainsay—then we say that any manifestation of increased zeal in the Universities is matter for devout thankfulness; and if the Colleges in our Universities furnish precisely the material out of which (according to all human calculation, as well as experience) the very ablest missionaries may be expected to be formed, together with such a training as may best serve to develop the mental and bodily faculties most requisite in a missionary, then any project which serves to bring this important subject more prominently before the notice of the students in the Universities, as this Association cannot but do, is so much real gain to the general cause of Missions.

These are some of the incidental advantages which may be expected to result from this combined action of the two Universities; and, if God prosper the undertaking, the direct blessing cannot be too highly estimated: the long-forgotten truths contained in their glorious mottoes may be realized in a sense far beyond any past experience. The "*Dominus illuminatio mea*" of Oxford will have its legitimate response and necessary consequence in the "*Hinc lucem et pocula sacra*" of Cam-

bridge; until the fervent prayer of good old Fuller for these "two famous luminaries of learning and religion" shall be fulfilled in a wider meaning than he could have anticipated, by their light extending far beyond our own borders, and penetrating even to the interior of the benighted continent of Africa.

There is, too, a special propriety in the selection of the field towards which the combined efforts of our two Universities are being directed. It is, perhaps, somewhat fanciful to connect the centre of the southern portion of that vast continent with its northern sea-border, and assuredly this association of ideas has had nothing to do with giving a direction to the object; but it is at least a pardonable weakness to indulge in the notion of the Church of the nineteenth century taking up the work which, in earlier ages, appeared to be assigned, by the providence of God, to the flourishing Churches which once overspread the north of Africa, from Egypt to beyond the Pillars of Hercules. It is impossible to dissociate Africa from the recollections of Tertullian, "the master;" of his disciple, the blessed martyr, St. Cyprian; and of the greatest Father of the Western Church, to whom, perhaps, the Church of England is more largely indebted than to any other individual teacher for the theological training of her own divines. Nor can it be wrong to acknowledge a debt of gratitude due to that continent for its ancient services to the Church of Christ, and to desire to avenge the ravages which the powers of darkness have committed along the coast, by reprisals in the heart of the country. And who can tell whether a slip of that noble vine, wholly a right seed,—which once flourished in such wild luxuriance in Mauretania, Numidia, and Lybia, until it was first wasted by the heretical Vandals, and then devoured by the fanatical Saracens,—being planted on the banks of the Zambesi, may again take root downward and bear fruit upward, and send out "her boughs unto the sea and her branches unto the river," northward to the Mediterranean, eastward to the Indian Ocean, westward toward the Atlantic; there to be met by the tide of Christian civilization flowing in from the European settlements scattered at intervals along the coast? And, if such anticipations should appear extravagant, prompted rather by enthusiasm than by sober reason, let the success which has attended the attempts to propagate the religion of the Koran in the interior of Northern Africa, and the wide ramifications of the accursed slave-trade throughout that continent, reprove our languid faith; for what Christian can suppose that Satan's kingdom is to prove more powerful than His, to whom the heathen have been given for His inheritance, and the utmost parts of the earth for His possession? We do not underrate the difficulties which have been already surmounted by the Christian zeal and enterprise of one devoted

man, when we regard his success as an earnest of future triumphs of the Cross to be achieved in Africa, when the Church at home is fairly awakened to its duty in this respect: his simple faith in the promises of the Gospel, when Sechele, the chief of the Bakwains, defied him to carry the Gospel across the Ka-lahari desert, so marvellously rewarded, a few years later, when that very chief assisted him to cross it, and aided him to preach Christ in regions beyond, is a pattern worthy of all imitation in the inauguration of such a work as that which the two Universities are jointly undertaking; and the best human method of securing large results is to aim at them and expect them.

Nothing can be more promising than the circumstances under which the scheme has been started, and the progress which it has thus far made. The direct appeal made by Dr. Livingstone to the Universities, not to allow the door which he had been instrumental in opening to become closed to the influences of civilization and Christianity, has been well responded to, in no spirit of sectarian rivalry, from which he was so entirely exempt. The continent of Africa, even that part of it explored by Dr. Livingstone, presents a sphere amply large enough for the Christian energies of all existing Missionary Societies, and the two Committees have done wisely to lay it down as a principle of action, that "the field of labour shall be selected so as not to interfere with existing missionary operations." Dr. Livingstone himself is to be consulted concerning the most hopeful field for this enterprise; and the Bishop of Capetown, who has thrown himself into the project with his accustomed liberality, has already written to him on the subject. Meanwhile, the two Committees will be actively engaged in settling the details of the scheme, in raising funds for the outfit and maintenance of a Bishop and six associates, and in finding duly qualified men for missionaries; for it is justly considered an indispensable condition of a Mission organized by the Universities, that it should be complete in all its parts—a model Mission, framed after the pattern of the early Church. A meeting is to be held at Oxford on the 17th of this month, and another at Cambridge in the course of the term, for the purpose of making the objects of the Association more widely known. The *Society for the Propagation of the Gospel*, we cannot doubt, will co-operate to the utmost of its ability; and may God grant that this "handful of corn," planted in the soil of Africa, may yield a blessed and abundant harvest.¹

¹ We have received from a B. A. of Dublin a suggestion that his University also should be invited to co-operate in the scheme; a suggestion which, we cannot doubt, will be favourably considered by the Oxford and Cambridge Committees.

Correspondence, Documents, &c.

MEMORIAL OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN RELATION TO CHRISTIANITY IN INDIA.

To the Right Hon. LORD STANLEY, Secretary of State for India.

THE *Society for the Propagation of the Gospel in Foreign Parts*, having been long engaged in efforts for the education and conversion of her Majesty's heathen and Mahometan subjects in the East Indies, think themselves called upon at the present crisis to submit to your Lordship their views on the principles and policy which in their judgment ought to be maintained by the Imperial Government, in relation to education and Christianity in India.

They conceive,—

1. That toleration—the most full and absolute—of all religions, and of all religious teachers, should be maintained, without regard to creed or caste.

2. That the profession of Christianity by natives should not operate as an objection to their employment in the public service.

3. That no public servant should ever hereafter be restrained from helping forward, in his private capacity, the conversion of the natives of India to the Christian faith, either by pecuniary contributions or personal exertions.

4. That caste is one of the greatest obstacles to all improvement in the character of the people, while it operates as a system of cruel bondage and oppression to the humbler classes; and that while the Government should, therefore, be most careful in future to do nothing which can add strength to the system, special care should be taken that the institution of caste be not allowed to interfere with the equal administration of justice.

5. That considering how much the native officials have it in their power to oppress and persecute Christian converts, it should be made quite clear by the Government that any such persecution or oppression will not go unpunished.

6. That parts of her Majesty's gracious proclamation having created misconceptions in the native mind,—both with respect to the freedom conceded to individual Christians, whether European or native, of recommending and propagating their own religious doctrines, and also as to the equal right of every class and order of her Majesty's native subjects to hold and follow their own tenets and practices, without molestation or interference,—her Majesty's Government should take the necessary steps to remove such erroneous impressions.

7. That a liberal secular education should be provided for the children of the natives; and that means and opportunities of hearing and reading the Word of God should be furnished, as far as may be, to all who may be willing to avail themselves thereof.

8. That the system adopted by the Government in the year 1854, of making grants in aid to all schools, without distinction, which come

up to a certain prescribed standard of merit and efficiency, offers the most valuable encouragement to native education, and should be steadfastly maintained.

9. That, although it is a duty acknowledged by the Government, to make adequate provision for the spiritual wants of their European servants, the members of the Church of England are in many stations destitute of the means of grace and of the ordinances of their Church ; and the Society, therefore, respectfully submit to her Majesty's Government the obligation which rests upon them of extending the ecclesiastical establishment, by the endowment of additional bishoprics, and the appointment of more chaplains in India.

MISSIONARY UNION OF ST. AUGUSTINE.

DEAR SIR,—Having, in your March number, given favourable insertion to the Rules of the proposed “Missionary Union of St. Augustine,” and the Address appended to it, you will allow me, I hope, to make some further observations relative to the subject. I will not pretend to be very systematic, yet I will endeavour to arrange what I have to say about the proposal under the following heads:—1st, Its occasion ; 2d, Its principles ; 3d, Its details.

To begin with St. Augustine's itself. One of the observations made to me, on my first entrance within the college walls, was, “The college has no one to work for it, or to take up its cause in the country ; that is no one's business.” And so I soon found it. Ignorance of our existence, indifference to our interests, misconceptions of our system, disappointment, suspicion, and (I must add) some slander,—these, on the one hand, were our portion ; and what Christian man or Christian college would complain of it ? On the other hand, there have been given us, just admiration of the munificence of our first foundation, high predictions of its future expansion, encouraging words, abundance of kind wishes, and a generous confidence in our government of the college. One thing we had not ; and that was co-operation. How could we create a body of fellow-labourers throughout the country ? This question, often present to my mind, was as often postponed, from the difficulty of solving it. A list of honorary names in the pages of our calendar (like that at Durham, only without degrees) would have been a barren measure, both to others and to ourselves. Missionary Societies had their own proper functions, which engaged all the time and energies of their agents. Isolated exertions of friendly persons soon failed, and yielded little fruit. At length the excellent plan of Mr. Hayne (then) of Barnstaple supplied the true method of doing anything for us effectually : a “Missionary Students' Association” was a body of men engaged, in combination, to seek out missionary candidates, as well as to collect funds where necessary, for their maintenance in a missionary college. Other associations, subsequently formed after a similar model, proved by their fruits the excellence and value of its principle ; and led, by their increasing numbers, to the proximate occasion of the “Missionary

Union." And thus it has become desirable to form one common bond, by which all should be united to each other and to us—not only in the matter of giving and receiving, but also in the nobler union of prayer and exertions for a common end.

Then, further, if we seek occasion for a "Missionary Union" in the circumstances of the Church of England and of the world, what more need be done than to call up the names of India, China, Japan, Madagascar, Central Africa, the Pongas, Borneo, Columbia? I need not spend words to show you that the present crisis and call to missionary effort are unparalleled and momentous in the extreme, and that it will be a burning shame to us if we do not gird ourselves to meet them by measures on a corresponding scale.

I proceed then, secondly, to a brief statement of some of the principles which are implied in the proposed "Missionary Union of St. Augustine." Church membership is at the root of the whole. "Unreal," said Thomas Whytehead, "is all union of hearts that are not knit together in the bonds of the mystical Body." And, in terms somewhat reversed, we may add, Unreal is all profession of Christianity which unites not men in the spread of the Gospel of Christ. Interest in Missions is of its very essence, and is a genuine interpretation of the baptismal vow. Personal work and alms, bestowed on the cause of Missions, are sanctified by daily prayer for their success. I dare not propose anything short of *daily* prayer: for the promotion of a cause which lies so near the heart of the compassionate Jesus, occasional or temporary prayer would be altogether inadequate. A Christian should, surely, once in the day, as a general rule, breathe into the earlier part of his Lord's Prayer a missionary intention; and he could not do it in terms more simple and comprehensive than those which the Catechism had taught him in his youth:—"I desire my Lord God our heavenly Father, who is the Giver of all goodness, to send His grace unto me, and to all people, that we may worship Him, serve Him, and obey Him as we ought to do." One who possessed as much of his Master's spirit as most men of this generation, the late Rev. Edward Bickersteth, in his book of "Family Prayers for Six Weeks," has embodied a petition for Missions, in some shape or other, in every prayer, both morning and evening.

A "Missionary Union" implies, what is happily the case, that there is an increased missionary spirit abroad; and that combination, on a voluntary principle of engagement, is calculated to strengthen and encourage that spirit, to stimulate the inactive, to fix the wavering, to assure the timid who need something like a *call* from without to exertion, to exercise those who differ on various grounds in the practice of some common religious work, and so to prepare the way for unity, while yet sufficient liberty is allowed to each man's circumstances and disposition.

No assumption of the functions of any Missionary Society or Association is pretended to; nor any interference with its operations. The "Missionary Union" aims at fostering a spirit which will readily contract affinity with any existing association, and pervade it for its

good. In the words of the Report of Convocation on Foreign Missions, "the principle would be observed of keeping the *object* in view, rather than the Society through which the object is carried out."

I will conclude this letter with a few words on the details of the proposal, additional to those which were offered in my "Address," already printed. I do not think the success of the measure depends nearly so much on the numbers of those who join it at first, as on the heartiness with which its earliest members work its rules and spirit. Nor do I think it desirable to draw up a rigid theoretical scheme of management at this stage of things. I would allow a sufficient interval to elapse for the actual operation of the "Missionary Union" on its present basis; after which members might meet, each bringing his stock of practical experience, and contributing to the permanent establishment of the "Union" on the best foundation. Still I would propose Conferences to be held in London, during May and June, for arranging such details of organization as are at present necessary; to appoint corresponding members; to fix the amount of the initial subscription; to provide for its collection; to consider the questions of Diocesan Conferences and of the admission of aspirant members not yet of age for Communion. I would invite the co-operation of both sexes, and of all ranks and degrees. The hearty and encouraging letters I have already received have abundantly convinced me that the "Missionary Union" will meet with large support when made fully known. And, without being unduly sanguine, knowing the many objections, reasonable and unreasonable, which any new scheme must expect to encounter, I humbly but confidently look up for the Divine blessing. I remain, yours very faithfully,

HENRY BAILEY.

St. Augustine's College, Monday before Easter, 1859.

MISSIONARY INTELLIGENCE FROM SOUTH AFRICA.

WE think that the following article, from the *South African Church of England Magazine*, will be interesting to our readers. We announced in our last number, that the Rev. T. F. Lightfoot, of Capetown (late of St. Augustine's College, Canterbury), had baptized on Christmas-day thirty-seven coloured men and women. We have in this article an extract from his sermon preached on the occasion:—

"We are glad to be able to lay before our readers some items of intelligence which show that our Church, in the Western Province, is beginning to get actively to work in the way of missionary operations. The first is contained in an extract from the sermon preached by Mr. Lightfoot in St. George's Cathedral, on the evening of Christmas-day, which supplies some interesting information regarding the candidates who had been prepared by him for holy baptism, and who were immediately afterwards baptized. The work, on which he has been engaged for about nine months, is growing fast under his hands. We are indebted for the second to a correspondent at Malmesbury, where the zealous missionary is gathering round him a large coloured

Church. We should be much pleased if this notice was the means of obtaining for him assistance towards the erection of the chapel-school at Malnesbury. The resources of the district are not large, and any help which can be afforded from other quarters is as much needed as it is deserved.

(Extract from Sermon.¹)

‘But I must pass on to the subject which particularly demands our attention to-night. The good tidings of great joy of which I have been speaking have been announced to those forty persons who are already assembled around the baptismal font; and, thanks be to our Master, they have not rejected them. They do feel, we trust, that Christ’s coming is not to them a matter of no importance; they do feel that God has called them out of darkness into His marvellous light; they do know that the Father loved them well when He sent His Son, born of a woman, to redeem them. They know that Satan has long held them captives at his will; they know that his yoke is much more painful than the worldly slavery from which they, many of them, have been before delivered; they know that it is indeed a great thing to be redeemed from it, and that if the Son makes them free, they will be free indeed. Will you then not give them your prayers? Many tribes and nations are numbered among them; their Master has called them “one of a city, and two of a family,” and is bringing them to Zion. They are invited to join us at the marriage feast: there is room enough for them,—nay, not for them only, but for all their brethren likewise. May God grant that they too may come.

Would you ask me whether they are sincere in the promises and the professions they are about to make? I reply that I cannot read their hearts,—God alone can know their thoughts,—but that, judging from their conduct, I have every reason to believe that they are sincere. Nay, God of His great mercy has not left me this alone from which to form my opinion. He has already removed from this world several of those who, I believe, would stand here to-night, and He removed them in such manner as to enable me to tell you now how gracious He is to the souls of even the most ignorant of men. I can tell you of one who was but a savage a few months ago, who was struck down by the pestilence which has been raging in the midst of us, who could then, amidst his sufferings, repeat with me, as I knelt beside his lowly pallet, the prayer which he here had learnt, and who could give up his soul in death, with his knees bent and his hands clasped upon his breast, as adoring the power of the great God whom he had so lately learnt to know.² I can tell you of another, who

¹ The text of Mr. Lightfoot’s sermon was St. Luke ii. 10,—“Behold, I bring you good tidings of great joy, which shall be to all people.”

² The person here alluded to was a Kafir, who had for some months attended the Mission school and services. He died in the small-pox hospital, where, with the other sufferers, he was the object of pastoral care. The surgeon of Somerset Hospital, in his early Sunday-morning visit to the buildings in which the small-pox patients were placed, found him dead, as above described, in the attitude of prayer.

besought me, as he lay upon his bed, appearing to the outward eye a loathsome mass of corruption—who besought me, I say, not to permit him to depart to that unseen world, whither he knew he was surely bound, without uniting him to his Redeemer in that mysterious sacrament, of which, as a catechumen, he had so often heard. I can tell you, too, of his death, which followed closely after his baptism, when his last words were nearly the same as those with which the beloved disciple concluded the Bible. The last words of the new-made Christian were, “Jesus, Master, come.” And, lastly, I can tell you of a case, which has occurred within these last few days, of a converted Mahomedan—the only Christian of her father’s house—who, too, in her last moments could preach her Lord to her misbelieving relatives; who, as she lay a-dying, with her last strength could raise her hands, and with her last breath could say, “Mother, I have God safe here!”

Do not then, I beseech you, doubt and discredit God’s own word and God’s own work. Pray the rather that they may have free course and be glorified; pray for yourselves, that you may realize more and more perfectly, in all its gracious fulness, what the angelic messenger meant; pray for me, that I may be quickened and strengthened in the work which is given me to do; pray for those who are so soon to be made our brothers, our sisters in Christ,—members of His body even as we are ourselves,—pray for them, I say, that they may be blessed in their vows and professions, that they may lead the rest of their lives according to this beginning, and that, going on from the principles of the doctrine of Christ, they may proceed even unto perfection; pray, too, for those other fifty persons, many of whom are here to-night, who, having been led to desire of Christ, will, please God, in their turn also approach the font and be made partakers of the washing of regeneration and renewing of the Holy Ghost. And, in the last place, pray for the thousands of unbelievers around, that they, as sheep without the true Shepherd, may be brought into the one true fold, that thus the number of God’s chosen ones may be increased, and our Lord’s kingdom hastened.

And this our Master will do in His own good time. Meanwhile, faint not, beloved, if the day of small things only is granted unto us. If you be hopeless, it is because your faith is chilled, for when this is the case, we are told in God’s Word that even “the youths shall faint and be weary, and the young men shall utterly fall.” But then we have the assurance, “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

And to you, my dear friends, soon in Holy Baptism to be made one with us in Christ, I will say only a few words now. You have now nearly approached the occasion to which we have been looking through so many weeks, during which we have met together. You remember, I trust, much that has been taught you,—that you are now going to profess yourselves servants of God; that you are about to declare you will have nothing more to do with the devil and with sin. You have learnt that you cannot make this promise in your own strength. You

know that the devil is a strong and cunning tyrant, and that, if he could help it, he would not allow you to escape from his grasp. But He that is with us is stronger than the devil. God himself it is—He is ready to help you. You have prayed this week to Him for His help, I know. Let your prayers now be more earnest than ever, that your hearts may be ready and open to receive that Holy visitor, who is already knocking there.

I shall soon be able to speak to you all more nearly and more personally. Know now, that our prayers are for you, and that God, who ever hears prayers, will not reject the supplications which this congregation, His servants, will offer to Him on your behalf, in the name of that Son who, as to-day, was born in Bethlehem for you, and of whom the angels sung.'

During the Christmas-week some very interesting services have been held in the parish of Malmesbury.

On Christmas-eve ten adults were baptized at the Mission Farm, Abbotsdale. The chapel was nicely decorated with flowers, and the catechumens, all dressed in white, added to the solemnity of the scene. A beautiful hymn, 'Stille nacht heilige nacht,' was sung by the congregation, as also, the 'Song of the Angels,' translated into Dutch. Every one present seemed deeply impressed with the service; a calm and deeply solemn stillness pervaded the congregation, broken only by the responses of the catechumens, in answer to the questions put to them. On Christmas-day, the building in the village, used as a temporary church, was filled with an attentive congregation; thirty-five persons, white and coloured together, partook of the Holy Communion.

On the following day the Holy Communion was administered on the Mission Farm, to twenty-two persons, and on the evening of the same day, six more adults were added to the church at the service in the village.

The Mission work in the extensive parish is, through the goodness of God, being greatly extended. During the year 113 persons have been baptized; and this number would have been much larger had the missionary in charge indiscriminately baptized all who were brought or presented themselves for baptism, and had there been a more efficient staff of catechists connected with the Mission. Forty-three couples have, also, during the year been married.

It is intended at once to commence building a chapel-school, for the congregation in the village, at an estimated cost of 600*l.* 250*l.* of this has been promised; towards the remainder, subscriptions are earnestly solicited, to prevent a congregation, who are exerting themselves to the utmost, being plunged into debt, and it may be thereby disheartened. At the commencement of the past month, the missionary in charge paid his usual pastoral visit to St. Helena and Saldanha Bays. Everything connected with three out of the four congregations was satisfactory: no less than twenty-six persons, children and adults together, were baptized, and five couples married.

A good schoolmaster is very much wanted for Saldanha Bay, and it is hoped that the brief notice of the work going on in the parish of Malmesbury may catch the eye of some one who can recommend a competent person to the post, or of a schoolmaster himself, who, for a moderate stipend, would be willing to engage in so hopeful a work."

JOURNAL OF THE BISHOP OF ANTIGUA.

*(Concluded from page 156.)*¹

"SHORTLY after breakfast, the Chancellor of the Diocese came in upon business ; then two or three others, laymen and clergymen, called. At about half-past eleven, accompanied by the junior curate, I began the inspection of the town-schools. This occupied me until half-past four—five hours well spent. The schools are *very* small for a town population of 4,000 : only twelve girls, thirty-five boys, and some forty infants present ; and this was an average attendance. One thing to be said is, they have most wretched accommodation. When the church is finished, I trust and believe they will build new and proper schools. The old ones are in ruins, and the boys in one negro-house, the girls in another. They answered but moderately ; but this might have been because they were frightened ; certainly they were quite taken aback at the idea of a regular examination, which was what I came to give them. The infant school is held in a chapel, and therefore has room enough, though it is anything but a satisfactory place for it. The girls' needlework was good ; the only thing that I could absolutely commend.

Archdeacon Jermyn has gone to England on account of his health ; his return at present would be a dangerous experiment ; but he naturally wishes to see the church consecrated for which he has done so much. We saw the church on our way back to Government-house, *i. e.* we stopped to examine it thoroughly, for I had seen it, of course, more than once before. It is a good specimen of rather late Early English, with transepts ; but wants a clerestory, which makes the roof look heavy. Yet with all this it is a handsome church, perhaps the handsomest belonging to our communion in the West Indies ; certainly the best in this diocese. We afterwards went to one of the principal buildings, the court-house, which is now used also as a temporary church. It will seat 400 ; they say 500 ; but it must be very full then. The court-house is a nice building, and it serves, as is usual in the West Indies, for the law courts, and also for the place of meeting of the Council and House of Assembly ; it is handsomer and more convenient than that of Antigua. Moreover, the inhabitants of St. Kitt's rejoice at least in one advantage over Antigua, they have an admirable water supply. There are wells in numbers in the town of Basseterre, two rivers in the country, and a great reservoir up in

¹ We have been requested to correct the following errata in our last Number—for "Barbadian," read "Barbudian;" for "Tortolu," read "Tortola."

the mountains, from which this precious fluid is conveyed by pipes to various parts. It is due to the Government of St. Kitt's to say, that that island was nearly two years in advance of Antigua in making a Government grant in aid of national schools; and that their Board of Education has worked extremely well. Their act was only passed for a limited period, to see how it would work, and will be probably extended in duration, perhaps with one or two improvements, this winter. It is a great thing to have got these acts in the principal islands of the diocese.

Sunday, 25th July.—It was very hot in the town to-day, and the little chapel at Irish Town, as that quarter of St. George's is called, is very small, and was very full. Service at eleven; read, preached, and administered Holy Communion. Home at two; early dinner, and service again at half-past four. Mr. Dinzey read; I preached a second sermon upon Confirmation. There was a large congregation in the court-house, and a very attentive one.

Monday.—We started on a circuit of the island, taking the parishes in the following order: Holy Trinity, Palmetta Point; St. Thomas', Middle Island; St. Anne's, Sandy Point; St. Paul's, Dieppe Bay; St. John's, Capisterre, Nicola Town; St. Mary's, Cayenne; and leaving St. Peter's to be inspected from St. George's after our return to Basseterre. At St. Thomas' we had a pretty piece of work before us. This is the oldest church in the island, if not in the West Indies; and between the decays of time, and the shakes of hurricanes and earthquakes, it was known to be in a bad condition. The shingles on the roof, for one thing, were in such a state, that the rain came in as if through a sieve, particularly just over the desk and pulpit, so that the clergyman had been fairly driven out of them more than once. . . . At the village of Old Road, Middle Island, I saw the first of the St. Kitt's rivers. The convenience of the river for a laundry, as well as for other purposes, has caused the people to build a good deal in this quarter. A large part of the population has therefore congregated here, while the old church is more than half a mile off, with comparatively few people round it. The Wesleyans have seen the advantage, and have established a chapel and school here. It is therefore thought, that if the fabric of the old church is condemned, it may be well to erect a new one here, instead of rebuilding on the old site. The churches in St. Kitt's are repaired at the expense of the local Government; and the architect, Mr. Matthews, had been authorized by the Board of Works to inspect the church (St. Thomas', Middle Island) minutely with me, and report on what was necessary. I was accompanied by Mr. Davey, the incumbent. Mr. Matthews had gone out rather earlier than we did, and by the time I arrived, a good part of the ceiling was down, disclosing a state of timber far worse than had been anticipated: between dry-rot and wood-ants, the timbers were gone, and the shingles were a curiosity in their way; we saw light through holes innumerable—in fact, the roof was a sieve; of course, this was condemned. Then came the question of walls. These had been so knocked about by earthquakes, that to put a new roof on

them was impossible. The whole fabric, therefore, must come down ; and after a consultation with the Governor, we are led to hope that the island Legislature will grant 1,000*l.* or 1,200*l.* for its restoration. This sum would build a good handsome wooden church—a very good thing in a land of earthquakes. After all this, we went to the parsonage for refreshment ; then started with Mr. Davey for St. Anne's, inspected the church there, in good, substantial repair, and then examined the school, the state of which was satisfactory.

We dined and slept at Mr. Rogers', who is a wealthy planter. Immediately after breakfast, set out on our second day's journey. As we drove, we passed under Brimstone Hill, the military station, when there was a garrison here. . . . I started at eleven to visit the church at St. Paul's, Dieppe Bay. The church is in fair repair, but wants some shingling to the roof ; and the school requires it still more. The first school I inspected was conducted by a female teacher, and was in a fair state of efficiency ; but here, as elsewhere in the island, there are complaints of want of regularity of attendance. Thence to St. John's, Capisterre ; saw the new chapel there, and examined the school, which was very satisfactory. After luncheon, went on to the parish church of St. John's ; Mr. Elliot, the incumbent, has three places of worship to serve ; then to another school, also very satisfactory. We then returned to Mr. Davey's, where we were to spend the night.

Wednesday.—On to Mr. Tudor's, at St. Mary's, Cayenne ; there met Mr. E. Elliot, and set off with him to inspect his two churches and three schools. I hardly know how I am to give any variety to the description of this kind of work ; but I do not think that I have mentioned that the negro children all sing tolerably nicely, *i. e.* they have a good ear for melody, though less good for harmony, possibly for want of training ; and therefore they sing the tune well if it is in unison, not in parts. At St. Mary's, however, they have tried something more ; and they really gave me some chants, very fairly. Cayenne is beautifully situated. Mr. Elliot's parsonage has a pretty garden, a vinery, with a stream of water running through it, and keeping a bath perpetually full and fresh. The soil is so productive, that he cut 370 pines this year, and the grapes were ripening fast. The schools were in nice order, except the infant school ; but as that was only moved into a new room the day before, a little unsettled manner was, perhaps, not surprising.

Thursday being mail-day, the Governor wished to get back at night ; we accordingly got into the carriage at 9.30 (having dined at Mr. Tudor's). The drive was seven miles ; a glorious moon over us, the sea on one side and the mountains on the other were bathed in light, or, I should say of the sea, silvered. I was tired, and full of thought of what I had seen of my work, and of what was before me. I should explain that one part of the island is connected to the other by a narrow isthmus, that the south-eastern peninsula is not much cultivated, and hardly inhabited, possesses, in fact, neither town nor village ; and when we talk of going round the island, we exclude more than a quarter of its area.

Up at five for the voyage to Nevis. This island lies very close to St. Kitt's, the distance between their extremities, I should think, being hardly more than two miles. This channel is called the 'Narrows,' and is still remembered as the scene of one of Nelson's feats of seamanship. Nelson used to be much here when on the West Indian station; indeed, he married in Nevis, and the register is still shown as a relic of the hero.

The voyage between the islands is not simply across the 'Narrows,' but from Basseterre, the principal town of one, to Charles-town, which holds the same rank in the other. If the wind is favourable, it can be done in two hours or less. There was a good slant of wind for us, so that we could lay our course without a tack, and by nine the schooner was in Charles-town Roads. We (the Governor, accompanied by his two little girls, their nurse, and myself) were landed beyond the town, just at the mouth of a little stream or river of warm, sulphurous water, which rushes with some violence into the sea, and up the bank of which we walked about a mile or a little more to the Bath-house Hotel. The springs, *i.e.* the sources of the stream, are at some little distance up in the hills, and the water, where it issues, is very hot. In the first it is said to be 100° of Fahrenheit; in the other about 80°, or between that and 90°. There is a strong sulphurous smell from the stream; but the taste is little affected by the sulphur.

We found breakfast prepared for us, after which I set out with Mr. Pemberton, the incumbent of Charles-town, on the usual work of school and church inspecting. The latter is a good solid building, and in excellent repair; a little money laid out on it would improve the interior arrangements. The desk and pulpit are badly placed, and in consequence the chancel-seats are placed with their backs to the communion-table. Mr. Pemberton is anxious to get this altered, and I hope he will be able to do so. The church is interesting from some old monuments in it, from having been Bishop Davis's for some years, and also because Mr. Leacock, the missionary to the Pongas, was for some time incumbent.

I first examined the girls' school, and was much pleased, especially with the Scriptural knowledge of the first class. Then I went to the boys' school. They also did fairly; in particular, their arithmetic was good, and the knowledge of geography displayed by the first class was very creditable. The following morning we started on a drive, to survey such of the churches as were within reach. We saw those at Figtree and Gingerland, both pretty and in good condition. It is in the registers of the former that Nelson's marriage is recorded. We had a long and rather hot drive. Being Saturday, of course there were no schools, of which, to tell truth, I was not sorry, for I was a little tired. I have given hardly any account of the appearance of the island. From the sea, as one approaches, it appears to be a magnificent hill, even capped with clouds; but as one gets close in shore, and on the land itself, one finds this appearance is produced by the fact that this one sugar-loaf overtops all the others. There are other

and very fine hills, and some beautiful scenery, though I had little time to inspect or enjoy it.

It had been our intention to return to St. Kitt's on Saturday evening; but the vessel on which we reckoned got becalmed under the lee of Nevis mountain, and did not get fairly into the roads until about seven o'clock. Governor Robinson then thought it too late for the children; so it was arranged we should be up next morning so as to secure our being at Basseterre to breakfast. This we succeeded in doing.

The course of the Sunday services was the same as that of the previous Lord's-day.

On Monday, after arranging business with Mr. Dinzey, who is to come to Antigua for his ordination as priest the end of the month, went with Mr. Beckles to examine his schools, taking the two nearest first; in the afternoon rode up into the hills for the third; was much pleased with the schools. The church is in good repair, but the desk and pulpits are placed very badly. The church stands nearly north and south, and the clergyman is placed in the middle of the western side, so that he has to read and preach right in the teeth of the trade wind, which comes pouring in through the eastern windows, which are unglazed of course. I was occupied with Mr. Beckles till five, when I returned to Government House. Was up at half-past four next morning, and just at five heard the steamer's gun. Walked down to the jetty, and went on board, on a glorious morning with a delightful breeze, having first shaken hands with several gentlemen who had come down to meet the steamer's boats, and received the kindest of farewells.

There were three Roman Catholic priests on board, going back to Dominica. Have I mentioned that the Roman Catholic Bishop of Roseau (in Dominica), who has charge over all these islands, died of yellow fever at St. Kitt's two days before my arrival there? He was much respected, and they had come out with him, I believe, on his visitation.

I landed at English Harbour about half-past one. And now I may say that the result of all my journeying in Antigua and the other islands is a feeling of the enormous work to be done, and of the deficiencies of my staff. God help us! He alone can give us strength to do what I see lies before us. We want a downright earnest missionary spirit out here.

ANTIGUA.

On September 12th, there was to be a Confirmation at St. Peter's, Parham, full six miles off, or a little more. We therefore started before ten o'clock, that the horses should not be distressed, and that we should have time. I was disappointed to find that there were only twenty-four candidates; and of these one was from St. George's, he having been ill at the time of the Confirmation there. This number was very scanty from one of the largest parishes in the island. A new organ had come out from England for the church, and

it was to be opened this day, and a collection made towards meeting the incidental expenses of putting it up. These two things being thrown together made a confusion. I found that the candidates for Confirmation had all been warned to attend in the morning, and that the collection was to be made after the morning service—or rather after the Confirmation only. The church was crowded in the morning, a number of persons having come in from other parishes. The afternoon attendance was thin; about two hundred poor black and coloured people in the galleries, but I think not more than five pews occupied in the body of the church. The drive, as I have said before, is a pretty one, and the evening was very pleasant.

The following Sunday, I held a Confirmation at All Saints, situated nearly nine miles from Clare Hall. The church was crowded, and fifty-two candidates were presented for confirmation. Service was over about half-past one.

Sunday, October 10th, was a day of much enjoyment. I had a Confirmation at St. James', a little more than four miles from here; and it was agreed that we should go over after breakfast, taking the children with us; that I should preach in the morning, we should all have a cold dinner in the middle of the day, and that the Confirmation should take place at the evening service, which, as usual, began at four o'clock. The church in the morning was full. There were some heavy showers during the day—indeed, we have had 'fine rains' during the week, even up at 'high windward;' but it was only necessary to get out the pony-chaise for the ladies and children, to go to church in the afternoon, that they might not get wet feet—a much more serious thing sometimes here than in England. Mr. Greenidge and I walked, though it was a little dirty. But the church was crammed—a few white faces up in the chancel, the rest a perfect mass of black faces. The service went off very happily for me. Nothing could be more attentive than the people were; and the demeanour of the candidates was very devout. It is not a large district, but there were thirty-eight or thirty-nine candidates presented. Forty were prepared, but the rain probably kept one or two away. After service, we went back to the Parsonage; and I wished for some of my many friends behind to witness the scene. There was the congregation clustered under the trees which surround the church, just as an English congregation would do to see their Bishop depart. But the scene was so different from an English one: the trees, Indian fig, sand-box, palms, &c.; the path bordered, after getting out of the churchyard, with some chumps of bamboo; and the flowers, though rather washed away by the rain, of tropical scarlet and gold. And then the people—the newly confirmed, the women and girls all in white, with white turbans or veils on their heads, but much more dressed than English country-folk, all in white muslin, many of them worked and fashionably made, with the black or brown face looking out between the collar and the head-dress (there was not one white countenance among the females, and only one Portuguese among the males—brown enough himself, poor fellow!);

the men in white jackets and trousers—or, if in black coats, in white neckcloths, as a matter of course; and the rest in their ordinary Sunday dress—men in coats of rather bright colours, or else black, and women in the tasteful scarlet and yellow turban, in which they look so well—just a few smart hats and oyster-shell bonnets, to look absurd; and some old women had a broad-brimmed straw or grass hat upon the turban! And then their exclamations: ‘How d’ye, my massa?’—‘Hope di missis and di children well.’—‘Eh! dear long time since we seen di same in di church.’ (The last time or two, the St. James’ candidates have gone up to the Cathedral.) There is the sketch for you, to fill in for yourselves. The thermometer was about ninety, and a crowd to increase the temperature in the building, and alas! the sashes of the east window closed (this is the only glazed window) during part of the service, because a tropical shower (you would have called it a pouring rain) came on, and also unfortunately *in*. It must not be supposed that the church is a shabby one because there is so little glass. Public and private buildings alike may be very well, neatly, and even elegantly constructed, and have nothing to the windows but jalousies and shutters. In churches, it is not uncommon to have the east window only glazed, as in St. James’. Half an hour more, and it was dark, and we on our road homewards, with a splendid view of the comet, and a constant play of lightning in the south-west. You can hardly have seen it so finely in your ‘misty northern clime.’

Monday, October 25th, was fixed for the Confirmation at St. Paul’s Church, Falmouth (English Harbour is the next bay, and in the parish). The morning was lovely, but rather warm; but the air was so pure and transparent, that the heat was not oppressive, and the views magnificent. As we came over Horseman’s Hill, from which we look right over Falmouth Harbour, Guadaloupe was as distinctly visible as I have seen Nevis from Clare Hall; and Montserrat literally looked as if it were not three miles from the harbour’s mouth. We found the church very full. After the Litany, proceeded to the Confirmation service. Mr. Bindon read the exhortation, Mr. Culpeper bringing up and presenting the candidates. I think only one was pure white; there were forty-four in all, and six or seven of these were elderly people. All were extremely attentive, and apparently impressed with what was said to them. It was nearly six, and just dark when we returned home (alas, for twilight!); the comet still visible, but very faint; the tail is, in a great part, not to be distinguished from the Milky Way.

November 1st.—Confirmation at St. Philip’s. Litany and Communion service for All Saints’ Day. I made my address to the candidates turn on the subject of the day as far as I could; they were very attentive, and there was a good congregation. The singing was nice, although, as usual, they all sing in unison, part-singing being as yet unknown to our negro choirs. There was not a single white person confirmed. The church, as I before mentioned, is a very pretty building, with more of real Gothic architecture about its windows,

especially in the great chancel window, than in any other church in Antigua. The mullions and tracery are in iron, and so have stood earthquakes and hurricanes. The situation is lovely, and with black and coloured population before me, the cocoa-nut and other tropical trees shining (I use the word advisedly, for they really did glitter) in the sun, and the blue Atlantic visible if I glanced out through the chancel window, it was as un-English a scene as can well be conceived. Twenty-five were confirmed, very few of them young."

OPENINGS FOR FOREIGN MISSIONS.

(From New York Church Journal.)

THE past year has been distinguished beyond any other in modern history, for the vast fields thrown open to the heralds of the Cross. First of all, India ought to be mentioned, where, though much of angry feeling must needs remain after the bloody scenes which have marked the suppression of that extraordinary rebellion, yet every one feels that the result established upon the minds of the natives everywhere in that country, is, the final conviction of the irresistible power of Christendom. Revolt will hereafter be hopeless. The policy of the government, too, is changed. There will no longer be any discrimination against Christianity. A native pagan who has been in the service of the government will not be cashiered as soon as he has been baptized. England has been roused to an appreciation of her duties to the 160 millions of her Mohammedan and pagan subjects, such as she never felt before; and the efforts of the friends of Missions are redoubled in every direction.

China has been opened, through all its length and breadth, to Christian missionaries. Already have extensive preparations been made to take advantage of this—the first breaking down of the policy which has been dominant over the Celestial Empire for centuries. To our American minister, Mr. Reed, who is a churchman, the chief credit is universally given, for the liberty thus conceded, all over that empire of 360 millions, to missionaries; and we ought therefore to be first in the field, instead of last. The Russo-Greek Church led the way, having months ago sent a numerous mission, under the Archimandrite Goori, to establish itself at Peking. The Romanists have also lost no time, bishops, priests, monks, and nuns being all organized for the work, and some of them on the way already. The *Society for the Propagation of the Gospel* has appointed a new station at Hangchow, to which four men will soon be sent: and others are in contemplation. Our own two zealous missionaries, Messrs. Williams and Liggins, have established themselves at Dzang-Zok during the past year—the first time such a thing has been attempted in the interior: and we cannot but regret, that just as they are familiar with the new ground, and their new work, the Foreign Committee should have

decided to select them for the pioneers of the mission in Japan, especially since the peculiar experience gained in the one field is of little or no use in the other. But as it was of old, so it is now: the harvest is plentiful, but the labourers are few. It would be a shame that the force in China should be diminished, at the very moment when an increase is most loudly demanded. Who will go?

Immediately after the opening of China, another long-closed empire unlocks its bars and lifts up its gates. Japan—once more owing to the skill of an American *diplomat*, also a churchman—gives up the ceremony of trampling on the Cross (adopted on crushing out the popery which could not help meddling with politics); and, with a friendliness wonderful considering the past history of that strange realm, admits freely the missionaries of Christianity. England is already moving to enter upon the field. Our Foreign Committee, with noble promptness, have at once organized a mission, and Messrs. Williams and Liggins will soon, we trust, be on the way.

Africa, too, will find this a year for rejoicing. Dr. Livingstone's return acquainted England, for the first time, with those vast regions of the interior through which he had passed: and already a new mission has been organized in the two Universities of Oxford and Cambridge, for carrying to that land of darkness the light of the everlasting Gospel. The Church is pushing, also, with remarkable energy and zeal, in South Africa, as well as on the Western coast: and there is good hope that Madagascar—larger than the British Isles—will soon welcome, under a baptized king, the full triumph of Christianity.

We might enumerate other fields,—Borneo, New Zealand, Melanesia, Australia,—where the work begun before is still prosperously carried on. But we turn rather to an organization which proves that the missionary spirit is penetrating to such a depth in the heart of the Church, that it must soon bring forth fruits richer and more abundant than ever. Our readers all know what St. Augustine's College, Canterbury, is—the exquisitely beautiful ruin of a grand old abbey, desecrated ever since the time of King Henry VIII. until a few years ago, when it was purchased by that noble-hearted layman, Mr. Beresford Hope, and given back to the Church for a Missionary College, repaired, completed, and greatly enlarged, at a vast expense. Missionaries here trained for their various fields of labour, have yearly left the beautiful gates of St. Augustine's, to go to the ends of the earth. A union of heart and soul and prayer, especially for the furtherance of their great work, is a natural bond of men thus trained together, and thus labouring far asunder. “The Missionary Union of St. Augustine” has therefore been formed: but, as there was no reason why such a noble association should be limited to those who have been trained within its walls, the rules, as drawn up by the warden of the college, provide a simple means for the indefinite enlargement of its numbers. There is only a small payment required, and all the publications of the Missionary Union are sent in return, for use and circulation. Each member, according to opportunity, shall search out promising candidates for missionary work, and further

them in their preparation ; and shall also endeavour to obtain additional members of the *Union*. There is no distinction of parties, and no preference given to any particular Society engaged in Church Missions. But the union in daily devotion, and in an annual communion, is the highest proof that the blessing is sought from the right source. Besides promoting the cause by conversation and exertions in collecting funds, each member is pledged "to offer up prayer for missions daily ;" and all the members are to "receive the Holy Communion" on some day in the year (Whitsunday is proposed) "with special prayer for the Divine blessing, and the outpouring of the Holy Spirit on the Missions of the Church."

Why may not a Missionary Union of this sort be started also on our side of the water,—perhaps affiliated with this of St. Augustine's in England? It makes no distinction of party or section within the Church: and the union of "all churchmen everywhere," at "one time," in heart and soul, in working and praying for the progress of the glorious Gospel,—would surely bring down a blessing such as we have never known hitherto.

Reviews and Notices.

The New Testament of our Lord and Saviour Jesus Christ, in the Original Greek: with Notes. By CHR. WORDSWORTH, D.D., Canon of Westminster. *Part III.—St. Paul's Epistles.* London: Rivingtons, 1859.

IN this work the Epistles of St. Paul are arranged in their chronological order. A review of the book would be out of place here—all we need do is to announce its publication—but the following observations, from the Introduction to the First Epistle to the Thessalonians, are very suitable to a Missionary Journal:—

"The success which attended St. Paul's apostolic labours in Thessalonica is very remarkable.

It would seem from the Acts of the Apostles (xvii. 1—9), that he had spent only a few weeks at Thessalonica; and while he was there, as he himself relates, he 'laboured night and day, working with his own hands.' He was also the first person who preached the Gospel there.

By what means were these works produced?

(Our limits compel us to omit some paragraphs.)

But these auxiliaries would have produced very little *permanent* result, unless a settled provision had been made, by the Holy Spirit animating and directing the Apostle, for the subsequent regular and continuous watering of the seed of the Word which had been sown there by his ministry when he was in that city.

One of the most interesting and instructive characteristics of this Epistle—the first written by St. Paul—is therefore to be found in evidence it affords of the provision made by him for this purpose. This evidence is more valuable because it is so unobtrusive that it would hardly attract the attention of cursory readers.

For example, we do not find in the Epistle any *direct commands* given to the Thessalonians to constitute a Church; but they are addressed as already incorpo-

rated in a *Church*. Both the Epistles bear this address in their commencement :—
'To the *Church* of the Thessalonians.'

Nor do we find any injunction in the Epistle that they are to constitute a body of *Clergy* to preach the Word and administer the Sacraments of Christ. But injunctions are given them in it how they are to *treat* their ministers, already constituted. . . . (1 Thess. v. 12, 13.)

Again, there is no explicit precept in the Epistle for the assembling of the Christians at Thessalonica together at a *set time and place*, for the reading of the *Holy Scriptures*, and for public worship, and for the reception of the *Holy Communion*. But the injunctions at the close of the Epistle will sufficiently show, to an intelligent and thoughtful reader, that provision for these things *had been already made*. In fact, they are, as it were, taken for granted by St. Paul in writing this Epistle.

* * * * *

Hence an important inference may be drawn. If such was the provision for the regular organization of the order, ministry, and offices of the Church at Thessalonica, which St. Paul had only visited once, and where he had stayed but for a short interval, and where the Gospel had been planted merely for a few months when this Epistle was written, assuredly this organization was regarded by the Apostle as of primary importance, and doubtless he took care to provide a similar organization for other Churches, which he afterwards planted, and where he remained in person for a longer time.

This reasonable deduction will have its due weight with those who investigate the primitive history of the Church polity. It will also have its practical bearings on the conduct of Christian missions.

The extraordinary success of St. Paul's ministry at Thessalonica is to be attributed to the means which, under the Divine guidance of the Holy Spirit, and with His blessing, were used by the Apostle, not only for the first planting, but for the continuous healthful growth of the Gospel.

It will show what the Divine plan of propagating the Gospel is, and how the Divine blessing is to be obtained, for winning heathen population and in recovering semi-pagan cities to Christ.

It will prove that this is to be achieved, not merely by preaching, even with the eloquence of a St. Paul (if it were now to be had), but also by the regular ministries of religion, in a systematic organization of Church regimen, and in the peaceful dispensation of the ordinary means of grace to every member of the Body of Christ.

Acting on these principles, the Church of the present day, in her own missionary labours, may look, with the Divine blessing, for similar success to that which attended those of St. Paul." Pp. 2—4.

Sketch of the Life of Walter de Merton, Lord High Chancellor of England, and Bishop of Rochester; Founder of Merton College. By EDMUND, BISHOP of NELSON, New Zealand; late Fellow of Merton College, D.D. Oxford and London: John Henry and James Parker. 1859. .

THE Right Reverend author of this interesting pamphlet has called it "a sketch," in order to indicate his "own estimate of its incompleteness," and he expresses a hope that a biography of Walter de Merton will be yet written by one of his own sons. Whoever may attempt the work will find Bishop Hobhouse's book indispensable. We venture to lay before our readers the following Dedication of the work to Dr. Bullock-Marsham, the Warden of Merton College :—

"MY DEAR WARDEN,—Before this reaches you, the relation which has subsisted between us as Warden and Fellow for more than seventeen years will have ceased.

There is only one act by which I can now testify my respect for your person and

office, and that is the request I now make, that you will kindly accept the dedication of the following Sketch of our honoured Founder's Life. This I must beg you to do with great forbearance towards the execution of the work, which falls far short of what your reverence for the Founder's character would bid you desire. I heartily regret that I have failed in producing anything worthier of your acceptance and of his memory. I could have wished that my Merton life had been prolonged if only I could have rendered, in this and other respects, some worthier return than I have for the manifold advantages received. But I must now comfort myself with thinking that the life now opening before me is one which is most strictly in keeping with our Founder's intentions as to the ultimate destination of the beneficiaries of his institution; for he fully intended (herein differencing his college from the religious bodies which bound their members to conventual duties for life) that his scholars should carry forth, '*in profectum Ecclesie*,' the blessings of Christian truth and discipline from the walls where he had nurtured them for awhile in godliness and good learning; nor was the mission-field either absent from his mind or alien from his purpose. The recovery of the lost domains of Christendom was the only form in which the high Christian duty of the propagation of the Gospel presented itself as feasible; and in this form our Founder showed his readiness to embrace and fulfil that duty. In his statutes he allows his college to contract the number of fellowships, on account of a '*subsidiium terræ sanctæ*;' in his will he left a bequest for the purpose of sending a '*bonus vir*' to the crusades. Such zeal for the propagation of the faith, had it lived in the nineteenth instead of the thirteenth century, would have rejoiced in the extension of our Colonial Churches, and the continual enlargement of the missionary field by conquests far less costly and far more fruitful than our Founder's legatee was ever destined to witness. I feel, then, that in my mission to New Zealand I have not only Walter de Merton's God's speed, as fully as his '*bonus vir*' could have had in donning his armour for the Holy Land, but that I am acting most fully in the spirit of the Founder, and of the purposes of his institution, as a handmaid to the Church, in going forth to endeavour to lay the foundations of a new episcopate in a land which is one of the most recent conquests of the faith, now, henceforth, and for ever, I trust, to be reckoned amongst the kingdoms of Christ.

Ever, my dear Warden,

Yours, with most affectionate and dutiful respect,

EDMUND NELSON.

MALTA, *en route* to NEW ZEALAND,
Dec. 22d, 1858."

We have received from Messrs. J. H. and J. Parker (1) *Versatility*; a thoughtful and suggestive Sermon, preached at Oxford by the Rev. J. G. CAZENOVE, of Cumbrae: (2) *May a Man Marry his Deceased Wife's Sister?* a good and seasonable Tract of seven pages, by the Rev. F. A. DAWSON, of Buscot: (3) *The New Birth and the Bread of Life; Illustrated by a Comparison of St. John iii. with St. John vi.*: (4) *The Cave in the Hills: a Tale of the Early British Church*; and *The Exiles of the Cebenna*. These are the first two numbers of Historical Tales, to cost one shilling each, a series which is likely to be very useful: (5) *Penitence and Confession*, a Sermon by the Rev. R. St. J. TYRWHITT: (6) "*The Voluntary System*," applied to *University Examinations*, by the Rev. D. P. CHASE: (7) *The Jew admitted to the Christian Parliament*; a striking Sermon, by the Rev. CECIL WRAY, of Liverpool: (8) *A Letter to the Rev. A. Isham, in Reply to*

his *Letter to Archdeacon Clerke*: (9) The second edition of the Rev. J. KEBLE'S work on *Eucharistical Adoration*.

Messrs. Parker have also lately published, for the Anglo-Continental Society, *Extraits des Articles et des Canons de l'Église d'Angleterre. Traduits sur les Textes originaux*. The compilation is the work of a devout layman; and it treats of several important matters with respect to which there is, unhappily, great misconception on the Continent, which this book may help to remove. The translation has been made by the Rev. Dr. GODFRAY, of Jersey.

We have lately received two numbers of a periodical, published at Montreal by Messrs. Dawson, and sold in London by Sampson Low: *The Canadian Mineralogist and Geologist, and Proceedings of the Natural History Society of Montreal*. In a young country it is a favourable sign when persons can be found who devote themselves to scientific and literary pursuits. We are informed that the society from which this emanates was, a few years since, in a very languishing state, and that Bishop Fulford, and a few other gentlemen of the city, exerted themselves to revive it, and succeeded. It is now largely supported. There is a notice in the number for December last of a *Mémoire*, lately reprinted, which was presented to the Duke of Orleans, then Regent of France, in 1718. It was composed by "the Père Lafitau, one of those learned and zealous apostles whose labours form a noble chapter in the early history of Canada." It is on the plant Ginseng (*Panax Quinquifolium*, Linn.), to which the Chinese ascribe such wonderful medicinal powers. The Père Lafitau discovered the plant on the banks of the St. Lawrence in 1716. This led to an important commerce, for it was exported in large quantities to China. In 1752 the price at Quebec was twenty-five francs a pound, and there was shipped of it to the value of 500,000 francs. The value of it, however, deteriorated, and it lost favour in the Chinese market, so that, in 1854, the exportation fell to 34,000 francs.

We have received—(Rivingtons) *A Second Series of Parish Sermons*, by the Rev. J. ASPINALL: *The Fallibility of Human, compared with the Infallibility of Divine Justice*: an Assize Sermon, by the Rev. F. J. RICHARDS: (Bell and Daldy) *Is Marriage with the Sister of a Deceased Wife Lawful?* a good Tract: (Mozleys) the last volume of the *Monthly Packet*, and the *Magazine for the Young*, both good: (Macmillan) *Notes for Lectures on Confirmation, with suitable Prayers*, a good book, by the Rev. Dr. VAUGHAN, of Harrow: and a good Sermon on the Education of the Poor, by the Rev. A. R. GRANT: (Skeffington) *Plain Sermons*, by the Rev. J. G. COWAN, a good little book of ten sermons: (Wertheim) *A Lenten Warning to the Church*:

and two useful Tracts, *Old Peter Pious*, and *Mrs. High Spirit*: (Thompson) the Rev. T. HERVEY's *Plain Hymnal for the Services of the Church of England*. The collection is a good one: but we regret in this and in other collections to miss some of those Psalms to which we have been so long used.

Colonial, Foreign, and Home News.

SUMMARY.

THE new church of St. James, at St Mary's, Canada West, with its burial-ground, has lately been consecrated by the Bishop of HURON.

The Bishop of GRAHAMSTOWN is now on his voyage to England, and may shortly be expected. We understand that his object in coming is to obtain pecuniary assistance towards the support of Missionary and other Church work in his Diocese.

We are glad to learn that the Rev. Dr. Pfander, of the Church Missionary Society, has undertaken to provide one Service each Sunday for the English at Ortakoi, on the Bosphorus. We understand that Dr. Pfander is engaged in translating into Turkish a controversial work, which he wrote when in India, for Mohammedan inquirers.

We are happy to announce that the Diocese of NEWCASTLE, New South Wales, has been subdivided by the creation of the See of BRISBANE, of which the Rev. E. W. Tuffnell, Fellow of Wadham College, and Rector of St. Peter's, Marlborough, is appointed Bishop.

WANT OF MISSIONARIES FOR INDIA AND THE EAST.—The *Society for the Propagation of the Gospel*, in pursuance of a resolution "to double the number of its European Missionaries in India," has already despatched five Clergymen, graduates of Oxford and Cambridge, to that country; and is anxious, with as little delay as possible, largely to increase the number.

By another resolution, the Society stands pledged "to found new, and strengthen existing Missions in the Presidential and other principal cities of India," and it would mention Midnapore, Patna, Allahabad, Lucknow, Bareilly, Lahore, Ahmedabad, and Bombay, as places to each of which it is desirous of sending at once an efficient staff of Missionaries and Schoolmasters.

For the supply of men duly qualified to serve God in preaching the Gospel of His blessed Son to the heathen,—not only in India, but also in China, Japan, and Borneo,—the Society makes its solemn appeal to the younger Clergy to offer themselves for this great work of the Church of Christ.—Letters and applications to be addressed to the Rev. the Secretary, 79, Pall Mall, London, S. W.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 5th, 1859.*—The Bishop of CARLISLE in the Chair.

A letter was read from the Bishop of Colombo, dated Colombo, Jan. 29, 1859, informing the Society of the re-opening of the Rev. J. Thurstan's Industrial School on the first day of the new year. The Governor, convinced of its usefulness to the native population, last year placed 1,200*l.* at the disposal of Mr. Thurstan, under a trust consisting of two influential laymen, with the Bishop, for the various buildings required; and has added this year 500*l.* more, for their continued extension.

Publications to the value of 20*l.* were granted for the Schools.

One hundred Prayer-books were granted for the use of the soldiers at Kirkee, near Poona. Books to the value of 15*l.* were granted for the use of the troops at Barrackpore.

The Rev. Thomas Brotherton, Principal of the Missionary Institution at Sawyerpuram, in a letter dated Feb. 2, 1859, supplied a satisfactory report of that Institution. There are now fifty-four students receiving instruction.

The following grants were placed at the disposal of the Bishop of Huron, in reply to his application. For church-building in his Diocese, 300*l.*; Common Prayer-books, 30*l.*; towards a Diocesan library for the Clergy, 20*l.*; twelve sets of books for Divine service.

We extract the following passage from the Bishop's letter:—

"The Bishop of Toronto is wonderfully well for his years; he is yet active, and administers his Diocese with as much vigour as ever. I am happy that by the separation of Huron from his overgrown charge, the most fatiguing part of his duty is taken off his hands. To all appearance, he will yet live many years to confer the benefit of his great experience upon the Church throughout the entire of Canada."

The sum of 30*l.* was granted towards a church at Danville, Canada East, in reply to an application from the Rev. M. Fothergill, recommended by the Bishop of Quebec.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*April 15th, 1859.*—The Bishop of CAPETOWN in the Chair. C. W. G. Puller, Esq., M. P., read the Report of the Finance Committee. It stated that during the year 1858 the pecuniary resources of the Society had materially increased. The receipts on the *General Fund*, which had been estimated at 69,000*l.*, amounted to 73,805*l.*, in addition to which, contributions, amounting to 15,874*l.* for India Missions, and 391*l.* for China Missions, had been placed at the disposal of the Society. The expenditure, which had been estimated at 68,703*l.*, amounted to 69,526*l.* Several new grants were voted; (1.) three of 50*l.* each to the diocese of Jamaica, asked for by the Bishop of Kingston. (2.) 300*l.* a-year for an additional Missionary on the River Pongas in West Africa. (3.) In reply to the applications of the Bishops of South Africa, 300*l.* a-year for a new Mission in the country of the Umnini tribe, in the Diocese of Natal; 400*l.* a-year for one in independent Kaffraria; 400*l.* a-year

for one in the country of the Zulu chief Panda; 400*l.* a-year to be reserved in order to be applied as the Society may hereafter determine, in helping to establish Missions in the Sovereignty beyond the Orange River. (4.) 500*l.* a-year to the Bishop of Mauritius, of which 250*l.* is for Christian instruction to the Coolies, and 250*l.* for a Mission to the natives of Madagascar and East Africa resident in the island. The Bishop of Capetown expressed a hope that these people might be converted and return as evangelists to their own country. The Queen of Madagascar is a heathen and persecutes Christians; but her son, who is heir to the kingdom, is himself a Christian. (5.) An additional grant of 1000*l.* a-year for the extension of our Missions in Borneo, to be applied to the support of three additional European Missionaries and Schoolmasters. (6.) 300*l.* a-year to the Diocese of Colombo, for Missions to the heathen. (7.) It had been represented by the Chaplain at Singapore that there is a body of 40,000 Chinese at that colony, amongst whom the work of conversion has been already commenced, and that if the Society can establish a Mission there, it may be done with a fair prospect of success. This application has been approved by the Bishop of Calcutta, and a grant of 300*l.* a-year for that purpose was voted.

All the above grants are terminable on the 30th of June, 1862.

From the balance in the hands of the Treasurers, 2,000*l.* a-year was appropriated to China and 1,000*l.* a-year to Japan. The attention of the Board was drawn to an outstanding debt of 3,000*l.* due to the Society from the Diocese of Sydney. The sum of 100*l.* was granted for a Kafir Girls' School, at Protea, Capetown. A letter was read from the Bishop of Nova Scotia, giving an account of the death of the Rev. Mr. Porter, a Missionary of the Society, by drowning. He has left a widow and seven children, who have no resource but the allowance they receive from the Church Society of the Diocese. A pension of 40*l.* a-year was granted to her.

A resolution was carried requesting the Standing Committee to consider what further means should be adopted for obtaining a supply of able and zealous Missionaries.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1859.

HOPEFUL SIGNS OF KAFIR MISSIONS.

THE English turn of mind is, to a proverb, a practical one. Our first impulses are apt to be generous,—bordering on rashness. But the effervescent stage is soon over, and the next stage is commonly one of over-severity on the warmth and credulity of the first impulse. “We will never believe anybody any more; at any rate, we will never give any more money to houses of mercy, missions, orphan homes, distressed needle-women, or anything or anybody else, till we have it down somehow in black and white, how every penny is to be spent, and how much good it is to do.” The chronic state into which these excesses of warmth and hardness, credulity and suspiciousness, usually subside, is somewhere between the two extremes, with an habitual tendency to the side of cool, business-like caution. We are content and prepared to labour and to give, or at least to do something, each in his vocation, for every great and good work. But the commercial element strongly tinges our proceedings. We want to see the *quid pro quo*. Collectors for Missionary-boxes go to their task cheered by statistical information in the shape of an “interesting fact;” and everybody, according to his place and measure of intelligence, insists that there shall be “something to show.”

Two reports of Mission-work have just reached us which seem well suited to satisfy this demand for results. We regret that, for want of space, we cannot print these reports entire; but we will proceed to give as lucid an account of them as we can.

Both reports are described as “Printed for presentation to the Cape Parliament, by command of the Governor,” Sir

George Grey. The one, dated Grahamstown, March 5, 1859, relates to Missions within and on the borders of British Kaffraria; the other, dated Capetown, February 15, 1859, to the Industrial Institution for Kafir Children, at Bishop's Court, close to Capetown. The first shows the Mission-work on the frontier to be grouped around four principal centres, named after the four Evangelists, of which St. Mark's is a district comprising St. Mark's station, and four stations besides, all under the superintendence of one of the most earnest, loving, honest-hearted, self-denying men in South Africa, the Rev. H. T. Waters, and all more or less of the industrial character. The most flourishing, however, is that at which Mr. Waters principally resides, and which has thus had the largest share of his personal influence and direction. And if we single out St. Mark's station for special notice, it is with the avowal that we regard it not as an average specimen of that kind of work, but as a better sample than common of the influences of which even the Kafir mind, cold, warlike, proud, politic as it is, is susceptible, when the right man is found to assume the training and guidance of it.

"On this mission," says the Bishop of Grahamstown, who makes the report, "are settled about a thousand natives, the remnants of the Galeka tribe. The remarkable progress which, by God's blessing, the Gospel has made among these people during the past year is of itself sufficient encouragement to us, amongst all those difficulties and trials to which in every part of the world genuine Mission-work is liable.

During the year, one hundred and thirty-eight adult natives were baptized, and forty-five infants; ninety-six were confirmed by me on visiting the station in August, where, on my previous visit in June, 1857, there was not a single candidate for baptism,—and there are ninety communicants.

The daily services in Kafir are attended by five hundred persons, and the amount of instruction conveyed to them by the catechizing, which takes place at each service, is such as I am persuaded could be conveyed in no other manner so efficiently. I must add that, with some exceptions, which must be everywhere expected, the conduct of these new Christians, under circumstances of great trial and difficulty, has been consistent and satisfactory. No polygamist has been baptized, nor has the refusal to receive such persons into the Christian Church produced any difficulty of serious moment.

The agricultural grant of 500*l.* has enabled the Missionary to cultivate upwards of two hundred acres, and to assist the natives in forming gardens of their own, and ploughing their own land.

The excessive drought was severely felt here, and some of the crops have entirely failed. The employment of spade-husbandry to a certain extent, in order to give the people occupation and break up the ground, has not been remunerative. The produce of the farm is

estimated at about 120*l.* ; but the real value will depend on the state of the market.

Among other industrial operations, a good drift-way has been made across the Kei, where before it was dangerous and hardly passable.

A mill is greatly needed on this station, * * * but the only safe method of raising funds from the farm towards the support of the Mission appears to be by a flock of sheep, for which, I am informed by competent judges, this farm, as well as the Bolotta (another station in the St. Mark's district) is well suited.

* * * * *

The boarding-school on this station has contained an average, during the year, of one hundred children, of whom sixty have been boys, and forty girls. Four of the boys work as apprentices, and receive three-pence per day.

In the school, the morning, as on other stations, is devoted to reading, writing, and arithmetic ; the afternoon to industrial employment. The progress, orderly habits, and general demeanour of the children, were highly satisfactory to me when I visited the station in August last.

* * * * *

This Mission has been subject to heavy loss during the year ; the iron house, the residence of the missionary, and containing the Mission stores, having been utterly destroyed by fire, which caught a large thatched roof that had been made to protect and shelter the house."

We have no space for comment, even if comment were required. We simply repeat that we have here, on testimony too respectable to be doubted, ample evidence that the work which Bishop Armstrong inaugurated among the Kafirs, and which his successor is prosecuting, is a real work, of which no sensible man will speak lightly, which may fairly engage the sympathies of every philanthropist who, professing to care little for creeds, studies how to produce, on what he esteems the broader and more liberal basis, the largest amount of happiness to the greatest number, but which surely lays the Christian and the Churchman under peculiar obligations, too obvious in theory, and too well understood, to need any special advocacy in these pages.

The Report of the Kafir Institution, only the germ, we trust, of the future Kafir College, for which the Bishop of Capetown is now pleading in this country, is entitled, if possible, to still closer attention, firstly, as having been framed by an agent of the colonial government, wholly unconnected by any official tie with the Church of England ; and secondly, as being the account of an institution whose students are not a promiscuous crowd of converts from the Galeka or any other one tribe, but for the most part are the *élite* (let no one smile in contempt) of Kafir and Basuto society, the sons of chiefs, counsellors, and great men, who out of their own land are "nobody," but in it have

every advantage over others which rank and position ordinarily confer. That these sons of chiefs should be taught tailoring, shoemaking, carpentering, and other handicrafts, is simply so much additional evidence of the breadth and solidity of the foundations, which the admirable Governor of the Cape and the Bishop of Capetown are unitedly engaged in laying, and of the sincerity with which the Bishop asks us to believe that the College, so commenced, may be expected, if generously fostered, to play no unimportant part in the work of civilizing Africa. Forty-nine of these youths,—less for the present by two, whom the Bishop of Grahamstown has just brought to England on a visit,—have been busily acquiring the elements of religious and other knowledge at this institution for about one year. So intent are they on the pursuit of knowledge, that they can scarcely be persuaded to employ their play-hours otherwise than in learning lessons, and teaching one another; and probably it will be found as necessary for a time to provide them with systematic instruction in boys' games, as in any other department of learning. Many of these youths are said to be of great promise, both as regards intellect and general disposition. Some of them, it is hoped, may eventually enter Holy orders; but it is designed to send them all back at last to their own people, if God so will it, to pioneer a new and better era for South and Central Africa, to teach others what they shall have learned themselves, and to find fresh material for the College. The scheme is certain to be attended with disappointments and failures. Neither this generation nor the next may reasonably expect to witness the spiritual conquest of Africa. But no plan more likely to succeed could, perhaps, have been devised, and, humanly speaking, a fair amount of public sympathy and support only seem needed to render it one of the most important Missionary enterprises in the world.

After giving the *items* of production under the three separate heads of (i.) the shoemaker's shop, (ii.) seamstress and tailor, (iii.) carpenter's shop; and mentioning that, "out of the forty-nine children on the establishment, no fewer than forty-three were then employed in useful and productive labour," the reporter proceeds thus:—

"I kept school, in the master's absence, twice each day (during a residence at Bishop's Court of some days), and examined the boys individually, and in classes. I found nearly all of them possessed of a fair knowledge of simple arithmetic, and not a few of them were making evident and considerable progress. Nearly all could write so far as to form letters accurately, and the majority of the elder boys had obtained a remarkable proficiency. About a dozen were able to read in English with facility and intelligence, and all of them could repeat, and

seemed to understand, the construction of English sentences. Considering the difficulties against which the master has had to contend,—the need of an interpreter as a medium of communication, in the first instance, and the novelty of the undertaking,—I think the result evinces an uncommon degree of laborious patience and skill on the master's part;¹ and I do not hesitate to say that the educational department is a distinguished success, and merits very high commendation."

Then follow some recommendations with regard to the industrial department, which it is needless to quote.

We have only to add that both these great works—the Kafir Missions beyond the frontier, and the Kafir College near Capetown—are now in jeopardy for want of funds. The cost of the first appears from the report to be at the rate of 10*l.* per head per annum. But Kafirs in Kafir-land may still be fed largely on mealies, and a decent covering is all the clothing which most of them require. Moved more than seven hundred miles westward, and located at the very centre and heart of the civilization of South Africa, their necessities in regard both to clothing and food are increased at once. This, in part, is the price of civilization, and a price which civilizers must be content to pay. Indeed, it is precisely the superior advantages of Capetown over Natal and British Kaffraria, as a centre of civilization, that have determined the locality of the Kafir College. For the object is not merely to make these sons of chiefs Christians, or expert workmen, or good English scholars, but to give them as deep and intelligent an insight, as the time will allow, into the blessings of civilization, to awaken in them a sympathy with its institutions, and so to influence their whole tone and manners as to qualify them, if possible, to become leaders along the same path. But the cost at Capetown has averaged over 16*l.* a head per annum. Toward this expense, Sir George Grey, with a largeness of soul and in a spirit of self-sacrifice which are beyond all praise, has already contributed 1,000*l.* out of his private purse. "Nothing venture nothing have" appears to be the joint-motto both of the Governor and the Bishop. And it is well that there are men who, uniting strong wills to clear heads and warm hearts, are prepared to make such ventures. There are never wanting the men who make ventures on their own account, or the men who croak only at ventures made for God's glory, or the men who seem to have been made to stand still, the victims of excessive caution, and let the world go by them while they shake their heads and are amazed at, and predict evil for, every venture of every sort. The earnest Christian is not required to be rash: but we are all required to

¹ The Rev. H. Hirsch.

recollect that God works by means, and that a resolute will, and a keen eye, and a lively faith, united with the spirit of prayer and love, have been, and ever must be, active, albeit secondary forces in every great stage of human progress. Such a movement is now beginning to be made in South Africa; it is encompassed with difficulties, pecuniary and other: who will help it?

We have said nothing in this paper of the Missions at Natal, only because we have no official reports concerning them now before us. But our regular readers will scarcely need to be reminded that Natal is the scene of such a work, corresponding in its general scope to the Missions on the banks of the Kei, and that, in point of intellectual development, the Zulu youths under the immediate charge of the devoted Bishop of Natal and his gifted wife are at present probably much in advance of any other Kafirs now under our care. But our object was not to write a paper on Missions in general, but to draw attention to the two particular scenes of labour to which the statistical and other official information which happened to be at hand related.

CHRISTIANITY AND HEATHENISM.

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

THE oftener we attend Missionary Meetings, the oftener are we convinced that a great measure of their abiding results depends first, on the way in which the errors of heathenism are treated, and, secondly, on the degree in which an endeavour is made to show the adaptation of Christianity to remove those errors. No one at all acquainted with such meetings, can fail to be aware that too often very dim and misty notions prevail as to the precise object we have in view when we seek to advance the “Propagation of the Gospel in foreign parts.” Ask any number of persons “what they mean by the propagation of the Gospel? what real tidings they seek to proclaim? what opinions they desire to propagate respecting God, man, and the world around, as tending to correct the errors of heathenism?”—and in how many many cases the replies we receive are but faltering and indistinct! How often we are made painfully conscious that temporary excitement, or vague curiosity, has been the motive that has attracted the presence of far too large a number.

Exceptions there are, of course, and they are many. Still, all of us are more or less prone to forget the real character of

the work in which we then engage, and require constantly to remind ourselves of that saying of Boyle's, "That it is not a greater happiness to inherit a good religion, than it is a fault to have it only by inheritance, and think it the best because it is generally embraced, rather than embrace it because we know it to be the best." We have been brought up from our earliest infancy in a Christian country; we have lived from day to day in the full enjoyment of Christian civilization; we have our means of grace afforded us here, and our hopes of glory hereafter, and we take them as a matter of course, just as we do the sunlight; often, perhaps, with as little reference to the Source from whence they flow. We assemble and meet together week after week, professedly to "render thanks for the great benefits we have received at the hands of Almighty God our heavenly Father, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul;" but actually and practically do we heartily engage in *real* thanksgiving, in *real* praise, in *real* prayer? Do we not find ourselves insensibly, and almost irresistibly, relapsing into a state of unreality and careless inattention? Do we not find ourselves repeating words of most awful and momentous significance, without even a thought of their real meaning, and their bearing upon ourselves? Has it not sometimes startled us to find that we have been going on for years, avowing our belief in the Fatherhood of God, in the birth, death, resurrection, and ascension of our Saviour, in the existence of the Holy Ghost the Comforter, and the forgiveness of sins, and the life of the world to come, without ever having examined ourselves seriously and calmly on the meaning of these truths, and their relation to ourselves?

And if the creed we profess has never been *realized* by us, if it has never solved for us any of the problems, or explained any of the perplexities of our brief life on earth, if it has never raised our thoughts above this world, can we be surprised that, when from time to time we are invited to take part in assisting Missionary enterprise, the whole subject should appear dreamy and unreal, an uninteresting, dull, cold, and dreary topic, only to be avoided and shunned? Can we wonder that instead of being able to repel, we are staggered by the arguments of those who insinuate that particular soils are adapted to particular religions; that Christianity is only one of the many phases of man's religious consciousness; that, instead of being a Revelation, it is the natural product of the human intellect, of the earth earthy, of the natural man natural? Can we wonder that we recoil half ashamed before the taunts and sneers of that

numerous body of popular writers who seem to imagine that "every man must be a brain-heated fanatic who stands upon a public platform to plead for his fellow-creatures in distant lands, and as if every woman who goes to listen to him, and desires to help him, must needs be a simple dreamer, a slattern, a sorry housewife, and a bad mother"?

How can it be otherwise? Personal reality, personal earnestness, personal conviction, these ever have been, these ever must be, the true mainsprings of Missionary zeal. Christianity must have been a *Ἐυαγγέλιον* to us, if we truly desire its proclamation as such to others. And the more we have realized it as what it claims to be, a "message of glad tidings," the less likely are we to be staggered and perplexed by the sophistries of those who brand Christian Missionary enterprise with the stigma of narrow self-aggrandizing proselytism, and, in the language of the Bishop of Calcutta last year at Salisbury, "speak as if there were various religions in the world, and these religions were adapted to some different race or nation; as if Christianity were the religion of the West, as if Mohammedanism were a part of the religion of Asia, Brahmanism of India, and some form or other of idolatry and bloodthirsty worship of Africa and some of the islands of the Pacific."

On the title-page of every number of the *Colonial Church Chronicle* is rightly inscribed the well-known quotation from Bishop Butler—

"Christianity is to be considered as a *trust* deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction."

If we have listened to its instruction, if we have marked, learnt, and inwardly digested its teachings respecting ourselves and our position in this world, then we shall truly acknowledge it as a trust deposited with us *in behalf of mankind*, then we shall understand why "no one has a right to be called a Christian, who doth not do somewhat in his station towards the discharge of this trust;" then, but not till then. An invitation, therefore, to promote the propagation of the Gospel in foreign parts is really and actually, not by any figure of speech, a test and a touchstone whether we are real and true, whether the creed we profess has any further hold upon us than some more effete formula, whether our convictions are genuine, or we are drifting down the stream of life "with only a name to live." And the efficiency of Missionary Associations to rouse us from a dull and stupid spirit of lethargy and unreality depends far more than we are perhaps at first inclined to imagine, on the way in which the errors of heathenism are treated, and the

degree in which the adaptation of Christianity is shown to remove those errors, "to disentangle the tree from the ivy which was strangling it, without, in the process, and together with the strangling ivy, destroying also the very life of the tree itself, which we designed to save."¹

There are two methods of treating the errors of those who have not received the light of truth. They illustrate two habits of mind, directly opposite to each other. The one looks upon idolatry and its inseparable abominations with a sort of literary curiosity, with the interest of the antiquarian or the palæontologist. We are presented with a beggarly array of religious systems, with their attendant rites and ceremonies, labelled and docketed like so many interesting "specimens" in a museum. They form part and parcel of the information we receive respecting any country, just as do its fauna and flora. No attempt is made to account for the peculiarities of any nation's religious life, or to understand its errors. The writer touches them only with the tips of his fingers, and refuses utterly to sustain their burden, or to sympathize with their dark tale of sorrow and ignorance.

But this is not the mode of treating the errors of heathendom, with which we are now mainly concerned. No man will be a favourer of Missionary enterprise who thus toys and plays with human infirmities. Dilettante scholarship has never produced a genuine Missionary, and therefore may be summarily dismissed.

The other mode is one which demands a more extended notice. We often find it side by side with genuine earnestness, sincere conviction, and a deeper appreciation of the causes of religious error. Its language is that of wholesale, and sometimes contemptuous *denunciation*. It refuses to see anything but the hateful and the devilish, and cannot be brought to inquire calmly into the source of these hideous perversions, or to seek out the truth overlaid by these frightful caricatures.

There always have been those who are incapable of sympathy with the origin and the causes of human error. There always has been a Tertullian² as well as a Clement of Alexandria. Just as the former could not allow anything to Greek philosophy, would not even try to understand Socrates or Plato, and "called the dæmon of the philosopher a devil," so those who would fasten their attention only on the hateful and the devilish

¹ Trench's Hulsean Lectures, p. 144.

² See Milman's Latin Christianity, i. 39; Westcott on the Canon, p. 75; Neander's Antignostikus, p. 200, also p. 433. See also Hardwick's Christ and other Masters, i. 13—16.

in the theologies of distant lands, are far too prone to use the language of indiscriminating denunciation.

Now, it has always seemed to us that it is a very perilous and unseemly thing for one who, in his best estate, is compassed about with infirmity and manifold error, who cometh up and is cut down like a flower, to hold up the errors of his brother-man to ridicule and scorn. Contempt, denunciation—these are very easy, but very short-sighted, methods. As addressed to an audience at a Missionary meeting, they are worse than short-sighted; they are dangerous. They go far towards maintaining, instead of correcting, that spirit of self-complacency and self-satisfaction which we feel respecting our freedom for religious error. They go far towards gratifying our natural tendency to forget that there is nothing we have “which we did not receive;” instead of teaching us to remember how and where we stand—*illuminati, non illuminantes*.¹ If the errors we are combating can be fitly met with these weapons of ridicule and scorn, they surely ought to be very speedily removed. But are they so speedily removed? Is the task of setting men free from their superstitious so easy and plain? Is the process of men’s extrication of error a speedy one—a thing of to-day or yesterday? We know it is not. We know that if it is to be effectual, the very highest wisdom is required. We know that in this work, of all others, real erudition must minister to piety, and zeal be mingled with compassion. Whenever we speak of superstition, we must remember that it “supposes a real and undeniable *desire* in human nature which procures for it admission, as well as a fundamental and undeniable *truth*, which it only misunderstands and defaces.”² And the more we can show that without a genuine reception of Christianity these desires must remain ungratified, and these truths defaced and caricatured, the more we shall teach men to see in the language of our Creeds and Confessions the solution of difficulties which ever have tortured the minds of men, and God’s answer to the cravings and perplexities of humanity in every clime. What a protest against intemperate denunciation and ignorant declamation is the conduct of the very chiefest in the army of Christian Missionaries, St. Paul, when for the first time the evangelic message met the refinements of ancient

¹ See St. Augustine’s Hom. in Joann. ii. 19, where he comments on the humility of the Baptist, who ever remembered that he was a *lumen illuminatum*, not a *lumen illuminans*.

² Neander’s Church History, i. 12. We cannot too often remember, that the growth of idolatry was gradual and slow—that what is true of man is true of it, “*nemo repente fuit turpissimus*.” Idolatry, as St. Paul describes in the Epistle to the Romans, “originated in the deification of nature, which yet implies a depressed consciousness of God; and to this, as lying at its basis, the apostle appealed in his discourse at Athens.”—Neander’s *Planting*, i. 430.

philosophy! "Inspired by feelings that were implanted from his youth in the mind of a pious Jew, and glowing with zeal for the honour of his God, the Apostle must have been horror-struck at the spectacle of the idolatry that met him wherever he turned his eyes. He might easily have been betrayed by his feelings into intemperate language. And it evinced no ordinary self-denial and self-command, that instead of beginning with expressions of detestation; instead of representing the whole religious system of the Greeks as a Satanic delusion, he appealed to the truth which lay at its basis, while he sought to awaken in his hearers the consciousness of God which was oppressed by the power of sin, and thus aimed at leading them to the knowledge of that Saviour whom he came to announce."¹

Now, this is a most significant and instructive fact, the importance of which cannot be exaggerated. Here was one whom early associations, a Jewish education, and intense earnestness of purpose, might reasonably have inspired with very different feelings, and urged towards a very different line of action. Here was one who knew better than any man the fearful nature and terrible results of idolatry—who, in his letter to the Romans, has painted in the darkest colours the blasting effect of heathenism—who could speak of those without the pale of Christianity as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,"² who must at times have been well-nigh crushed and borne down by the consciousness of the desolating results of the work of the Wicked One; and yet, when he is face to face with these errors, when he has those before him whom he would lead up unto Christ, there is no intemperance, no denunciation, either in his language or deportment. With the wisdom which cometh from above, he transports himself, in a spirit of deepest sympathy and tenderness, to the side of his hearers. He makes³ the testimony that polytheism is insufficient to solve the enigmas of existence, which the Athenians had themselves inscribed on the altar to the "unknown God," a common ground between himself and them. He takes his pebble, to use the language of Chrysostom,⁴

¹ Neander's Planting, i. 189. See Canon Wordsworth's Comm. in Acts xvii. 23. Ἀπὸ τῶν ὕπλων τῶν πολεμίων αὐτοὺς ἐχειρώσατο.—*Ammon. in Cat.*

² Eph. ii. 12, 13. The expression ἀθεοὶ ἐν τῷ κόσμῳ, whether we take it in the sense of "denying," "ignorant of," or "forsaken by" God, "forms," as Professor Ellicott well says, "the climax and coacervation of the misery involved in χωρὶς Χριστοῦ, and enhances the dreariness and gloom of the picture."—See his *Comm. in loc.*

³ "Ductor Christiani exercitūs et orator invictus, pro Christo causam agens, ipsam inscriptionem torquet in argumentum fidei."—*Jerome Epist. ad Magnum.*

⁴ Chrysostom in Acts xvii. Ἀθηναίοις δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποιήσατο· ἀπὸ τῶν οἰκείων αὐτοῦς ἐχειρώσατο δογματῶν· διὸ οὐκ εἶπεν ἄνομος, ἀλλ' ὡς ἄνομος.—*Cramer's Catena.*

out of their own brook, and, while he would set them free from their superstitions, he teaches them (the surest proof of truest wisdom) reverently to handle their past selves and their past beliefs. "Whom ye ignorantly worship, Him declare I unto you." This was the great Apostle's way of delivering the message wherewith he was charged. Well may we pray that *HE* who, "through the preaching of the blessed Apostle St. Paul, caused the light of the Gospel to shine throughout the world, would grant unto us not only that we may show forth our thankfulness for the same by following the holy doctrine which he taught,"¹ but also that we may not forget the *way* in which he taught it.

The record of that interview on Mars' Hill was written for our learning, and we shall then best learn it when we, in a like spirit, strive to transport ourselves to the side of those lying in darkness, and try to see things from their point of view, and not from ours; and the effect will be one of the most momentous advantage to ourselves. As we never appreciate the full blessing of health till we have been laid upon a sick bed, or the ordinances of religion till we are deprived of them, so we cannot understand how the the satisfaction of our deepest wants, which Christianity alone supplies, lies at the bottom of all social, moral, and religious progress, till we have placed ourselves by the side of those on whom the Day-star has not yet dawned, striven to shade off the full blaze of Revelation,² and faced the problems of existence, as they harass and perplex those who are ignorant whether it be a Preserver or a Destroyer who is the rightful sovereign of the universe. We shall then learn, as we never learned before, that, as has been ably said, "we address ourselves in a slight and inefficient manner to our work of conducting Christian Missions, when, without discrimination, without acquaintance with those systems which hold souls in bondage, which hinder them from coming to the light of life, we have but one method for them all—one language in which to

¹ Collect for the Festival of the Conversion of St. Paul. Among the instructions given by his friend Daniel, Bishop of Winchester, to Boniface, the Apostle of the Germans, we find it laid down that "he was especially to show the rude pagans that he was accurately acquainted with their religious doctrines; by asking questions he was to find out what was irrational or contradictory in their belief, *in such a manner as not to insult or irritate them, but act on all occasions with gentleness and moderation*; he ought to institute frequently a comparison between their doctrine and the Christian, yet not too pointedly, that the pagans might not be exasperated, but rather ashamed of their absurd opinions."—*Neander's "Memorials of Christian Life,"* p. 459.

² "Adverte lector," writes Bengel, after commenting on the word *δεισιδαιμονία* used by St. Paul in Acts xvii. 22, "Impietas et falsæ religiones, quotquot sunt, quantæ quantæ sunt, quod ad animam pertinet, *timores* sunt: sola *religioso Christiana* hoc habet, ut nobilissimas hominis facultates et affectus expleat, timoremque liquidum et cum timore fiduciam, amorem, spem, lætitiā afferat."

describe them all—one common charge of belonging to the devil upon which to arraign them; instead of recognising, as we ought, that each province of the dark kingdom of error is different from every other; instead of seeing that it is not a lie which can ever make anything strong, but the truth which that lie perverts and denies.”¹

It will be our endeavour, in some succeeding numbers, to compare certain past and existing religious systems external to Christianity. We shall strive to ascertain the fundamental facts on which they rest, and the half-truths which they contain. And by a comparison of the cravings of man thus expressed with the revelations of Christianity, we shall hope to illustrate that saying of Pascal’s, that Christianity alone understands all that is good and all that is evil in man, with the origin and causes thereof; that its “chief glory consists not in its having relation to nothing that went before itself, but rather in its being the middle point to which all lines—some consciously, more unconsciously—were tending, and in which all centered at last.” And if we find that Christianity not only satisfied the needs of men, but that too in the very form in which those needs have been expressed, we shall not deem this derogatory to the dignity of a Divine Revelation, but shall take it as a warning against that anxiety to claim absolute novelty for even the minutest element and circumstance of our belief, which, as the lamented Archer Butler has well said, “is only one of the many forms of our habitual degradation of God to our own standard.” “Were we charged,” says the same high authority, “with the publication of a system of belief, and allowed unbounded liberty in devising it, doubtless we should delight in startling the unbelieving world with unexpected terms and propositions; and we ascribe this petty pride to that majestic Governor whose impartial care is over all His works, and whose purpose, when He came among us, was, not to triumph in the mistakes of His noblest creatures, but, without respect of persons, ages, or countries, to bring in an everlasting righteousness.”²

We feel sure, that if we enter fairly upon this most interesting inquiry, we shall derive from it many advantages. It will teach us the duties of temperance and moderation when we speak of heathenism; it will grave upon our minds the relation of Christianity to the wants of universal man; it will teach us to understand why it is a “Gospel” more really than, perhaps, we do; and, above all things, it will remind us to cultivate a spirit of patience and gentleness in our dealings with error, remembering that we have nothing which we did not receive. And it seems to us that

¹ Trench’s *Hulsean Lectures*, p. 140.

² Professor A. Butler’s *Lectures on Moral Philosophy*, vol. ii. p. 9.

just now there is a special reason why we should strive to make our Missionary associations, and meetings, and sermons, occasions, not only of zeal, but of "zeal according to knowledge;" that we should be one and all able to give a *reason* for the hope we entertain respecting the all-embracing and all-satisfying nature of Christianity. Dogmatic assertion is utterly insufficient. Publications abound in which all the blessings we enjoy are attributed to the progress of society and of civilization: religions generally, and the Gospel as one member of the class, are treated as mere expressions of man's spiritual nature, and the objective character of Christianity, as a Revelation from on high, is more and more degraded, and sometimes utterly denied. And the way to encounter the disciples of modern spiritualism is to take them on their own ground. They do not deny man's religious consciousness: they recognise his cravings and aspirations. We would try, therefore, to show that these cravings and aspirations have almost universally run into certain fixed channels, and expressed themselves under certain definite characteristics, and that Christianity alone supplies any worthy answer thereto, or in any way explains them; that it takes into consideration not one, but all the complex factors in man's nature, and commends itself, like no other system, "to every man's conscience in the sight of God," as in very truth a *Ἐυαγγέλιον*, a "message of glad tidings," to the "Jew first, and also to the Gentile."

(To be continued.)

Correspondence, Documents, &c.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

ON Tuesday, May 17th, a meeting was held in the Sheldonian Theatre, Oxford, in aid of the Mission to be established in the tract of country opened up by Dr. Livingstone, in Central Africa. The Bishop of Oxford was in the chair, and a deputation from Cambridge was present, consisting of the Rev. Professor Selwyn, B.D., Margaret Professor of Divinity; the Rev. Harold Browne, B.D., Norrisian Professor of Divinity; the Rev. William Monk, M.A., St. John's College, the Cambridge Corresponding Secretary to the Mission; the Rev. George Williams, B.D., Fellow of King's College.

We lay before our readers extracts from the report in the *Oxford University Herald*, of May 21. The Bishop of Capetown's speech is given in full.

“The Bishop of Capetown was received with loud applause on his rising to move the first resolution, which was—‘That the recent discoveries of Dr. Livingstone having brought to light a large and hitherto unknown region in Central Africa, it is of the utmost importance that a Mission should be sent into that heathen land, and that it should consist, as soon as practicable, of a Bishop and a number of assistant clergy.’ Since he had been in England he had attended very many meetings, but he had attended none with the same satisfaction that he attended the present one, because it assured him that the claims of Central Africa were about to be heard, that its cry for relief was about to meet with a response, that they were going to proceed in Central Africa in the way of our Lord himself, marked out for us in Holy Scripture, and followed by the Church in primitive ages; and also because that meeting represented the two great seats of learning and science united in this great and blessed work. That was the beginning, he believed, of a most important undertaking of supplying missionaries to a dark and afflicted land; and when they were gathered to their fathers the wave would still be rolling on, and multitudes would still be being brought into the fold of Christ. He would for a moment dwell on the claims which he thought Africa had on the sympathy of the whole Church of Christ, and on their own branch of it in particular; and then proceed to dwell on a few of the chief features of the work before them, and the means of carrying it out. The very helplessness of Africa seemed to be one great feature of its claims. It was utterly helpless. It was not like India, China, and Japan, those three great fields of labour in which the Church was about to be called to enter upon a mission far larger and more extended than any other she had yet undertaken. It appeared to him that there was no country with which civilized Europe had been so unacquainted, for which it had done so little. Our commerce had floated by the whole length of that country; and yet what had we done to raise it in civilization or teach it the faith? A few enterprising travellers had from time to time traversed the country, and made us acquainted with it; we had had our enterprises for opening up the country; we had planted our missions on the western coast of Africa and on its southern extremity; but what we had done was just to fringe its borders with our missions, and we had scarcely done anything for the interior. At present, the great mass of sixty millions of the people of Africa knew as little of the Redemption as their ancestors did at the period of our Lord’s coming into the world. Then the wrongs we had inflicted on Africa seemed to call upon us to go forth in Christ’s name, and seek to redress them. He felt a diffidence in touching on this subject of the slave trade, for it was one which the Chairman had an hereditary right to handle; and he trusted he would not suffer that meeting to dissolve before he had set before it the injuries we had inflicted on Africa and the debt of obligation we owe it. He himself, however, having been, in some degree, a witness of the accursed system of the slave trade, might venture to state what he had seen. He had seen, on two distinct occasions, 600 human

beings torn from the shores of Africa, crammed within the narrow decks of some small craft of 120 tons burden, all incapable of moving an inch to the right hand or the left, and suffering frightfully from the atmosphere they breathed. He had seen, within a few days, 100 of them perish; and, a few days afterwards, 50 more. Nothing in Dr. Livingstone's remarkable book had struck him more than his plain description of the wretched state of degradation and demoralization in which the slave trade had been carried on. Sad and miserable as the people were in their state when left alone, when we had gone to them we had hitherto left the heathen worse than we found them. We had set tribe against tribe, people against people, the father against his child, and the husband against his wife; and all the grant of twenty millions to purchase the freedom of the slave, and the efforts we were making to prevent other nations from engaging in the traffic, by keeping a fleet at a cost of half a million a year, by no means undid what we had done: the poison was still germinating through the length and breadth of the land.

Perhaps there was no country more ready to listen to Christian teaching than unhappy Africa was. In no part with which this country had become acquainted was there any real resistance by the people to Christian teachers going among them. It might be so in India, China, and elsewhere, but it was not so in Africa. What they had to contend with was the degraded condition and low intelligence of the people. Few things had struck him more than the cry of the poor Africans to Dr. Livingstone—'Give us sleep; give us peace; give us rest:' they were indeed most anxious that we should do what we could to confer upon them some of the blessings we ourselves possess. At a previous meeting in this very City and University, it was resolved that six Missionaries, headed by a Bishop of our Church, should go forth in the great work of the evangelization of Central Africa, and he did not think it necessary to dwell upon the fact that that system was what was propagated in Scripture, and what the Church adopted in primitive days. But it had been felt that there might be legal difficulties in setting about the work in that particular way. When he came home he felt it his duty to consult with the fathers of the Church; and he found they had some doubt as to whether they had any legal right to proceed to the creation of Bishoprics beyond her Majesty's dominions. Having consulted with the Lord Chancellor and with the Chancellor of this diocese, he had finally been told that he might consecrate, in his own Cathedral Church at Cape Town, Bishops for Central Africa. The Lord Chancellor took eight months to consider, having communicated with Sir G. Grey, Governor of Cape Town, as to the political aspect of the matter; with the Archbishop of Canterbury as to its ecclesiastical, and with the law officers of the Crown as to its legal bearings; and he was happy to say that the present Colonial Secretary had now informed him that neither he nor his suffragan would be infringing against any prerogative of the Church or the State if they did consecrate, in their own Cathedral Church at Cape Town, Missionary Bishops for the

evangelization of Central Africa. So at present there was no obstacle in the way, except as regarded the raising of the funds. It mattered not how they proceeded in the present case. He thought the best way would be for the committees of the two Universities to choose their own men for the inferior offices of the Church, and to be Bishop of the Church, and present them to the Bishop of South Africa for consecration. The Church was now resolving that her Missions should be conducted in a true, and proper, and scriptural way; and one point which the Church herself must consider was—who should hereafter appoint these Bishops? She must herself devise some means by which persons, with authority from her, should select, and appoint, and send out to distant fields of labour these men; and we must provide means by which these Bishops should be placed in a somewhat independent position. They must not have men sent to be approved or rejected by their flocks, or who should be subject to any committee, however respectable, here at home. They must be responsible only to the Church itself. He therefore most earnestly hoped that the Convocation which was about speedily to meet (and to represent them in which they had elected two Proctors that day), would consider the great and important questions which were springing up within the Church with respect to her Missions in distant lands. The late Convocation had to consider this subject, and he rejoiced that in the last session of that Convocation the matter was taken up by one distinguished member of our Church, who had perhaps a greater authority to speak on this point than any other member—he meant him who first laid down the principle on which these Missions should be conducted, and had written a book which, from that day to this, had been the text-book on that subject.

But it was not enough that we should have a mere constitution of the Church; we must also have its complete organization, if we would have that Church in distant lands carried on in an efficient way. There were questions of great importance growing up in our different possessions which needed to be considered:—such as the form of ritual which communicants just gathered from the heathen should be permitted to use; and such questions as that of polygamy, which was becoming of great importance in his part of Africa, and which was likely to be decided in different ways in different dioceses. They must have their meetings of Bishop, Clergy, and of Laity, it might be, for the proper regulation of these Missions. He hoped and trusted that they would be prepared to look this business fairly in the face. Let them distinctly understand that it was not a light work they were undertaking, and that it would be a costly work. They could not send forth six clergy, with a Bishop at their head, into the interior of Africa, except at a large cost. They must first send them across the ocean, and they must properly provide for them as persons going into the interior of a vast country, and having no means of communication with England, it might be for years; and they must be enabled to purchase waggons and oxen to travel 1,200 or 1,500 miles into the interior of Africa. The least sum which they could calculate upon

requiring was 10,000*l.*, which was a mere nothing for the Church of England to raise for a work of this kind. If they really worked together, within the next three or four months that sum might easily be raised. They should organize their work here at home, and they should not only have persons ready to subscribe for a term of years, but persons who would pledge themselves to obtain the promise of sums for a period of five years or so. Individuals had done this more than once with reference to those works in which he was himself engaged, and if persons then present would set themselves about the work in that way, within the next three months the whole of the 10,000*l.* would be forthcoming. The London Mission had undertaken to maintain six Missionaries for three years at a cost of 6,000*l.*, and had said that their friends would be disappointed if they did not send out a larger sum of money and a larger staff. Let them not be surpassed by this small number of their brethren! The Church needed for this work some of her devoted sons; not of great intellect so much as of gentle, earnest, loving spirit, ready to spend and be spent, and endure hardships, as good servants of Jesus Christ. And he thought he mistook the feelings of this University and Church if they did not furnish, at no very distant day, all the men that would be required for this good work. It was essential that they should have in Africa a Training Institution, and he was seeking to found one for the education of the native ministry; for, looking at the work lying before the Church, they must feel that if their zeal were what it ought to be, and not what it was, they could hardly supply a sufficient number of European teachers. It seemed to be essential that they should have an Institution for the training up of a native ministry, and he felt himself the importance of being able to throw open the doors of that Institution to the Missionaries who should go forth from this University, and also to those who were labouring with Dr. Livingstone—he meant the London Missionaries. He would commend very earnestly the work they were met together to advocate to the meeting's sympathy, support, and prayers; and he hoped and prayed that they would raise up men qualified to do this work, and that God would bless them in their undertaking."

The resolution was seconded by the Rev. Professor Selwyn, of Cambridge.

The second resolution was moved by the Warden of New College. "That an Association having already been formed by the members of the Universities of Oxford and Cambridge, for sending a Mission to Central Africa, to be called the Oxford and Cambridge Mission, which it is proposed to connect with the *Society for the Propagation of the Gospel in Foreign Parts*, this Meeting undertakes to promote the objects of the Association by every means in its power."

The following is an extract from the report of the speech in which the resolution was moved:—

"He would only say a few words in explanation of the name of the Oxford and Cambridge Mission to Central Africa. The assumption of that name was, he thought, fully warranted by the embodiment of

the scheme at Cambridge, by the hearty adoption of it in Oxford, and by the numerous and abundant contributions by the members of both Universities. They sought to interest not only the present, but future generations in the eternal welfare of tribes and nations destined, it might be, under God's good providence, to be reclaimed from barbarism and ignorance to civilization and knowledge, and to all the blessings which follow a sincere profession of Christ's doctrine. But in order to attain this blessed effect the more surely, and to perpetuate it, they proposed to send forth, at once if possible, with a perfect organization, a Church mission—with a Bishop at the head of his clergy. It was obvious that, in order to accomplish this, they would require the support and assistance of all their friends. In giving to this project the name of the Oxford and Cambridge Mission, they did not mean to give to it any exclusive character. They rather called upon all their friends to support them by their influence and contributions, and then they hoped to be enabled to do that which they would scarcely be able to achieve without such assistance, and to hand over to the fostering care of the *Society for the Propagation of the Gospel in Foreign Parts* the means of following in the footsteps of Livingstone—to confront the same evils and the same dangers, and to overcome the same difficulties; sent out, as the Missionaries would be, in the hope and belief that some, at least, of the seed of God's Word which they would bear with them from these storehouses of theological learning would fall on good ground, and bring forth a hundredfold to the glory of God, and the salvation of multitudes whom no man could number."

The resolution was seconded by Mr. Roundell Palmer, who, at the conclusion of his speech, said "that Dr. Livingstone was a man whose simple manners, absolute reality of character, self-devotion, and heroism without profession or pretension, might serve as a model to all who might undertake such works as this. *Cum talis sis*, it had been said, *utinam noster esses*: but he would, for his own part, re-echo no such sentiment, when speaking of a man like Livingstone. Rather, to a noble spirit like that, in which there were no traces of the narrowing influences of sectarianism or party,—to such a one as Livingstone, he would say, *Cum talis sis, noster es*."

The third resolution was proposed by Professor Harold Browne, and seconded by Dr. Phillimore—

"That it is highly desirable that steps should forthwith be taken for forming a London Committee of the Association, and that meetings should be held and sermons preached in behalf of the proposed Mission in the principal towns of England."

"The Rev. Ernest Hawkins, late Fellow of Exeter College, then rose to move a vote of thanks to the Right Rev. the Chairman. He bore his testimony to the services conferred on Missions by his lordship, whose voice, he said, had perhaps tended more largely and more deeply than any other voice to impress on the minds of the people of this country the duties and privileges of missionary labour. One great fact he wished to notice was that it was now declared that the

Church of England was free to act untrammelled, unerippled, and unfettered, according to that system she had received from the founders of Christianity. How was it they had not discovered this before? The Bishop of Capetown, among his many services to missions, by bringing this to our knowledge had capped them all. They were free now to go forth without asking permission anywhere. They claimed no triumph, but hitherto they had had to fight many a battle, and have recourse to many shifts to establish our Bishops where they were needed. What was the difference in principle between establishing presbyters and sending Bishops to superintend them? Two more distinguished men of this University were now to be elevated to the colonial bench, and he trusted many more would follow. He congratulated the Church of England at large on its emancipation from this supposed bondage.

The Ven. Archdeacon Hardwicke seconded the motion, which was carried by acclamation, the assembly rising and displaying much enthusiasm.

The Chairman was greeted with loud and prolonged applause on rising to respond. He said—I beg to thank you most warmly for your kind reception of the discharge of my duties to-day; for a duty indeed I feel it was, being invited to have the high honour of presiding over such a meeting as this—a plain and simple duty. I could wish that I had time before me to say a few words on the great subject which has brought us together. It is almost impossible. But I have one or two official announcements to make; one from the Bishop of Grahamstown saying that a previous engagement made it impossible for him to attend this meeting, but that he would take a part in the meeting in his own University of Cambridge. I have also to mention that the two Members for this University in Parliament have both expressed their regret that, one from illness, and the other from a previous engagement, they are unable to be here to-day, and each has desired to be put down as a donor of 20*l.* for the funds of this association. His lordship mentioned several other smaller donations, and one of 100*l.* from Miss Burdett Coutts, who reserved to herself the right of giving the same sum to the Cambridge Committee, and continued—I rejoice for my own and the sister University that they have undertaken this work. As to the objection which has been urged that, perchance, we endanger some of our principles in following this work, led on to it by Dr. Livingstone, the objection has been so well and so ably met by my friend Mr. Roundell Palmer, that I think hardly a word remains to be said. And yet, as he is a layman and I am a clergyman, I may add a single syllable. In the first place, then, we profess no abandonment of our own Church principles, because we are sending out Church Missionaries ably and duly organized; and in the next place, we do feel it an honour to tread along that highway of holiness, which, as we hope, Dr. Livingstone has been allowed to open into the centre of Africa. I think he must be a man of very narrow mind who identifies Dr. Livingstone with any sectarian profession of Christianity. I have not read his book, but I have had the great advantage of frequent

personal intercourse with him, and I can bear my testimony that he is one of those men in whom the great master-truths of Christianity have eaten out the sectarian element. All that I can say about him is that I can conceive no man refusing to welcome Dr. Livingstone as God's apostle into Africa who can read out aloud those words of inspiration—'The Lord God of the Prophet Elijah.' This objection appears to me to be utterly unfounded, and I rejoice that we undertake this work. . . .

I thank God the Universities have undertaken it, for this reason :—I feel the great national debt we owe to Africa. National sins entail, in this world, national punishment. It must be so. There is no national responsibility in the world to come ; there is individual responsibility ; in that blessed sun of everlasting light national failings shall have been swallowed up in that mighty ocean which shall roll for ever before the Lord and before His throne. And therefore national responsibility must work out its punishment in this world. We have all admitted the greatness of the national sin to Africa. How can we roll aside the judgment which waits upon it ? In one way only. Talk about national repentance !—what can make it true ? Nothing but that the nation should thoroughly and heartily undo, as God gives it opportunity, the evil which it has done. Nothing else can save us. God in this case has given a most remarkable power to England, to undo the evil she has done. The evil has its two great seats at this moment in Central Africa, demoralized by the slave trade, and in the southern states of America, equally demoralized by slavery—a social institution. What a mockery of terms ! Call it rather an *anti-social* institution. By opening Central Africa up to free and legitimate commerce, you sap, first of all, the slave trade. The one inducement to the slave trade is that the chief finds that his only way of obtaining the productions of the world which he wants is by the sale of the body of his subjects. Make it his interest to make his subject the producer of wealth, and you go to that certain spring of action, an immediate return to the chief, and through that you cut away the very foundation of the continuance of the slave trade. By introducing a Christian commerce you are undoing, in one great seat of the sin, the evils this nation has done. Now mark how it will tell upon the other. That which maintains slavery now in America is the cotton market of England. There is no use blinking it ; it is the truth. Now, supply the cotton market of England with the free cultivated cotton of Africa, and you have cut away the second of these great evils, the existence of slavery in the southern states of America. God, in his providence (the Bishop continued), had so ordered things by a strange extension of His mercy which rarely was given to a nation, that we were able actually at this time to undo the evil which had been done in the two great seats where this evil still exists and flourishes. Therefore he believed for this reason it was a most blessed thing that the nation, as far as possible, should be stirred in this way by the two Universities undertaking the work in this manner—sending commerce along the highway, and with it Christian teaching, and

a direct organization of Christ's Church. He thought further that it was an unspeakable blessing, their being able to acquaint the minds of their younger men with what the Church of Christ was doing in distant parts of the earth. Referring to the natural features of the country, he said Professor Sedgwick, in his 'View of South Africa,' had spoken of the 'ponderous monsters stalking over those wide wastes.' What a picture did that present of the animal life which peoples that vast empire! He believed that for such bodies as theirs to be called often from their deep studies, and from their polemical maintainings of the truth to the practical action of spreading Christ's faith in the world, was a most wholesome and blessed discipline. Where was it that suspicions were born and increased and multiplied—where was it that hearts were narrowed and sympathies cooled—where was it that every man's own special and peculiar view became magnified and intensified until it consumed all his being, and reduced him from the Christian man to the slave of some little myth of his own? This went on among men who did not act for Christ—who did not keep alive the sympathy of their hearts by exercising their hearts in healthy, united action, but lived in darkness with images floating dimly before them, which they mistook for facts until they led them into the uttermost night. They might depend upon it that it was thus that acrid humours were bred in the mind spiritual. It was thus that the mind spiritual was narrowed and darkened, until it became fit only to maintain those acrid humours; and thus it was that Christ's Gospel became an instrument of mutual invective, instead of a doctrine of universal love."

His lordship shortly afterwards pronounced the benediction, and the meeting, which was universally regarded as a most successful one, then dispersed.

POWER TO CONSECRATE MISSIONARY BISHOPS.

WE extract from the foregoing Report a passage from the speech of the Bishop of Capetown, of inestimable value. The Church having thus ascertained what her powers are, is responsible for using them aright. May God give us grace to enter in at every door which is opened to us, and to take possession of heathen lands for Him.

"When he came home he felt it his duty to consult with the fathers of the Church; and he found they had some doubt as to whether they had any legal right to proceed to the creation of Bishoprics beyond her Majesty's dominions. Having consulted with the Lord Chancellor and with the Chancellor of this diocese, he had finally been told THAT HE MIGHT CONSECRATE, IN HIS OWN CATHEDRAL CHURCH AT CAPE TOWN, BISHOPS FOR CENTRAL AFRICA. The Lord Chancellor took eight months to consider—having communicated with Sir G. Grey, Governor of Cape Town, as to the political aspect of the matter; with the Archbishop of Canterbury as to its ecclesiastical, and with the

law officers of the Crown as to its legal bearings—and he was happy to say that THE PRESENT COLONIAL SECRETARY HAD NOW INFORMED HIM THAT NEITHER HE NOR HIS SUFFRAGAN WOULD BE INFRINGING AGAINST ANY PREROGATIVE OF THE CHURCH OR THE STATE IF THEY DID CONSECRATE, IN THEIR OWN CATHEDRAL CHURCH AT CAPE TOWN, MISSIONARY BISHOPS FOR THE EVANGELIZATION OF CENTRAL AFRICA.”

THE AMERICAN MISSION IN CHINA.

(From the New York Church Journal.)

MESSRS. EDITORS,—Our hearts are sometimes warmed by the sight of something, which we wish that all our friends may see, that they may share in our pleasure. Such an occasion has happened to us in a service held on Friday evening, April 1, in Grace Church, to which we fain would have gathered our friends of all sorts and sects, that they might see the order and beauty of the Church service, and aid a noble and good man in a cause to which he is devoting, without stint, his life, his health, his all.

You are doubtless aware that Bishop Boone has been residing in this place for some months for the benefit of his health, which is sufficiently restored to enable him to return to his work in China. In view of this, he requested and obtained permission of the Bishop of the diocese to hold a confirmation service in Grace Church, for his son, a youth of thirteen, whom he is to leave in this country, and for his Chinese servant. The fact that a service was to be performed in Chinese, drew many persons, but the touching and earnest address of the father to the son engaged the ears and hearts of all who were present.

Churchmen must have hailed with delight an occasion which testified so fully to the beauty of the Church's system, so thoroughly sustained, and so manfully taught as it was by Bishop Boone on that evening.

At the close of the hymn, after the two candidates had retired, Bishop Boone came forward to address, probably for the last time, that congregation on the subject of the China Mission. To listen to his sound Church teaching, and to witness his entire self-forgetfulness, made us all rejoice in the happy circumstance of his being a Missionary Bishop, and of the largest field now open for the conversion of the heathen.

The opening of his address arrested the attention at once. He told us that he had not come to tell us of our duty to preach the Gospel; for *that*, our Saviour had given an express command. Neither would he instruct us in the manner, for that St. Paul had done, when he told us, “as we had *opportunity*, to do good;” but he came to give us an idea of the peculiar claims of the Chinese Mission upon us for support.

He then stated the various circumstances which show how evidently the hand of God is at work in preparing the nations for the reception of the Christian religion, through the efforts of the heathens themselves. The spectacle which greets us, in offers from the Emperor and Mandarins to facilitate the work of the Missionaries, by a permission to go wherever they may please, is calculated to surprise those who have been carefully counting the *number* of converts to see how *little* has been done. From the Emperor of Japan the demand is made for Missionaries and Christian teachers. All who know what these people are, must see the signs of the times ; for without the approval of their Government, it is hopeless to expect anything from the people ; and in this readiness to advance the progress of Christianity, we can realize the cause for Bishop Boone's earnest and unwearied exertions to gather help in men and money. It is to him that we owe so much in the facility with which the Chinese language may now be learned. In less than two years a man can master the language so as to preach in it.

We heard nothing from Bishop Boone of personal privations, except, indeed, as he urged the people to give their means, he told them how much easier that was than to leave country, and home, and even children. It would be difficult to say how far, in a covetous nation like ours, such an argument might prevail.

It is unquestioned that the demand for men and money is great ; and it was a sight worth remembering to see a man whom all must honour and respect, and whose years and health would indicate a necessity for repose, urging upon his more favoured brethren, with the enthusiasm and earnestness of youth, the claims of these millions of Chinamen to whom God has ordained that England and America should preach the glad tidings. Angels were first sent upon this errand, and now it devolves upon men. One man we have seen with whom angels may leave the task, for he considers not his pride, or his reputation, when he stands in the streets of a Chinese city, and bids men turn into the temple of the true God, acting, indeed, as the doorkeeper in the house of God, and professing there to dwell. The Bishop's appeal was not without effect, and during the singing of Bishop Heber's hymn, a collection was made. The Rev. Messrs. Vermilye and Williams, with the Rector of the church, were present ; and we are sure that no one went away without a feeling of happiness at what he had seen and heard. It is to be hoped that the Bishop's appeal for men and money may be heard and responded to throughout our whole country.

Orange, N. J. April 4, 1859.

ARRANGEMENT BETWEEN THE ENGLISH AND AMERICAN BISHOPS IN CHINA.

We have great pleasure in extracting the following passage from the *New York Church Journal* of April 20th :—

“It is well known that for many years there has been an unsettled question of jurisdiction at issue in regard to China, between the Church of England and the Church of America. Each had a Bishop in the field ; and each had received a commission which ignored the position of the other. Our Bishop was first on the ground ; and our authorities have made repeated efforts to obtain a definite arrangement by mutual consent ; but hitherto without success. We are happy to learn that, at last, that difficulty is over. It never existed, indeed, between the two Bishops : but it was unpleasant and unnecessary, and has at length been ended in just the right way. It has been suggested by the Archbishop of Canterbury to the Bishop of Victoria, that he should make any arrangement that would be agreeable to Bishop Boone and himself. The Bishop of Victoria has accordingly proposed to leave to the occupation of our Church, the province of Kiang-Su, in which our missions are established ; while the English missions shall take charge of the province of Cheh-Kiang. The converts made in Shanghai by English missionaries would be confirmed by the American Bishop, those in Cheh-Kiang, in like manner, by the English Bishop. This leaves to us the sole responsibility for thirty-seven millions of people, dwelling in that one province of Kiang-Su.”

NORWICH MISSIONARY STUDENTSHIP COMMITTEE.

We think that the following paper may be useful to those who wish to establish Missionary Studentship Associations. We may look on it as a mark of God's special favour to us, that He has made us feel the great want of missionaries, and that the Church is exerting herself to supply that want :—

“Resolutions agreed upon by the General Diocesan Committee for the Archdeaconries of Norwich and Norfolk, for the formation and regulation of a Missionary Studentship Committee.

1. That a special committee be formed, to be called ‘The Missionary Studentship Committee.’

2. That the objects of this special committee be, (1.) to make known the want of an increased supply of missionaries for the work of the Church in foreign parts ; (2.) to search out for duly qualified persons willing to devote themselves to this work ; (3.) to raise a fund for the maintenance, either partial or entire, of such of them as may need assistance during the required course of preparation at St. Augustine's College, Canterbury, or at one of the missionary colleges

in connexion with the Church of England and Ireland, either at home or abroad, to be approved of by the said committee.

3. That the following persons, being subscribers of 5s. and upwards per annum, towards the above fund, be members of the said committee, viz. :—

The Hon. and Very Rev. the Dean of Norwich ; the Ven. the Archdeacons of Norwich, Norfolk, and Suffolk ; the General and Decanal Secretaries and Treasurers of the *Society for the Propagation of the Gospel* in the Archdeaconries of Norwich and Norfolk, together with ten others, of whom five at least shall be laymen, to be elected out of the subscribers to the Missionary Studentship Fund, at the first meeting of the committee in every year.

4. That the committee shall elect a secretary and treasurer, who shall be *ex-officio* members of their committee.

5. That the necessary funds for the support of one or more students be raised by collectors (to be appointed, for the several deaneries, by the committee), who shall each engage to collect a sum of not less than 3*l.* per annum for three years ; and that all such collectors shall also be *ex-officio* members of the committee.

6. That the annual sum of 35*l.* be the maximum allowed for the maintenance of a student during his course of preparation of three years.

7. That in the case of a deserving candidate presenting himself, who shall be under the age required for admission into a missionary college, it shall be in the power of the committee to grant a sum not exceeding 20*l.* per annum, in aid of his preparatory educational expenses.

8. That the selection of students, and the general management of all matters connected with the application of the funds, shall be entrusted to the committee ; provided nevertheless, that an option shall be given to every contributor to limit the application of his offering to the maintenance of a student at any particular institution within the scope of these resolutions.

9. That the committee shall have power to make bye-laws for the general conduct and despatch of business.

10. That the secretary shall, on the joint request in writing of any three subscribers to the Missionary Studentship Fund, call a special meeting of the committee, for the consideration of any matter connected with the objects of the fund.

11. That a report and statement of accounts be drawn up each year by the committee, and be laid before the General Diocesan Committee for the Archdeaconries of Norwich and Norfolk at their annual meeting.

12. That the committee of the *Society for the Propagation of the Gospel* for the Archdeaconry of Suffolk, be invited to co-operate in these objects with the committee for the other two archdeaconries of the diocese."

FOREIGN CHAPLAINCIES.—ENGLISH CHURCH AT MADEIRA.

SIR,—I am sure I only express the sentiments of every true Churchman resident in “foreign parts,” when I most cordially thank you for the valuable article on Foreign Chaplaincies in your February number. Possibly the enclosed printed statement may be of some use as an illustration of the article, and as affording information as to the present state of the struggle in this island. I am, &c.

ALEX. J. D. D'ORSEY,

Chaplain to the English Church, Becco dos Arranhas.

Madeira, 7th April, 1859.”

Copy of “printed statement” forwarded to Dr. Phillimore.

“ENGLISH CHURCH, BECCO DOS ARRANHAS.

The Churchwardens of the Rev. A. J. D. D'Orsey's congregation in Madeira, formerly under the Rev. R. T. Lowe, feel it to be their duty to provide against misrepresentation or mistake, by a concise statement of their position, as explicit as may be consistent with the brevity requisite to secure attention. Disclaiming any motive or interest whatever beyond a sense of duty to the Church of which they are members, they profess, therefore, on the part of the congregation and themselves,—

1. That the principle they desire to maintain is that precisely which they from the first asserted under Mr. Lowe : namely, the due freedom and independence of the spiritual authority of the Bishop and Clergy.

2. That they are quite aware that the authority of any English Bishop in a foreign country and diocese, as here in the diocese of the Portuguese Bishop of Funchal, is purely ‘conventional,’ and binding only by its moral force, and by virtue of submission to it voluntarily. But they believe that, when thus acknowledged, it ought to be as freely exercised as dutifully obeyed.

3. That such free exercise and obedience are impossible in Madeira on the part of the Government chaplain and his congregation, under the Act of Parliament (6 Geo. IV. c. 87), as interpreted by the present ‘New Regulations’ issued by Lord Palmerston in 1848. He is by their force and tenour, neither free nor bound to obey the Bishop. The ‘General Meeting,’ composed of persons who may be of any, or of no religious creed or denomination, and voting by a mere money qualification, possesses a complete control over the exercise of his spiritual duties. He can at any moment be cashiered, and virtually dismissed, by a majority of votes in this body, without trial and without appeal. The Bishop has no power to protect him, and no voice whatever in the matter. And they have ascertained on the best authority, that the Bishop's licence, granted to a clergyman so circum-

stanced, is itself entirely invalid, and, as it was pronounced by the late Bishop of London, 'an unmeaning and useless form,' amounting to no more than a mere 'certificate' to character.

4. That the congregation, therefore, which they represent, cannot conscientiously yield, in any degree, their acquiescence or assent to such a system, by accepting or attending the ministrations of the Government Chaplain, and prefer having recourse to those of the Rev. A. J. D. D'Orsey; who, though unlicensed by the Bishop of London, is desirous to obtain his lordship's licence (if unfettered by lay interference), and who is not only free but pledged to obey his canonical and spiritual authority: considering such desire and freedom on Mr. D'Orsey's part to constitute a higher claim on them than the mere possession of a licence, coupled with a want of freedom to obey the bishop, in case of any collision between his directions or decisions and the pleasure of the General Meeting.

5. That in this course they entirely disclaim any sort of disrespect to the Crown or Government. But considering, that in this island, under the dominion of the Crown of Portugal, the authority of the Crown or Government of England, or of any Act of Parliament, is equally 'conventional' with that of the Bishop of London, they decline, as they are free to do, accepting the terms of pecuniary or other temporal advantage, under which the British Government, by the Act of Parliament (6 Geo. IV. c. 87), and the present 'Regulations,' offers them its Chaplain: believing such acceptance to involve forgetfulness or compromise of their privileges and duties as members of the Church of England, and especially remembering, that it has more than once been declared emphatically by the Crown itself (as by Queen Anne), that 'the government of Presbyters by Bishops is a fundamental part of the constitution of the United Church of England and Ireland.'

6. That they consider, therefore, this their position to be more truly respectful to the Crown itself than a blind acquiescence in a code of mere temporary official Regulations, liable to constant change and fluctuation, according to the pleasure of the Foreign Secretary of State for the time being; and of which two different sets, varying diametrically in the very point in question, were in fact issued by the same Foreign Secretary, Viscount Palmerston, within ten years: the first duly recognising, the second, now unhappily in force, wholly ignoring the spiritual authority of the Bishop.

7. That, finally, in this their position, they have the satisfaction of having received from the best authorities the most ample assurances of their having neither impaired their hold on the communion of the Church, nor forfeited their claims on the protection of the State: of which they are at liberty to print the following conclusive proofs.

'The College, Durham, Sept. 3d, 1856.

MY DEAR SIR,—The same reason which makes me decline affecting to give you any formal authority to pursue your ministrations in Madeira, namely, that I have no jurisdiction there, is equally strong in inducing me to say that I consider your ministrations there, without

the formal authority of any Bishop—even of the Bishop of London—to be fully valid.

The Anglicans in Madeira, not being able to communicate in the congregations of the Bishop of Funchal without participating in a worship which they must deem to involve sin on the part of those of our Church who join it, are obliged to seek a ministry of their own. This ministry, under such circumstances, I hold to be not only *not* schismatical, but *necessary*; for, without it, I know not how the people could partake of Holy Communion.

I am, my dear Sir, yours faithfully in Christ,

H. EXETER.

Rev. A. J. D. D'Orsey.

P.S. Of course I highly approve the having resort to the Bishop of London, for the sake of peace and order (unless under extraordinary circumstances), though I do not deem it necessary to the validity of your ministrations.'

' Foreign Office, August 28th, 1856.

SIR,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 1st inst. explaining that your object in having sought an interview with his lordship was to obtain some official recognition that the congregation which has elected you their chaplain have not in so doing prejudiced their claim as British subjects to the protection of their Government, and I am to state to you that both you and your congregation will be entitled to British protection as British subjects resident abroad, and will continue to receive it quite independently of your ecclesiastical opinions, position, or conduct, so long as you do not forfeit that privilege.

I am, Sir, your most obedient humble servant,

SHELBURN.

Rev. A. J. D. D'Orsey.'

' 5, Arlington Street, March 17, 1859.

SIR,—I have received your letter and the printed statement which accompanied it.

Under the very particular circumstances in which, unhappily, the members of our Church are placed in Madeira, I do not think that the course which you have adopted is either uncanonical or illegal.

Your obedient servant,

(Signed)

ROBERT PHILLIMORE.

The Rev. A. J. D. D'Orsey.'"

Reviews and Notices.

Report of the Proceedings of the Bishop, Clergy, and Laity of the Diocese of Quebec, held on the 24th of June, &c. &c. Quebec: Printed at the "Mercury" Office. 1859.

A Review of the "Address of the Lay Association to the Laity of the Diocese of Quebec," in a Letter from a Churchman in Town to a Churchman in the Country. Quebec: Peter Sinclair, John Street. 1859.

THESE are two pamphlets brought out by the troubles in the diocese of Quebec during the last twelve months. These troubles are instructive, and our readers may pardon our giving them a short notice. The act of the Colonial Parliament, obtained by the Bishop and Synod of Toronto, which received the royal assent in 1857, was simply a short enabling act, and in this respect differed from the Victoria act and the bill which has recently been agreed on in the Synod of Sydney, because the two latter laid down the principal lines of action, and in particular the mode of election of the lay delegates.

Two reasons we conceive chiefly led the Toronto Synod to depart from the example of that of Melbourne;—first, the danger of some entanglement from the elaborate details of an act of parliament; and, secondly, a certain unwillingness that the rules of the Church itself should seem to emanate from merely secular authority. They provided, therefore, in general terms, that the Bishops, Clergy, and Laity in each diocese should have the authority of the State for transacting their ecclesiastical business. Under these words the Synods of Toronto and Huron acted, assuming, according to all recent precedents English and American, that "the laity" meant the delegates of the laity, called together from their different parishes, and elected in some reasonable orderly way. The Bishop of Quebec accordingly so called his synod; but presently a doubt was expressed whether "laity" could be taken to mean these delegates, and whether it was not necessary that the whole laity of the diocese should be called on to attend, to accept the act, and to prepare the way for that representation which had been adopted elsewhere. The Bishop could hardly help yielding; and accordingly the synod was summoned in this manner for the 24th of June, 1858. It met, and adopted the act; but on the next resolution an amendment was proposed, and after a dreary debate the meeting broke up, being unable to get any further. A large number of persons had attended, animated by some unaccountable dislike of the Bishop (which was shown by personal rudeness when he spoke), and by some personal or political ill-feeling towards Mr. Cameron, the excellent and distinguished layman of Upper Canada, who had prepared the Bishop of Toronto's act, and carried it through the legislature; and by conduct towards the clergy present, inconsistent not merely with courtesy, but with all recognised principles of Church order. The words "bishop, clergy, and laity," in the act, were interpreted by the

laymen to imply, not three orders of persons having by the nature of the Church different functions, but one body only, composed of these three sets of persons promiscuously, so that all present should have equal rights. This is shown by the refusal of the vote by orders to the clergy, and the naming the Bishop on the committee (which it was proposed to appoint to draw up a constitution) as if he were a simple clergyman.

It may be allowed that the language of the act was not clear ; but, so far as the clergy were concerned, the right to the vote by orders had been conceded, as has been shown in the second pamphlet before us, by every diocesan synod that up to that time had been held, and has since been departed from only in that of Natal—for the appeal to the provincial synod when the orders differ, which has been provided at Sydney, can hardly be said to set aside the principle. The Synod stood adjourned to September, and while the Bishop was deliberating what should be done, it was proposed to obtain an act to explain the act, the ambiguity of which had caused the mischief ; and accordingly, in the early part of August, the provincial Parliament enacted, that, until the Synods themselves should make other provisions, “the laity” should consist of not more than three, chosen by each congregation. It may be satisfactory to notice that the legislature, which undoubtedly would have given no civil advantages to the Church, and which not long ago deprived it of its property and its university, passed this act of reasonable justice unanimously in one house, and by a majority of seventy-two to seven in the other, and this notwithstanding the resolute opposition of the Quebec laity.

It may not be amiss to notice the moral—good for this country, and for all the colonies as well as for Canada—that the Church may expect the aid of the State to remove impediments which hinder her from doing her own proper work, while secular pre-eminence will be jealously watched and perhaps abolished.

The Easter vestries of the diocese of Quebec have this year been engaged in choosing representatives for the Synod, with the results of which we have not yet been informed. Meanwhile the persons who attended as the laity last year have formed an association, and put out an address, to which the second pamphlet before us is a reply. It is a somewhat unsatisfactory process to read an answer to a document which we have not seen ; we would rather therefore notice the positive than the negative parts of the pamphlet before us.

In answer then to the charge that the Bishop’s veto gave an uncontrolled autocratic power to him, they thus state the case :—

“But what are the *facts* of the case? The Bishops are actually the autocratic and irresponsible governors of the Church. They have all the power they can desire. This power they are now seeking to share with the clergy and laity. They need not do so even now. The law does not compel them to call their synods together ; it permits them to retain things just as they are. For an irresponsible governor to call together a body of men subject to him, for the purpose of divesting himself of power and committing it to them, is at least not the most obvious way of seeking ‘autocratic authority’ and ‘uncontrolled power’!

And what share do the Bishops propose to give the clergy and laity in the

administration of the affairs of the Church? *An equal and co-ordinate share with themselves.* They call in the aid of the clergy and laity, and agree that, without the consent of both, nothing shall be enacted, nothing carried into effect by the Synod. But in reality they give up a great deal more than this, because the body of the clergy and laity in a synod must always have a vastly preponderating influence. Nearly every measure brought before the synod will be originated, discussed, and passed by them; while nothing can be enacted or done without them. This is to give the Bishop 'uncontrolled power.'

The example of the American Church being adduced, in all the dioceses of which, except Vermont, no legal veto is given to the Bishop on the acts of his diocesan convention, it is thus argued:—

"Why does the *Association* adopt this extraordinary mode of speaking? Why say *some* colonial synods? Were they not aware that into the constitution of *every one* of our colonial synods the principle is introduced that 'no act of the synod shall be valid without the concurrent assent of the Bishop, clergy, and lay delegates'? True these synods are recent; the oldest of them only dating back to 1852. But then it must be remembered that these synods were all professedly formed in imitation of the Diocesan Conventions of the American Church; and that, with the constitutions of those thirty dioceses before them, *every one* of our colonial synods, after the fullest consideration, deliberately dissented from them in this point. This fact is of great importance. The Anglican Church, in nearly every part of the British dominions,¹ has weighed, judged, and condemned these American precedents. If we could consent (which God forbid!) to repudiate this principle, we should be opposing ourselves to the deliberate judgment and solemn enactments of the whole Anglican Church."

And again,—

"Diocesan synods,—composed of the Bishop and his clergy,—have been held in every part of the Christian Church from a very early age, and in the English Church in particular, constantly before, and several times since the Reformation. These synods were required, by the Canons of the Church, to be held every year; and the principle on which they deliberated was this, that 'nothing should be done without the consent of the Bishop.' 'Diocesan synods,' says Bishop Kennet, 'have a better title to antiquity than provincial synods. The Bishop of each diocese had an original right to convene his own clergy, and, *with their advice and consent*, to ordain such rules and orders as were proper to declare the doctrine, and regulate the discipline of their own body.' 'The right existed in former ages,' says Judge Hoffman (p. 203), 'of a full negative (by the Bishop) upon the act of any diocesan synod or council.' The sense of our Reformers on this question is to be seen in the *Reformatio Legum*, or Book of Reformed Ecclesiastical Laws, drawn up chiefly by Archbishop Cranmer. In this work, provision was made for diocesan synods to be held every Lent; and there, among other things to our purpose, it is ordained, in accordance with all former canons of the Church, 'That the decrees and sentences of the Bishop, published in his synod, the inferior clergy shall observe as valid.' In short, the maxim of Ignatius, the martyred Bishop of Antioch, himself a disciple and friend of the apostles, 'Let nothing be done without the Bishop in things pertaining to the Church,' was a rule never departed from in the Catholic Church, until the rights and independence of Bishops, which are equally inconsistent with the papal supremacy and the supremacy of distinguished but ambitious laymen, began to be encroached upon, and were finally denied and usurped by the Bishop of Rome."

¹ That is, in the dioceses of Toronto, Huron, Montreal (by vote at a meeting of Bishop, clergy, and lay delegates, 19th January, 1853), Adelaide, Melbourne, Nova Scotia, Cape Town, New Zealand, Christ Church (and in all other diocesan synods that may hereafter be formed in New Zealand), Tasmania, and Natal. The same principle is established in every diocesan synod of the Scottish Episcopal Church. See Hoffman, p. 132.

The early difficulties of episcopacy in the United States, and the steps by which the authority of the Bishops has been restored, are thus described :—

“Of the danger which threatened the very existence of the Church at that critical period, we may judge by what Bishop White wrote in his old age respecting the Convention which finally decided to seek the episcopate from England—that ‘he looked back with a remnant of uneasy sensation at the hazard which this question (of seeking the episcopate) ran, and at the probability which then threatened that the determination might be contrary to what took place.’¹

The legislation of a Church under such circumstances,—carried on under the jealous and suspicious eyes of a nation which scarcely tolerated them,—a Church without experience, without a shadow of organization or unity, with internal dissensions and weakness, with the plague-spot of heresy breaking out upon her, with such low and destructive views of episcopacy as were prevalent within her pale, and such bitter hatred of it without,—was not likely to be too favourable to the rights of Bishops. Instead of being surprised that some serious errors were made, we must, after a full consideration of the subject, ascribe it to God’s special providence that the Church in her integrity did not then perish from the land.²

Next, let me briefly trace out for you the rise and progress of the legislation of the American Church, on the subject of the rights of Bishops.

In May, 1784,³ the first influential meeting of clergy and laity was held in Philadelphia. One of the *principles* they adopted (the 5th) was this :—‘That to make canons or laws (in the Episcopal Church in these states) there be no other authority than that of a representative body of clergy and laity conjointly.’ Here there is no mention made of Bishops.

In October of the same year, a more full and formal Convention was held in New York, when the above article was amended as follows :—

‘5th. That in every state where there shall be a Bishop duly consecrated and settled, he shall be considered a *member* of the Convention *ex officio*.

6th. That the clergy and laity, assembled in convention, shall deliberate in one body, but shall vote separately; and the concurrence of both shall be necessary to give validity to every measure.’ Here Bishops are recognised and admitted as simple *members* of the Convention, but they are not allowed any privilege above any lay delegate, not even that of presiding.

In June, 1786, the Convention known as ‘The Second General Convention,’ adopted, as the 3d article of the constitution, that ‘Bishops might sit and vote with the clerical and lay deputies, *ex officio*, and that a Bishop, if any were present, *should always preside in the Convention*.’ This is a slight improvement.

In 1789 an amendment to this *Article* was adopted, to the effect that ‘when there should be *three* Bishops (and there were already *three*), they should form a separate house of revision, and any act of the House of Deputies was to be sent to them for *concurrence*; but if they *refused* to concur in it, it should yet become law if *three-fifths* of the lower house adhered to it.’ The establishment of a House of Bishops was a long step in advance, though their powers at the time were very shadowy; for they were not allowed to *propose* any new measure; and their solemn judgment, after being asked, might be set aside by a vote of three-fifths of the House of Deputies.

In October of the same year, this *Article* was further amended, so as to give the House of Bishops the right to *originate* acts; and a vote of *four-fifths* of the lower house was to be required to negative their decisions. And it was not till the year 1808, or *twenty-four years* after the first meeting of the Convention, that the right

¹ McVicker’s Life of Hobart, vol. ii. p. 85; White’s Memoirs, p. 132.

² For the matter of this section, see Hoffman, pp. 87 and 110; McVicker’s Life of Hobart, vol. ii. cap. 4; Wilberforce’s American Church, cap. iv. and vii.; and Bishop White’s Memoirs of the P. E. Church, *passim*.

³ This synopsis is carefully abridged from Hoffman’s work on American Church Laws, pp. 89, &c., compared with the “Constitution, &c.” of the General Convention of 1856, and Wilberforce’s eloquent History of the American Church.

of the House of Bishops was fully recognised, and the article on this subject amended, to the effect that no measure should pass without their concurrence. There still remained, till the last General Convention, a clause unworthy of the American Church, in this (the 3d) article of her constitution. I mean, the provision that the House of Bishops must 'signify their approbation or disapprobation (*the latter, with their reasons, in writing*) *within three days after the proposed act shall have been reported to them for concurrence; and that, in failure thereof, such act shall have the operation of law.*' At the last General Convention, the following amendment to the whole Article, recognising, without any reserve or restriction, the rights of the House of Bishops, was *unanimously* adopted: 'Article 3. Whenever General Conventions are held, the Bishops of this Church shall form a separate house, with the right to originate and propose acts for the concurrence of the House of Deputies, and all acts must pass both houses.'"

Our author here jumps rather too fast; the third article of the constitution is not yet altered; the last General Convention did all it could, but the very salutary restraint which the forms of that assembly impose on rash change, makes it necessary that the next Convention, which will assemble in the autumn of this year, should ratify the change, and place the Bishops, so far as that assembly is concerned, in their proper position.

We have been the more disposed to give at length the views expressed in this pamphlet on the subject of the episcopal veto, because we had already published those of the Rev. Mr. Allwood, of Sydney, which bore in the opposite direction. In so doing we have acted in accordance with the plan we have always pursued, of giving, within certain broad limits, the views of Churchmen and their arguments, rather than of attempting to lead our readers to the exact point which we ourselves might think most correct.

If any one thinks that we err in this, and is nervous about the results of controversies now, and would restrain discussion within narrower limits, let him look back to the sketch we have just laid before him of the marvellous improvement of the American Church; let him recognise God's hand in the gradual development of health and strength, out of ruin, anarchy, and heresy, by free discussion and patience; let him note how much more bright our prospects are, and let him not doubt that any defects which appertain to our system will be got rid of as theirs have been.

We are glad to gather from a remark in page 45, that Canadian Churchmen are turning their attention to the provincial Synod that they will soon have to establish, and that in particular they intend that it should place some reasonable restrictions, consistent with primitive practice, on the diocesan election of Bishops, which has been so nobly vindicated by them.

The Calendar of St. Paul's College within the University of Sydney for the Year of our Lord 1859. Sydney: Cook & Co.

WE have received a copy of this little book, and are much pleased with the progress which the College appears to be making. We shall do our readers a service in laying before them the following extracts, which will show the nature of the Institution.

The following is the account of the origin of the foundation :—

“The first movement for the establishment of St. Paul's College (the name proposed for the College being originally Queen's College) was on the 15th December, 1852; when, in pursuance of arrangements made by the gentlemen whose names follow, and by a few others associated with them, a public meeting was holden in Sydney, at which, the Bishop being at the time absent from the colony, the chair was taken by the Chief Justice Sir Alfred Stephen. At that Meeting various Resolutions, moved and seconded respectively by J. B. Darvall, Esq. M.C., James Norton, Esq., T. W. Smart, Esq. M.C., the Rev. Frederic Wilkinson, M.A., and others, were passed; and among them the following, adopting the plan of establishing the College in connexion with the University of Sydney.

‘That, in the opinion of this Meeting, the Legislature of the Colony, by the endowment and foundation of the Sydney University, has provided the means of imparting Secular knowledge of the highest order and efficiency.’

‘That it is at the same time matter of deep regret, that circumstances, over which the Legislature could exercise no legitimate control, precluded it from conferring upon the University, in addition to the cultivation of Science and Letters, the charge of the Religious and Moral teaching of the Student; and that it has therefore become the duty of Members of the Church of England, promptly to make provision for the Moral and Religious superintendence of their Youth, by the establishment of a separate *College*; independent as to its internal Discipline and Rules, but in permanent alliance with the University as at present constituted.’”

The College was incorporated December 1st, 1854, and the first stone was laid January 25th, 1856.

The following are the lectures which at present each student is expected to attend weekly :—

“Three Professorial Lectures on Divinity;

Seven Tutorial Lectures, directly ancillary to and preparatory for the Lectures of the University Professors on Classics and Mathematics;

Five Lectures on Modern History, Mental Philosophy, Comparative Philology, Modern Languages, and Physical Science.”

The College is now fairly at work, and will gain, we believe, the public confidence more and more. Instruction was given first in 1857, and they have had eleven students already, and six of them distinguished themselves in the late University examination. Large funds have been raised by private contribution and by grants from the Colonial Government, but money is still wanted. If such a College had been in existence when the *Society for Promoting Christian Knowledge* granted 3,000*l.*, about twenty years since, for a Church of England College at Sydney, we have no doubt that the late Bishop Broughton would have appropriated the grant to it.

The First Part of the Bishop of VICTORIA's Journal of his Visit to Ningpo and Hangchow and the adjacent parts of Chekeang is printed in the *Church Missionary Intelligencer* for May (Seeley).

We have received (Macmillan) *Characteristics of the Gospel Miracles*. By the Rev. BROOKE FOSS WESTCOTT. A small volume of four very thoughtful and very suggestive sermons. (Rivingtons.) *A Theological and Scholastic Treatise on the Spiritual Eating of the Body of Christ and the Spiritual Drinking of His Blood in the Holy Supper of the*

Lord. By A. DE LA ROCHE CHANDIEU, commonly called Anthony Sadeel. Translated from the Latin. The author was an eminent French Protestant of the sixteenth century, and the translator thinks it may, perhaps, prove an acceptable service to the Churches of England and Scotland to present the work in the form of an English translation. (Hatchard.) Archdeacon PRATT's *Scripture and Science not at Variance*. There are improvements in this edition. *Diary of a Working Clergyman in Australia and Tasmania, kept during the years 1850-1853.* By the Rev. J. D. MEREWETHER. In this short period the writer was minister of a parish in Tasmania, and afterwards of two parishes successively in Australia; so that his experience, though varied, was not very great. There is not much to be learnt from this book. (J. F. Shaw.) *Scripture Inspiration. Some Extracts from the French Work of Professor Gaussen, with a few additions from other Writers.* We remember reading Gaussen's work, "*It is Written*," when it was published ten years ago, and thinking well of it. We have not read these extracts from it. (Nelson & Sons.) *Bible History, &c.* By Rev. WM. G. BLAIKIE. We do not see the use of this book; neither do we like the little we have read of it.

The Chief's Daughter; or, the Settlers in Virginia, is the third in the new series of Historical Tales, now in course of publication by Messrs. J. H. and J. Parker. It contains an account of the Rev. R. Hunt, the first missionary to America. The Chief's Daughter is, of course, Pocahontas.

Colonial, Foreign, and Home News.

SUMMARY.

WE announce with very great regret the death of the Right Rev. George Washington Doane, D.D., LL.D., Bishop of NEW JERSEY, which took place, April 27th, at Burlington. The deceased Prelate was born near Trenton, in the year 1799, and was about sixty years of age at the time of his decease. He was consecrated Bishop in the year 1832.

The Church in America has come to the determination to send TEN additional Missionaries to CHINA.

We believe that before this number of the *Colonial Church Chronicle* appears, the Bishop of NEWFOUNDLAND will have sailed for his diocese.

The Bishop of SIERRA LEONE arrived at Cape Coast Castle on Friday, April 8th, and remained there a few days. On Sunday he preached and administered the Holy Communion, and in the afternoon he addressed the soldiers, who then form a voluntary congregation.

On Monday the 11th, at 8 A.M., when the troops were drawn up on the ground opposite the Fort, and the school-children and inhabitants were assembled, the Bishop laid the foundation-stone of a church. The Corporation intended before he left to present him with an address of congratulation, and to request him to use his influence in England for missionaries to be sent to that particular region. Our correspondent's letter was despatched before the address was presented.

The Bishop of GRAHAMSTOWN held a confirmation in the parish church of King William's Town, on Friday, February 25th. On Sunday, 27th, he held an ordination in the church, when one priest and four deacons were ordained. During the Bishop's stay, he was the guest of the Rev. H. Kitton. The Bishop has since arrived in England.

We have the privilege of again announcing the erection of a new See. The Rev. Piers C. Claughton, Rector of Elton, Huntingdonshire, has been appointed Bishop of ST. HELENA. We understand that he will have the superintendence of the English congregations in South America, according to the original suggestion of the Bishop of CAPETOWN.

MISSIONARY UNION OF ST. AUGUSTINE.—A conference on the proposed "Missionary Union of St. Augustine" was held at 7, Charles Street, Berkely Square, on Wednesday, the 25th ult., the Bishop of CAPETOWN in the chair, when the details of the plan were arranged. The Warden of St. Augustine's was requested to be secretary *pro tem.*, and he wishes to receive the names of any members of the Church who are willing to act as corresponding members of the Missionary Union.

MEMORIAL CROSS AT DELHI.—The following is an extract from a letter from Mr. Philip Egerton, now at Delhi. Any donation towards the memorial will be received and forwarded by Miss Egerton, Gresford Lodge, Wrexham, or Mrs. Gubbins, Glyn Garth, Bangor. Only small contributions are asked for :—

"I am getting up a monument in memory of those who were massacred in May, 1857, at Delhi, in the churchyard, close to the road to the Cashmere Gate. The cross will appear exactly the same whichever side you look from. It will be white marble, the pedestal red sandstone. Underneath, the remains recovered and identified have been placed in a vault. These are only the Rev. A. Hubbard, a schoolmaster, the Beresfords, and Mr. Churcher, of the Delhi Bank."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 3d, 1859.*—The Bishop of CAPETOWN in the Chair.—It appeared by a

letter from the Rev. D. Simpson, Secretary of the Madras Committee, that invalid troops are from time to time returning to England, for whom Bibles and Prayer-books are much needed, which were granted to the value of 30*l*.

The Rev. F. J. Spring, Secretary of the Bombay Committee, applied for books for the use of the Committee. He wrote as follows :—

“ The demand for books of all kinds is great. The European population is much larger than it used to be, and is continually increasing. Since the rebellion and mutiny of 1857 the force of European soldiers is treble in this presidency, and will most probably remain so ; and commanding officers of European regiments are required by the orders of Government to send for the information of the Diocesan Committee annual returns of Bibles, &c., in possession of their men, in order that their wants may be supplied. I inclose a copy of the orders of Government on this point, with a copy of a letter addressed to all the chaplains. Besides the military, engineers, and European artisans for the railways now in the course of construction, and other public works, tradesmen also, and shopkeepers, are continually resorting to this country ; so that there is reason to believe that the field of the Society’s operations in promoting Christian knowledge will be much wider than ever before in this country.

At our recent meeting the Rev. W. K. Fletcher proposed that the parent society be requested to make a grant of Scriptures and Common Prayers for distribution amongst the crews of foreign ships visiting this harbour. Mr. Fletcher visits the European General Hospital, where the sick of all European vessels in port have admission. The Committee at once acceded to Mr. Fletcher’s request.”

It was agreed to send out, besides the publications specified on the Committee’s account, books and tracts to the value of 30*l*., including those requested by the Rev. W. K. Fletcher.

A letter was read from the Bishop of Capetown, inclosing an application from the Rev. H. M. M. Wilshere, of Caledon, Cape of Good Hope, to be allowed to apply the Society’s former grant of 50*l*. for the Houw Hoek school chapel to the purchase of mission premises, which was granted ; and also asking for a grant towards a school chapel at Villiersdorp. The sum of 50*l*. was granted.

The sum of 100*l*. was voted towards the erection of a church at Papendorp.

Twenty sets of books were placed at the discretion of the Bishop for churches and chapels in progress in his diocese.

Books and tracts, to the value of 10*l*., were granted for the Kafir College at Capetown.

Mr. Langham Dale, Professor of the South African College, Capetown, applied, with the recommendation of the Bishop, for specimen copies of educational books, prints, maps, &c., on the Society’s catalogues, for exhibition, with other useful works for schools at Capetown. Mr. Dale stated that Sir George Grey, the Governor, had encouraged this object, with the view of making the colonial schoolmasters

acquainted with the best samples of educational publications and apparatus.

It was agreed to allow Mr. Dale, who is now in England, to make a selection, previously to his return to Capetown, and to add the specimens to such as may be contributed from other quarters for the object in view.

A letter was read from Sir Thomas Dyke Acland, Bart., dated Kilmington, Exeter, April 22, 1859, inclosing a request from Captain Lambrick, the officer lately in command of the Royal Marines at Ascension Island, for a supply of useful and entertaining books towards a library which has been established on the island. This library is for the use of the civilians, sailors, and marines, belonging to the Ascension establishment, and is open to all men of the same class visiting the island in ships of war, or merchant vessels, and introduced by subscribers. The good effects of the island library are already apparent in checking the intemperate habits which have been too prevalent at this place. A larger number and greater variety of books are wanted. Sir T. D. Acland, who has been instrumental in obtaining the erection of a chapel on the island, expressed a wish to add something to whatever amount the Society might grant, and hoped that a plain quarto Bible and Common Prayer-book would be furnished for the desks of the chapel.

Service books were granted for the chapel lately erected on Ascension Island, and publications were granted towards a library.

A further sum of 100*l.* was granted towards St. John's Church, St. Helena.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, May 20th, 1859.*—The Archbishop of CANTERBURY in the Chair. Present, the Bishops of LONDON, DURHAM, WINCHESTER, ST. ASAPH, CAPE-TOWN, CARLISLE, RIPON, and NORWICH. The Rev. E. Hawkins gave an account of his visits to Oxford and Cambridge, and of his attempts to make known to the students the want of Missionaries. The Standing Committee had been considering the propriety of endowing scholarships for missionary students at both Universities. The Bishop of DURHAM moved the following Resolution, relative to the extension of the Episcopate in India, which was carried unanimously:—"That the Society continues to entertain the opinion it has already frequently expressed, of the importance of increasing the Episcopate in India, and desires to make it known that the Colonial Bishops' Council, acting on the Declaration of the Archbishops and Bishops, dated Lambeth, Whitsuntide, 1841, to the effect that more Bishops were needed for North and South India, are ready to receive contributions towards the endowment of Bishoprics in that country."

It was agreed that the sum of 300*l.*, which had been voted for a clerical superintendent and lay teacher at the Kafir College, should

be placed for one year at the disposal of the Bishop of CAPETOWN, for the general purposes of the College, and that the sum of 1,150*l.*, which had been voted, in the usual way, to certain Missionaries at specified places in the Diocese, should be placed at his disposal and that of the Synod, or till the Synod meets should be at the Bishop's sole disposal, and be drawn for in a block sum by the Bishop. The Society's grants to other Missionaries in the Diocese (amounting to a like sum of 1,150*l.* per annum) will continue to be drawn for as usual by the Missionaries themselves, to whom the grants were made and guaranteed for a definite period.

On Tuesday, June 21, the 158th Anniversary Festival of the Society will be celebrated in St. Paul's Cathedral. The sermon will be preached by the Bishop of BATH AND WELLS. Divine Service will commence at half-past three, P.M.

The District Treasurers and Secretaries will meet at the Society's office, on Tuesday, June 21st, at eleven o'clock, A.M.

On Thursday, June 23d, the Annual Meeting in the City of London will be held in the Mansion House. The chair will be taken at two o'clock by the Right Honourable the Lord Mayor.

Tickets for St. Paul's Cathedral and the Mansion House may be had at 79, Pall Mall, and 4, Royal Exchange, on and after June 13th.

The Annual Meeting of the *Society for the Propagation of the Gospel* was held in St. James's Hall, on Wednesday, May 25th. The Archbishop of CANTERBURY was in the chair. There was a very large attendance. The following were the resolutions :—

1. "That the rapid extension and organization of the Church of South Africa, and the erection of the new See of St. Helena (as a link of connexion between the Churches in Asia and South America) constitute a strong claim upon clergymen who have no paramount claim elsewhere, to devote their ministerial services to the propagation of the Gospel in those countries."—Proposed by the Bishop of GRAHAMSTOWN; seconded by the Bishop-designate of ST. HELENA.

2. "That in deep thankfulness for the restoration of peace to India, and for the opening of China to Christian as well as commercial enterprise, this meeting appeals specially to clergymen whom God has endowed with the requisite gifts, to offer themselves for their Master's service in the eastern mission field."—Proposed by the Bishop of OXFORD; seconded by C. W. Giles Puller, Esq. M.P.

3. "That while the efforts of the *Society for the Propagation of the Gospel* are directed with increasing energy to the East, this meeting (mindful of the ties of kindred and connexion which bind our country to its North American colonies) would encourage the Society to continue its efforts for the development of self-supporting Churches throughout British North America."—Proposed by the Bishop (De Lancey) of WESTERN NEW YORK; seconded by the Rev. Charles Mason, Rector of Grace Church, Boston, U.S.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JULY, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 214.)

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

WE expressed our intention in our last number to compare certain past and existing religious systems external to Christianity, to strive to ascertain the fundamental facts on which they rest, and the cravings which they express, to show that they have almost universally run into certain fixed channels and have been marked by certain definite characteristics. We also undertook to show that Christianity stands related to all the cravings and aspirations of the human soul; that it alone supplies any worthy answer thereto, or adequately explains them; that it takes into consideration, not one but all the complex factors in man's nature; and, if rightly and duly contemplated, commends itself to every man's conscience as a *Ἐυαγγέλιον*, a message of “glad tidings.”

We shall in this paper advert, by way of introduction, to that one great fact on which all religious systems, be they false or true, take their foundation—the conviction, viz., of the existence of an Almighty and Supreme Being.

We are now dealing with the conviction *in its most general form*. The diversity of its development will receive a special notice on a subsequent page.

We do not deem it necessary for our present purpose to enter into any lengthened investigation of the origin or "pedigree" of the religious element in man's nature. We are content to point to its existence as a fundamental fact. Everywhere, east and west, north and south, are scattered the evidences of man's inability to believe that there is nothing higher than himself,—nothing more stable than the world around him. From the glittering pagodas of China, the stupendous rock-shrines of Ellora, the ruined sun-temples of Mexico and Peru, the dome-topped mosques and slender minarets of Western Asia, the awful pyramids and sphinxes of mystic Egypt, the graceful shrines of classic Greece, and the Gothic cathedrals of Western Europe,—from each and all comes the self-same testimony to the belief in the existence of Something by which, or Some One (for the heart of man abhors abstractions) by whom, all things exist.

But while refusing to discuss formally the origin of a principle in man's nature at once so universal and so potent, we would notice two main sources to which religious men of almost every nation ascribe their conceptions of awe and wonder and adoration. We allude to—

- (i) The observation of the natural world.
- (ii) The testimony of the soul.

I. It may be said, without contradiction, that man has never been able to look out upon the various phenomena of the physical world without rising to the conception of a Supreme. There has ever arisen within him, in his more thoughtful and calmer hours, that feeling which prompted Napoleon to say to his staff, as they rode one night along the sands of Egypt, pointing upwards to the starlit sky, "You may talk as you like, gentlemen,—you may talk as you like,—but Who made that?"

And when this religious instinct, this natural uprising of the soul to the contemplation of a Higher Power, has been strengthened by further observation of the physical world, there has arisen also the conviction that "Order is Heaven's first law." Everywhere has man traced it through this wide universe: in the ceaseless alternation of day and night; in the ever-recurring seasons of heat and seasons of rain; in the marshalling of the stars; in the spring, with its opening charms; in the summer, with its golden suns; in the autumn, with its mellowing fruits; in the winter, with its icy sleep; in the ebb and flow of the tides, and the overflowings of the mighty river;—everywhere is order, and harmony, and design. And his conclusion has been, in the language of the Hindoo, "Nature cannot act (as she does) without rationality, and therefore there must be a reason

which directs nature. Embodied souls, though rational, cannot direct nature, as they are ignorant of its character; therefore there is an Omniscient Being, the director of nature, which is Iswara, or God."¹

We are apt, at times, to imagine that the argument from design is one of modern date. We forget that it has been used by the wisest of the sons of Athens and of Rome. The dialogue of Socrates with Aristodemus, who was in the habit neither of sacrificing to the gods, nor praying to them, nor attending to auguries, is familiar to all readers of Xenophon's *Memorabilia*. "Does not He," says Socrates, in the course of the dialogue, "who made men at first, appear to you to have given them, for some useful purpose, those parts by which they perceive different objects, the eyes to see what is to be seen, the ears to hear what is to be heard? What would be the use of smells, if no nostrils had been assigned us? What perception would there have been of sweet and sour, and of all that is pleasant to the mouth, if a tongue had not been formed in it to have a sense of them? In addition to these things, does it not seem to you like the work of forethought, to guard the eye, since it is tender, with eyelids, like doors, which, when it is necessary to use the sight, are set open, but in sleep are closed? To make the eyelashes grow as a screen, that winds may not injure it? To make a coping on the parts above the eyes with the eyebrows, that the perspiration from the head may not annoy them? To provide that the ears may receive all kinds of sounds, yet never be obstructed? and that the front teeth in all animals may be adapted to cut, and the back teeth to receive food from them and grind it? Can you doubt whether such a disposition of things, made thus apparently with attention, is the result of chance or of intelligence?"²

The same argument, as we have remarked in a note, is found, though carried out at much greater length, in one of Cicero's philosophical treatises, and wonderfully confirms the language of the Apostle, when, writing to the Church in that very city which had saluted Cicero as the "Father of his country," he declares "that the invisible attributes of God, even His eternal Power and Godhead, are clearly seen and understood by the things that are made."

For even thus, ever since the foundation of the world, have

¹ Vackespati, cited by H. H. Wilson.—*Sâakhya kârikâ*.

² Xen. Mem. i. 4. The same argument is pursued at much greater length in Cicero's *Treatise de Naturâ Deorum*, ii. 49—61; the general conclusion being, "Sic undique omni ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium conservationemque admirabiliter administrari." See also a brilliant illustration of the same in St. Augustine, *Serm. cexli*.

the best of men, in their calmer hours, regarded the wonders of what they themselves called the κόσμος.¹ Thus have they witnessed to their sense of its harmony and order, and asked themselves, "Is it probable that man alone, the creature of yesterday, whose power is so limited, and his existence so transitory,—is it probable that he alone can look on this magnificent universe, and be stirred to admiration by the changing beauties of the earth, and the unchanging sublimities of the skies? Can a world so varied, and so vast, have no intelligent inhabitant, but one so feeble and short-sighted? The wonders of nature far exceed our powers of research or comprehension. It runs into mystery, in its commencement and in its destiny; in its vastness and in its minuteness; in things too immense for the mind, and in things too small for the senses; above us and below us, within ourselves and without, is there no intelligence, which can understand what reaches so far beyond human penetration—no mind which can trace back the hidden processes of nature to their origin, and read all the mysteries of being?"²

II. But it is not only from the observation of the wonders of the natural world that man has in all times, and in all lands, risen to the conviction of a First Cause of all finite causes, a Source of all being, a Power superior to and originating all powers and energies in active operation around him. Another Voice is heard, and that within him, in the depths of his central being, which ever suggests the same conviction. We allude to the testimony of the soul. Some, indeed, will tell us that any deductions drawn from inward feelings and affections are liable to the objection that we feel what we wish, that the wish is the father of the thought. We are conscious that, within certain limits, this is true. But we hold that the testimony of the "still small voice" is too potent to be confounded with frames and feelings, with aspirations and affections.

For, theorize as we may about its origin, the existence of an inward monitor must be conceded as a fundamental fact. Man cannot shake from him his sense of the difference between right and wrong, between moral good and moral evil. Let the sophistries of the world, the flesh, and the devil "charm never so wisely," in his calmer hours, and truest moments, the words "duty," and "right," and "ought," stand out in all their awful significancy. For the sense of duty, as it has been well

¹ It is a singular fact, as Dean Trench remarks, that the two most highly cultivated nations of the ancient world used the words κόσμος and *mundus*, to designate the Universe.—See Trench's *Hulsean Lectures*, p. 230.—Humboldt's *Cosmos*, p. 51, n.

² Thompson's *Christian Theism*, i. 305.

said, "is something more than the faculty of choice. It claims the right of choosing and directing; it enjoins or forbids; it may be moved by the desire of happiness, or the dignity of humanity; it may accommodate itself to motives of prudence or utility; but the mind has to use an effort against itself, and to repress its natural feelings, before it can be persuaded that there is, in no case, a deeper meaning than any of these in the conviction that there is something which it ought to do. It is a judgment implying a solemn obligation to a superior. Such is the natural feeling of individuals, and the general decision of mankind."

True it is, that all nations have not agreed in every particular as to what it is our duty to do. Still the *general* distinction between right and wrong is found everywhere—it knows of no local or geographical boundaries. The missionary appeals to the moral sense in the remotest regions of the globe, without fear of being accounted a teacher of new and strange doctrines. The high prerogatives of the internal witness were recognised of old:—

“βροτοῖς ἀπάντων ἡ συνείδησις Θεός”

said Menander. “Meminerit se adhibere testem, id est, ut arbitror, mentem suam,” was the warning of Cicero. And Seneca could ask, “Quid aliud voces animum, quam Deum in humano corpore hospitantem?” The “video meliora proboque” of the Roman poet, however it may be followed by the “deteriora sequor,” is true of men in every country and in every age. No man ever lived who *deliberately wished* any one towards whom he felt any real affection to be depraved or vicious. The very worst of men admire virtue when they see it; for so constituted are they that they cannot but do so. A momentary admiration of exalted moral rectitude will sometimes break through the thickest covering of sin, and shoot forth unbidden through the most ruined temple of the soul. An anecdote has come down to us from Roman times, which in a striking manner illustrates our position. The Floral Games were once in course of celebration in the city. At this festival the very grossest licentiousness, as we know, distinguished the theatrical representations. Cato came to the theatre, and in presence of this man, well known for his austerity, they dared not begin the games. Warned by his friends, he retired; and the hateful scenes, delayed for an instant, were enacted without restraint. It was but for a moment, it is true, but during that moment a multitude stood abashed before one man, and that voice spake loudly, of which Tertullian has said so truly, “*Obumbrari potest quia non est Deus, extingui non potest quia à Deo est.*” And has not the

same been found in every clime? Did Livingstone find the contrary to hold good amongst his benighted South African friends? What does he say? "Much of my influence among the Makololos depended upon the good name given me by the Backwains, and that I secured only through a long course of tolerably good conduct. No one ever gains much influence in this country without purity and uprightness. The acts of a stranger are keenly scrutinized by both young and old; and seldom is the judgment pronounced, even by heathen, unfair or uncharitable. I have heard women speaking in admiration of a white man, *because he was pure*, and never was guilty of secret immorality."¹

The appeal to tribes degraded beneath the brutes, in disproof of the moral nature of man, is, as has been well said, quite irrelevant. One might as well appeal to an *individual*, who, by continuing in a life of vice, has dried up all the moral instincts of his soul, and *worn down* every high and exalted aspiration. Would such a one be the true type and example to appeal to? Surely not. Except where by habitual unrighteousness and depravity the true instincts of the soul have been violently prevented from exercising any influence,² there hath ever been heard within the breast of man a still small voice, from which he cannot fly, "accusing or else excusing" him for his deeds.

But more than this: the moral faculty is in close alliance with the religious instinct. They impart mutual strength to one another. If the survey of the universe suggests the conviction of a primal Source of all created things, conscience claims an equally Divine Author and Vindicator of its laws. It ever warns

¹ The Bushman, in reference to the religious instinct, must be looked upon as degraded from the condition of humanity, even in its most savage form. Yet even he, we are told, "makes a series of movements after violent exertions; and when injured utters a peculiar exclamation, which he imagines will exercise a talismanic effect in preserving him from harm." The natives of South Africa were for a long time esteemed "the most brutal and barbarous in the world, neither worshipping God nor any idol," and the general absence of all forms of public worship, both among the Kaffirs and the Bechnanas of the present day, has caused the charge of Atheism, as Archdeacon Hardwick remarks, to be continually repeated against them, as it was for some time against the Papuan family. Yet Moffat declares respecting the people towards the mouths of the Zambesi, that they have a clear idea of a Supreme Being, whom they call Morimo, Mofungo, Reza, or Mpámbe, and recognise as the Ruler over all. And Livingstone (though he allows that the notion is too often inoperative) denies that the thought of a superior race of beings, superhuman and invisible, has been entirely obliterated from the native mind. "There is no necessity," he says, respecting the Backwains, "for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, *the facts being universally admitted.*"

² See Ep. to Rom. i. 18. ἀνθρώποι οἱ τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχοῦσι. Also, ii. 15, "Veritas in mente nititur et urget: sed homo eam impedit"—Bengel. "Nullam facultatum suarum minus in potestate habet anima, quam conscientiam."—*Ibid.*

man that it is not of the earth, earthy; but that if it be "*præposita homini ut Domina*," it is so because "*Deo subdita ut ministra*."¹ The moral imperative which it utters man feels to be a voice speaking to him from another and a higher world. Its watchwords—"duty," and "right," and "ought"—point to deeps in his inmost being which he cannot fathom; and he cannot rid himself of the conviction that "the be-all and the end-all" is not here, "upon this bank and shoal of time," that if natural laws are null and void without a Lawgiver, so also moral laws must derive their efficacy from One who is the Source of all law. Hence it is, we feel persuaded, that the presentiment of future retribution, of a disclosure one day of the Vindicator of the conscience, has never been repulsive to, but is inherent in the heart of man. Not only do we find the idea in the religious systems of all races of men, but even when benighted nations hear of it for the first time, there is no instinctive revolting, but an acquiescence in its justice. When the South African chief, Sechele, inquired of Livingstone, whether his father knew of a future judgment, and the latter, replying in the affirmative, began to describe the scene of the great white throne, and Him who should sit on it, from whose face the heavens should flee away, and be no more seen,—the chief did not at once reject the idea as improbable or absurd. "You startle me," was his reply, "these words make all my bones to shake, I have no more strength in me. You have been talking about a future judgment, and many terrible things of which we know nothing,"—adding, in reply to Livingstone's declaration, that his forefathers knew of these things, "All my forefathers have passed away into darkness, without knowing anything of what was to befall them: how is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?"

Indeed it may be said that the inherent happiness of the virtuous, and the inherent misery of the vicious affections, themselves suggest to the soul a Rewarder and a Vindicator. Is it not true that the internal degradation, the utter self-loathing produced by the retrospect of a misspent life, is ever linked on to the thought of One whose eye has surveyed the whole, and who will avenge the insulted majesty of conscience? Has not the question of the Roman satirist, in all the fulness of its meaning,—

"cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verberare coedit
Occultum quatiente animo tortore flagellum?"—

¹ Sanderson de vi Conscientiæ.

come home to many a one who has refused to listen to the pleading Voice within, and now knows to his cost what it is—

“Nocte dieque suum gestare in pectore testem” ?¹

Thus as it seems to us the spontaneous testimony of the soul, not by a few half-involuntary exclamations only, or customary expressions such as Tertullian has adduced,² but by its very constitution, by its deepest hopes and fears, by a series of convictions, which it cannot shake off, strengthens that belief in a Cause of causes, and a Power superior to all powers, which the attentive observation of the marvels of the natural world suggests. Truly, then, has it been said that the “starry heaven above, and the moral law within,” the more we reflect and consider, fill the mind with ever new and ever rising awe and adoration, and are two of the main sources of the religious instinct in all climes and in all ages.

And here our paper will naturally conclude. We have simply been adverting to that fundamental fact on which all religious systems rest and depend, the conviction of a Great First Cause, and an infinite Supreme. We have simply, by way of introduction, been directing attention to a fact, which must be the substratum of our reasonings, and which ever repays careful reflection, viz. that approach man where you will,—in England, in the tropics, or at the Antipodes,—he exhibits that unfailing proof of his humanity, a deep sense of religion. We use the word of course in its most general sense; we are not concerned at present with “that host of adventitious agencies,”³ the effect of individual character—of isolation—of climate—of the phenomena of nature, which have modified, enfeebled, and debased, overgrown or even destroyed the religious instinct within man. We have pointed to two main sources whence this instinct gathers strength, sources which the great Apostle of the Gentiles has not failed to notice. Another and a more important inquiry

¹ Juvenal. Sat. xiii. 192. Compare the language of our own great dramatist, “I’ll not meddle with it (conscience), it is a dangerous thing, it makes a man a coward; a man cannot steal but it accuseth him; a man cannot swear but it checks him. ’Tis a blushing shame-faced spirit that mutinies in a man’s bosom; it fills us full of obstacles: it made me once restore a purse of gold that by chance I found; it beggars any man that keeps it.”—Richard III. Act I. Sc. 4.

² Well has this Father said in his own nervous language on this very point,—“Vultis ex animæ ipsius testimonio comprobemus? Quæ licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis diis exancillata, cum tamen respiscit, ut ex erapula, ut ex somno, ut ex aliquâ valetudine, et sanitatem suam patitur, deum nominat, hoc solo nomines, quia proprio dei veri: *Deus magnus, Deus bonus*, et *Quod Deus dederit, omnium vox est*. Judicem quoque contestatur illum, *Deus videt*, et *Deo commendo*, et *Deus mihi reddet*. O testimonium animæ naturaliter Christianæ!”—Lib. Apol. cap. xvii.

³ Archdeacon Hardwick’s “Christ and other Masters,” i. 72.

now demands our consideration, viz. man's conception of the *character* of the Supreme and his relation to himself; and this we must defer to a future paper.

(To be continued.)

THE QUEBEC SYNODAL ELECTIONS.

THE *Toronto Echo*, of May 5, and the *New York Protestant Churchman*, of May 14, bring some painful details of the election of Lay deputies at Quebec, at the Easter vestries.

It is plain that very disgraceful tumults occurred. The causes are, of course, differently stated: on the part of the Clergy, it is said that the members of the Lay Association came to the vestries with the intention of making a tumult, and "armed with slung shot, steel knuckles, and other secreted bludgeons;" on the part of the Laity, that the Clergy exercised undue influence over their flocks, arbitrarily refused votes, and held the meetings without due notice, and at times fixed so as to secure the absence of their opponents.

The position of the Clergy was, doubtless, a delicate one: we think it clearly their function to preside; it has been so provided in Australia, and no evils that we have ever heard of have resulted from their legitimate influence.

These Quebec troubles teach us one lesson of great importance;—that there should be a Roll of the Laity entitled to vote in each parish, and that this Roll should not be made out at the time of the election. It might be made out by the Clergyman in the first instance, and affixed to the church-door, with a notice that appeals should be sent to the Bishop, or some one deputed by him or by the Synod, who should hear and decide.

THE AMERICAN DIOCESAN CONVENTIONS.

THE American papers bring information of several Diocesan Conventions.

In Maryland, Pennsylvania, and Ohio, the division of the diocese was proposed: in all of them the question was postponed. This, however, took place in Maryland merely through a majority of one among the Laity; the Clergy having agreed by a large majority to the division proposed.

It may be thought an imperfection of the American system that questions of great importance, like this, are so often postponed, and that the will of a large body of the Clergy is obliged

to wait upon that of an equally divided Laity: but the truth is, that, from the difficulty of finding sufficient time for their meetings, postponement must frequently be permitted; and that it is an evil inseparable from the great advantage of secure and calm consent.

In the Diocese of New Jersey they had to select a successor to the lamented Bishop Doane. After fourteen ballots, Dr. Odenheimer was chosen. So far as we can make out, the struggle was a friendly one between different sections of the High Church party, between Dr. Mahan of the Diocese, and Dr. Littlejohn and Dr. Odenheimer who were not of it. The two first-named candidates were repeatedly the choice of the Clergy and Laity respectively; but the two orders could not be got to agree until Dr. Mahan withdrew, indicating, as he did so, the choice which was ultimately made with as little obscurity as the forms of the assembly permitted. For it may be observed, with much approbation, that anything like formal and public nomination of candidates was forbidden, and that one gentleman, Mr. Cortlandt Parker, was silenced by the unanimous voice of the assembly when he trespassed against the rules of order by a few words of warm praise of Dr. Mahan.

We watch with much interest these elections; and hope the time is not distant when some of the immense Dioceses of the United States may be divided into several dioceses, and thus become Provinces.

Correspondence, Documents, &c.

RE-MARRIAGE OF NATIVE CONVERTS IN INDIA.

THE following very important letter has been addressed by the Bishop of Calcutta, the Metropolitan of India, to the Bishops of his province.

"To the Right Reverend the Lord Bishops of Madras, Bombay, and Colombo.

Bishop's Palace, Calcutta, February 2, 1859.

MY DEAR LORD,—I am very anxious for the benefit of your advice and help in a matter of great importance to the Church in India. I mean the re-marriage of native converts.

A statement of the whole question will be found in *The Missionary* for April, 1852, vol. ii. No. 6, containing a carefully considered opinion from the present Chief Justice of Bengal, given when he was Advocate General, on the law of the case.

It appears that the English law in India recognises the unions contracted between Hindûs, even at the earliest age, as *bonâ fide*

marriages, and therefore in no case can they be made void without a legal process.

Some Missionaries, however, of different Protestant bodies (including a few of our own Church), do not hesitate, if one of the parties is converted, in re-marrying the Christian during the lifetime of the unbelieving partner. Others absolutely refuse.

It is Sir James Colville's clear opinion that these re-marriages are illegal, and he even thinks that a Christian so re-married is liable to a prosecution for bigamy under 9 Geo. IV. c. 74. He also feels certain that there is no tribunal in *India* now competent to dissolve the original marriage. He considers, however, that on the whole (though on this point he is less confident), if such a case were to occur in *England*, the original marriage might be dissolved by an ecclesiastical judge, in accordance with the interpretation put on 1 Cor. vii. 13—16 by the canon law, which, where it is not expressly superseded by the common or statute law, is part of the law of England.

The attention of certain Members of the Legislative Council has been called to the question of these re-marriages, which, in its present condition, is plainly fraught with most serious evil. It is possible that a bill may be brought in with a view to the final settlement of the question, perhaps providing that a Christian convert might summon the heathen partner before a tribunal appointed for the purpose, and that the judge, after ascertaining that the parties would not live together, should declare the marriage dissolved, and give each liberty to re-marry.

The opponents of such a measure argue, that the right of marriage can only be doubtfully inferred from 1 Cor. vii. 13—16, and seems inconsistent with any interpretation of Matt. v. 32; that such re-marriage might lead to the worst consequences, especially if the heathen partner should afterwards be converted; and that we must above all things guard against any laxity which can interfere with the sanctity of marriage, or with the letter of our Lord's own express words.

Its supporters maintain that we cannot expect the law of India to be stricter than the canon law of the Christian Church: that the early marriage of a Hindú boy and girl is so destitute of the elements which constitute Christian marriage as scarcely to be included under our Lord's prohibition; that sometimes it is never followed by cohabitation, and often violated by adultery: that therefore the Court might at least take these circumstances into account, or grant a divorce *à vinculo*, after a certain period of separation, during which the resolution of the heathen partner to depart remained unchanged: that the habits of Hindús are so unfavourable to celibacy that the cross is almost too great for a new convert to bear, and that its enforcement almost certainly leads to sin.

Those who desire to remedy the present difficulty have consented to postpone any further action till I can lay before them further information as to the actual state of things in the country, together with the opinions of the Indian Bishops. I have therefore asked the

Missionaries of my diocese to favour me with the result of their observations, and I request your Lordship to take such steps as you may think necessary for forming your own judgment. I am also advised by our Chief Justice to obtain from some eminent civilian at home a more certain opinion as to the actual state of the law of England on the matter.

Although an Act of the Indian Council would not apply to the diocese of the Bishop of Colombo, yet it might afterwards be adopted in Ceylon, and the difficulty must exist there as well as on the Continent.

I remain, my dear Lord, your affectionate brother,

G. E. L. CALCUTTA,
Metropolitan in India and Ceylon."

THE BISHOP OF CALCUTTA'S PASTORAL LETTER.

(*From the "Anglo-Indian Magazine" for March.*)

In days when every Episcopal Charge, especially if it be a primary one, is watched for with anxiety, and read with eagerness, the Clergy of India may be pardoned if they too looked for, not without anxiety, and received with eagerness, the first words addressed to them by their new Bishop, not the less so that they came not in the full authoritative form of a Charge, but in the more friendly garb of a Pastoral Letter.

Bishop Cotton landed in Calcutta in the end of November. His arrival, like that of his first predecessor in the See, "was without any *éclat*,"¹ out of consideration, it is supposed, for the susceptibilities of the natives. The salute from the Fort guns, which would have announced the arrival of a civilian or officer of rank, was timidly suppressed when the Chief Pastor of the Church set his foot on the soil which was to be the scene of his future labours. That mark of respect—only so far acceptable, or even desirable, as it showed the heathen that Christians honour their religion in the person of their Bishop—was withheld, lest, like the clap-trap of a Mahometan conspiracy, the *greased cartridge*, it should savour of compulsory conversion, and perhaps raise another mutiny.

However, Bishop Cotton was not long in making his arrival known to those whom it especially concerned; and that in a less suspicious and more effective manner.

Without waiting for the period of his Visitation, and its intro-

¹ Bishop Middleton, in a letter to his friend Mr. Norris, of Hackney, thus speaks of his welcome to his new See:—"My public reception was certainly so arranged as not to ALARM the natives; I believe it might SURPRISE them; as they would naturally suppose, considering the high reverence which they pay to the heads of their own religion, that the arrival of a Bishop would make some little stir."

This was written forty-five years ago. Since then three Bishops had landed; each, if we mistake not, under a salute from the Fort guns.—*LE BAS' Life of Bishop Middleton*, vol. i. p. 75.

ductory Charge, to address his Clergy, a very few weeks only had elapsed after his arrival before a Pastoral Letter was in their hands, explaining briefly to them his views of the separate and conjoint position and duties of Chaplains and Missionaries, and soliciting the freest communication with all,—ready to offer his best advice and encouragement, and at the same time to receive the advantage of their local experience. Bishop Cotton has spoken out plainly what he expects, and what he hopes. There will be, unless we are greatly mistaken, very few of the Clergy of the Diocese who will not receive with unmingled thankfulness this brief exposition of his Lordship's views.

“The Clergy of India,” says the Bishop, “have before them two great objects: first, that of bringing the Gospel practically home to the hearts of all who call themselves Christians; and next, of extending among the heathen, by all legitimate means, the knowledge of God's revealed will. Though for each of these duties in this country a separate division of the Christian ministry is directly responsible, yet the two are, in fact, inseparably connected—both are equally under the care of the Bishop; and it is impossible for any one rightly to discharge the one, unless he also appreciates the greatness of the other. A Missionary's best hope for converting unbelievers consists in showing forth the practical power of the Gospel in his own life, and helping all Europeans to exhibit it in theirs; just as of old the lives of Christians proved to the heathen the truth and excellence of Christianity. More particularly should he be anxious at this time to quiet all those feelings of exasperation which the crimes committed during the mutiny have naturally produced, and which must be equally injurious to the growth of Christian faith and love, both in our own hearts and among the heathen, who are so closely associated with us, and for whom, as for ourselves, Christ has died. Again, a Chaplain who feels no interest in the extension of Christ's Gospel among those who as yet are strangers to it, will soon find that his own heart grows cold, that his faith is weakened, that his work among his own flock is carelessly and imperfectly performed. It is impossible for any one to be indifferent to the progress and extension of God's truth among his fellow-men who feels and knows that, according to our Lord's prayer for His disciples, by this truth he himself is sanctified, and through it alone he is enabled now to do justly, and love mercy, and to walk humbly with his God, and to look forward hereafter to a perfect communion with Him, and with His Son. Nor, indeed, can the Clergy feel that they have all a common object, if either class is uninterested in the work of the other; for if one member suffer, all the members should suffer with it, or if one member is honoured, all the members should rejoice with it. All, therefore, I trust, will feel that, though the special duties of each may differ, yet we are fellow-workers in the same vineyard, sent forth to serve one Master, looking forward to the day when He will come to demand of each and all the fruits.”

One characteristic of this Pastoral we especially notice with thank-

fulness—the absence of any sentiments or phraseology which might be thought to identify our new Bishop with some party in the Church. “No party,” said an English contemporary,¹ quoted in a former number, “has proclaimed Dr. Cotton as its special representative; while all parties are eager to claim a share in those Christian gifts and graces with which, in the judgment of his nearest friends, he is endowed. It is felt that enlightened piety, prudent zeal, and cheerful toil will never fail to find in him a nursing father, a protector, and a guide.” What more welcome confirmation of the hope here expressed than the language of the Bishop himself?

Another characteristic is, that it is essentially practical. More clergy and more churches are needed for India; and that in stations where Government will not admit the obligation on itself to make such provision. The Bishop, therefore, at once urges that the claims of the two Societies already existing in the Diocese, the “Additional Clergy Society,” and the “Church Building Fund,” should be generally advocated, in order that increased means of usefulness may in some degree keep pace with the fast-increasing need.

So open-handed is the liberality of Englishmen in India, that we can only attribute the very limited support these Societies receive to the ignorance which generally prevails as to their operations. This is especially the case with the latter Society. The biennial Reports of the “Additional Clergy Society,” with the highly interesting accounts they give of local efforts, cannot fail to stimulate the residents of districts similarly circumstanced to adopt a similar plan; and it may be hoped that many a little civil station in some remote district may be as were Mynpooree and Shajehanpore before the mutiny. But of the “Church Building Fund,” the absence of regular periodical Reports has, we feel sure, proved a great obstacle to its success. We have sought in vain for any Report later than that for 1849—51; and yet, during the eight years that have intervened, there have no doubt been donations, subscriptions, and offertory collections, (one legacy alone amounted to some thousands of rupees,) but no Report has reached us of the good effected by them—of any grants or loans for the completion of churches, which have, during these years, been rising up in all parts of Northern India and the Punjab.

The regular and wide circulation of Reports of these Societies will do much to create an interest in their operations, and thus increase their funds and their usefulness.

The Bishop also, with a graceful allusion to his venerable predecessor in the See, notices the proposal which was recently made for a “Native Pastorate”²—a project which we shall rejoice to see carried out in close connexion with the Church Societies, and wholly under Episcopal control.

His Lordship's remarks on Missions, and the spirit in which they should be conducted, are so valuable, and of so general application,

¹ *Colonial Church Chronicle*, June, 1858.

² This proposal was brought forward by the Rev. T. V. French, whose letter to the *Anglo-Indian Magazine*, for September, 1858, follows this article.

that we gladly avail ourselves of the opportunity to give them in full :—

“ We are all, no doubt, agreed that our blessed Lord has forbidden us to attempt to increase the number of His disciples, except by convincing the conscience and influencing the heart. No secular interference, no fear, and no favour,—no weapons but Christian precepts, and the pure example of Christian holiness and self-sacrifice,—may be employed in the glorious work of winning citizens to that kingdom which is not of this world. And therefore we must remember, that as Christ permits no means but these, so He requires us to use these constantly and devoutly, in the spirit of self-denying activity, and gentle piety, and firm resistance to evil, to devise constantly new schemes for employing them more efficiently, and, above all, to live in constant prayer for His blessing, that our weakness may be strengthened by His power, and our erring judgment taught by His wisdom.”

NATIVE PASTORATE FOR INDIA.

(From the “Anglo-Indian Magazine,” September, 1858.)

DEAR SIR,—Will you allow me to make known to your readers, through the medium of your Magazine, a plan that has been proposed for giving effect in the North-Western Provinces to the desire which has been felt on the part of many to contribute to a memorial in honour of the late Bishop of Calcutta.†

In selecting the object, regard was had naturally to what would have been the probable wish of our late Diocesan, could the selection have been left to himself, and to the most urgent present wants of the Church over which he presided.

The object to which he steadily devoted the exercise of his great intellectual powers for a period of twenty-five years, was the increase of the strength and depth, and, at the same time, the further extension and growth, of the Church of Christ in India. We could scarcely hope therefore to give a more appropriate or (to him) pleasing expression of our respect and esteem than the promotion of some plan by which those objects could be secured.

The plan suggested may seem to some an humble one, and is not likely to be popular with all even of the Bishop's friends, but it is coincident with the feeling which has become much more widely prevalent of late among thoughtful and practical men, that it is both our duty and interest to give the natives of this country a fairer and more advantageous opportunity than they have had hitherto of judging of the excellence of our holy faith.

Perhaps nothing could contribute more to this object, (next to the exhibition of a holy and consistent example by European Christians, which must be ever regarded as the *primary* instrument of good,) than an earnest, intelligent, well trained, and adequately supported native Pastorate. Needful as an increase of the European Missionary staff may be, India must, humanly speaking, be indebted mainly for its

regeneration to the raising up from among her own sons of a class of labourers, more thoroughly sympathising with her peculiar circumstances and modes of thought and action, than European clergy can ever be expected to do, with equally profound and earnest conviction.

Formerly we had not the men ready to our hand.

Painful circumstances, which need not be dwelt upon here, produced the impression among the natives, that to embrace Christianity was anything but respectable; or rather that it damaged their character both with their own countrymen and with strangers. They have reason happily now to be disabused of that idea; and will have more reason, it may be hoped, hereafter.

In a great measure, those who now embrace the faith of Christ are of a cultivated order of mind, and of highly respectable classes of native society. They are men in no way likely to bring dishonour upon, but rather to be ornaments of, that ministry to which already, in some instances, they aspire.

It would be a great object if, at this time, some funds could be vested, the interest of which might be appropriated to the purpose of raising the ministers of poor native congregations above that dependent condition in which they would be placed, if their salaries were solely derived from the precarious contributions of their own flocks and even of resident Europeans. The intention would not be in any case to supply the whole salaries, but to *meet* and *supplement* local efforts.

These funds it has been proposed to raise in the shape of a memorial which should express the respect in which the memory of Bishop Wilson is held by those to whom he was known in Upper India, by his writings, his hospitalities, and (to the extent his strength permitted) by his impressive and powerful ministrations.

Messrs. Muir and Thornhill, of the Civil Service, have promised to contribute each 1,000 rupees, so soon as the sum of 10,000 has been raised.

I should feel obliged if you would allow this letter such a place in your Magazine as would commend it to the attention of those, who, as well for Bishop Wilson's sake as for the sake of the cause with which it is proposed to connect his memory, would be disposed to contribute. The funds would of course be available, so far as they went, towards the support of native pastors connected with the Church of England through its various societies, in North-West India.

There being already a memorial, having for its object the foundation of Scholarships at St. Paul's School, Calcutta, it was suggested by Archdeacon Pratt, that the plan for the native pastorate should take the form of a memorial for the North West. It is proposed accordingly in that shape. Subscriptions are received at the office of the Rev. G. C. Cuthbert, Calcutta; or may be forwarded to the Rev. T. V. French, M.A., Agra.

I am, dear Sir, yours faithfully,

T. V. FRENCH.

Agra, August, 1858.

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(From the "*New Zealand Spectator*.")

(WE think that no apology to our readers is necessary for laying before them the following important document. It is only forty-five years since the first Missionary landed in New Zealand. There are now five Bishops there, one of whom was consecrated in the Colony ; and we learn from the Bishop's Address that a sixth Bishop will be appointed for the Melanesian Mission ; sufficient money for the endowment being invested in the English funds.)

The first meeting of the General Synod of the branch of the United Church of England and Ireland, in New Zealand, took place at five o'clock, P.M., on Tuesday, March 8, 1859, in the new Provincial Council Chamber, placed at the disposal of the Synod by the Superintendent of the Province.

There were present the Bishops of New Zealand, Christchurch, and Nelson ; Archdeacons W. Williams, Brown, and Kissling ; Revs. R. Burrows, S. Williams, J. C. Bagshaw, S. Pool ; Messrs. Atkins, Bury, Fearon, Haultain, Hirst, St. Hill, Swainson, and Williams.

The Bishop of New Zealand reported to the meeting the steps he had taken for carrying into effect the Resolutions of the General Conference held at Auckland, with a view to the Constitution of the first General Synod, and the names of the several persons who had been elected members.

On the motion of the Bishop of Christchurch, seconded by Mr. Swainson, the Bishop of New Zealand was elected President of the Synod. The meeting then adjourned to the following day (Ash Wednesday), at half-past one P.M. Shortly after the adjournment of the meeting, the members proceeded to St. Paul's Church, where the Holy Communion was administered.

Wednesday, March 9.—The Synod met at half-past one o'clock. Present—The President, the Bishops of Christchurch and Nelson, Ven. Archdeacons W. Williams, Brown, Kissling, Revs. C. Alabaster, J. C. Bagshaw, R. Burrows, S. Williams. Laity : Messrs. Atkins, Bury, Battersbee, Capt. Haultain, Messrs. Hirst, Fearon, Swainson, and Williams.

The President having opened the proceedings by reading the fifteenth chapter of the Acts of the Apostles, and prayer, delivered the following address :—

"The present meeting, my dear brethren, is the fulfilment of hopes which have been cherished by many of us during a period of fifteen years. In the year 1844, the first Synod of the Diocese of New Zealand was held at the Waimate, but, in the uncertainty which prevailed on the subject of Church Government in the Colonies, many high authorities in England censured our proceedings as illegal. Being well aware that this opinion was unfounded, I was not deterred from convening a second Synod at St. John's College, Auckland, in the year

1847, at which I read a correspondence between the Archbishop of Canterbury and Mr. Gladstone, then Secretary of State for the Colonies, containing a proposal for a Church Constitution, in which the three orders of Bishops, Clergy, and Laity should be associated on the basis of voluntary compact.

The Diocesan Synods of 1844 and 1847 were exclusively clerical, but, from the time of the meeting of the Synod of 1847, efforts began to be made, and have never since been intermitted, with a view to the admission of Lay Representatives. The Conference of the six Bishops of the Province of Australasia, held at Sydney, in the year 1850, unanimously recommended a Constitution, in which the Laity should be associated with the Bishops and Clergy.

In order to remove from our proceedings even the suspicion of illegality, attempts were made to procure from the English Legislature a recognition of the right of the Colonial Bishops to convene Synods for the management of their own diocesan affairs. Three bills for this purpose were brought forward in successive sessions of the British Parliament; but, one after the other, they all fell to the ground. In the meantime, a change of opinion took place among the legal authorities in England, and the question settled down upon its present basis, that, as the Colonial Churches must have laws for their own government, and as neither the Church nor the State at home can make laws for them, they must be left free to legislate for themselves.

Another question then arose, whether the Colonial Legislature ought not to be applied to, to give a Constitution to our branch of the Church of England; and this opinion was strengthened by the fact that the Synods in Canada and Melbourne seemed to have adopted this course. Comparisons began to be drawn between a voluntary Association such as we have formed, and a Church established by law. The full discussion of this subject would occupy too much of your time, but a few remarks will be enough to show that we have not acted unadvisedly in avoiding, as much as possible, all application to the Colonial Legislature. If we had accepted an Act investing us with power over all persons, so far as they are ministers or members of the Church of England, we must at once have come into collision with the Church Missionary Society, which still retains in its own hands full powers of government over one half of the clergy of the Northern Island; we must have said at once to all those lay members who have not yet joined us, "You can be no longer members of our Church, unless you accept our Constitution and obey our laws." To recognise the power of the Colonial Legislature to enact a new definition of Church-membership, would have been to assume the part to be equal to the whole; for how can one Colony of the British Empire settle the question: "What is a member of the Church of England?" The Constitution given to us in one Session of the General Assembly might be altered or repealed by another: questions of the deepest interest to ourselves, and which ought to be discussed only in the solemn Synods of the Church, such as the test of Communion, and the

veto of one order on the other two, might become the subjects of political agitation. In short, we should incur all the liabilities of a Church established by law, while, at the same time, in the eye of the Colonial Legislature, we should be only as one of many denominations, all equal one to another.

These, and many more reasons of a like kind, induced the Conference which assembled at Auckland in 1857, to concur in founding our Church Constitution on the basis of mutual and voluntary compact. And it is with the deepest thankfulness that I acknowledge the wonderful Providence of God, which has already given to our first meeting so many of the essential characteristics of a Synod of the Church. Who would ever have thought that four Bishops would have met together here, and that one of our most solemn acts would be the consecration of a fifth; or that the present body of Clergy would represent sixty of their order? It is but five and forty years since the first missionary landed in New Zealand, and but twenty since the colony was formed. All this wonderful change has been accomplished within the lifetime of many who are here present. Surely 'this is the finger of God,' and this is the ground of our assurance, that He is with us in our present work, and that He will effectually accomplish what He has so wonderfully begun.

There is but one doubt of any importance which I have heard expressed on the subject of Church Constitutions, and that is, that we may be tempted to rely on mere external and material organization, instead of resting on the one foundation-stone of Jesus Christ, and seeking for the quickening influence of his Holy Spirit. But is not this a danger inseparable from our mixed nature in its fallen state? As the flesh lusteth against the spirit, and these are contrary the one to the other, so must everything that is outward and visible endanger the purity and vitality of that which is spiritual. However precious may be the ointment, a dead fly may cause it to stink. The brazen serpent might be made into an idol. The sacrifice of the Paschal Lamb might become an empty form. The temple of the Lord might be made a den of thieves. The word of God may be the letter that killeth, instead of the spirit that giveth life: the savour of death unto death, instead of the savour of life unto life. We may have the form of godliness while we deny the power thereof. The tables of stone may draw away our thoughts from the holy law of God written on the tables of the heart. Prayer, baptism, confirmation, communion, every ordinance, that has a form of words, or an outward sign, is liable to the same danger; and even where no form of words is used, the lips may still draw near to God, while the heart is far from him. If every sacramental sign were removed, formality would still grow up from the dead heart within.

The danger, then, which is feared, of trusting to external organization, rather than to the inward life of the spirit, is not peculiar to our present work, but is the besetting danger attendant upon every religious ordinance, and common to the Church at large, and to all its members. It would be vain, then, to seek for spiritual life by rejecting

outward organization. By God's appointment, the spirit and the flesh are linked together, and man cannot put asunder what God has joined. The Saviour of the world was not deterred from anointing the blind man's eyes with clay by any fear lest the virtue should be ascribed rather to the clay than to Himself. The miracle of the loaves was not less likely to be impressive because the multitude was arranged in order, by fifties and hundreds, or because the fragments that remained were carefully gathered up. The foolish Martha who had everything to think of and everything to do at the actual moment of her Lord's coming, was not more likely to be spiritually-minded than the provident Mary, who had trimmed her lamp and set her house in order, and done her share of the work beforehand, and was ready at a moment when He came to sit at His feet. The Gospel, even when preached by the apostles, was likely to be hindered, if occasion were given to the Grecians to murmur, that their widows were neglected in the daily ministration. That some might be able to give themselves continually to prayer and to the ministry of the word, it was necessary that others should be appointed to serve tables. The whole consideration of the subject of spiritual gifts in the fourteenth chapter of the First Epistle to the Corinthians, is closed with the warning that God is not the author of confusion, but of peace : and that all things ought to be done decently and in order. A man's ability to rule his own house, was to be taken as one sign of his fitness to take care of the Church of God.

No, my brethren, not one of us will ever think that out of the mere dry bones which we frame together we can constitute a living creature ; but we all believe that our Heavenly Father, of his own free love, and for the merits of his dear Son, and in answer to our prayers offered up in his name, will pour down his Holy Spirit upon our hearts, to unite this our body with Christ our head, and all its members in the bond of peace ; that the whole body, being fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase unto the edifying of itself in love. We trust to that quickening Spirit, to make us lively stones, built up as a spiritual house upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

In order that our Church may grow into an holy temple in the Lord, it must be fitly framed, and we must be builded together. When the wall of Jerusalem was built, every one had his sword girded by his side, and so he builded : every one with one of his hands wrought in the work, and with the other held a weapon. But the Temple was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. So far from needing weapons, they did not need even a tool. May our work be of the same kind. We can have no enemies from without ; we ought to have no enmities from within. We shall not have to cut and shape our stones, to fit them into spaces narrowed up by private interests or

vested rights of property : we may take them at once as they have been made ready for us in God's holy word, and build without regard to any other model than the example of our blessed Lord and his Apostles.

Do we, then, boast ourselves against our Mother Church, in thus abandoning some parts of her present system ? On the contrary, we desire, as faithful children, to show, so far as God may give us grace, how glorious she might have been in the purity of her doctrines, and in the holiness of her liturgy, if she had been released from those chains, from which the peculiar circumstances of the Colonial Church have set us free. The abuses of private patronage, the sale of spiritual offices, inequality of incomes, the failure of all corrective discipline over the beneficed clergy, the heart-rending injustice of dilapidations,—all springing from the same root of private property,—these are no part of the Church of England, and they must have no place here. We should be guilty indeed, if, with our eyes open, and a free choice before us, we should engraft upon our new branch of the Church of England the same abuses against which the preachers at Paul's Cross and Whitehall remonstrated in vain.

You will forgive me if I detain you a little longer upon this point, because I should feel most acutely any imputation of disloyalty to our Mother Church. I wish you to feel with me, that our constitution simply proposes to remove those abuses which have been encrusted upon her system, and which, for many years back, even the State in England has been endeavouring to reform. It would be tedious to recite all the Acts of Parliament which have been passed to undo the faulty work of former ages, and to bring the Church into that system with which we propose to begin. The equalization of the incomes of Bishoprics, the suspension of Canonries for the better maintenance of the parochial ministry, the facilities afforded for the division of parishes,—these, and other Acts of the same kind, all recognise the existence of evils, which the State in England labours, after its own fashion, to remedy, but which it is our duty to prevent. We are bound to strive, and to pray, that our Church may be holy and without blemish. We must give good heed, that the wheat which we sow in our new soil be free from tares.

I shall now lay before you, as briefly as possible, the various subjects which seem to require your attention ; and if in some instances I shall accompany the statement with practical advice, you will not, I am sure, suspect me of any wish to dictate to the Synod any peculiar system ; for I trust that we have met here in a spirit of counsel, and that we shall be ready to give up or modify our private opinions, when we find that they are opposed to those of a majority of our brethren.

It may at once be assumed, that frequent meetings of the General Synod ought not to be necessary ; and with this view, ample powers of delegation have been reserved to it by the Deed of Constitution. These powers will have to be used to bring into operation two classes of Trusts ; the one representing the General Synod itself, and com-

petent to discharge certain of its functions; the other invested with powers of local administration under the authority of the General Synod.

I. First Class of Standing Trusts, representing the General Synod.

1. The first of these will be a Board for the determination of questions of reference brought up by appeal from any Diocesan Synod, or other subordinate administration.

2. The second will be a Board of Appointment, to exercise the powers of the General Synod, in appointing new trustees, and in confirming all elections to spiritual offices.

II. The Second Class of Trusts, invested with powers of local administration under the authority of the General Synod.

1. The first and most important of this class of Trusts will be the Diocesan Synods; the constitution of which will require careful consideration.

2. The second will be the Archdeaconry or Rural Deanery Boards, which, though now rendered of less importance by the subdivision of the country into several dioceses, may still be found of use.

3. The third, the Parochial Trusts, including churchwardens, parochial committees, &c.

4. The fourth, all Special Trusts; such as those now in operation for the support of colleges, native schools, and for the management of property held in trust for special purposes.

In constituting these various Trusts, it will be necessary that you should select the trustees, and issue instructions for their guidance.

In the selection of trustees of the second class, you will, I have no doubt, accept, in most cases, the recommendation of the local representatives. The right principle for our guidance seems to be contained in the words of the Twelve, in Acts vi. 3: 'Brethren, look ye out among you . . . men of honest report, . . . whom *we* may appoint over this business.' The General Synod will act wisely in appointing men who possess the confidence of their own neighbours.

The same principle will apply to all spiritual offices. The Board of Appointment must not interfere needlessly with the Bishop and his Synod. But there are cases in which its powers will be brought into operation; as, for example, when the Diocesan Synod cannot agree with any congregation on the election of a minister, in which a reference ought to be made to the Board representing the General Synod, whose appointment should be final. But the highest duty of the Board of Appointment will be to take effectual care that no simoniacal contracts, or corrupt practices, be allowed to interfere with the simple rule of putting the right man in the right place. Their office will be, like that of the prophets and teachers at Antioch, to separate the ministers of Christ for the work to which they believe the Holy Ghost has called them. It cannot be consistent with the right discharge of this plain duty, that money, upon any pretext or in any manner, should have any weight or influence in the appointment to a spiritual office.

I think that we shall all agree in leaving the Diocesan Synods as

much freedom of action as possible, subject, however, to a few general rules, to secure uniformity of action among the various Dioceses in matters of primary importance.

The first of these is in the appointment of clergymen. This power might, I think, be well vested in a Diocesan Board, composed of the Bishop, as chairman *ex officio*, and two clergymen and two laymen, elected by the Diocesan Synod. It might be a standing instruction to the Board, upon the vacancy of any cure, to call for a deputation of the parishioners, and to concur with them in making a new appointment; or, if the two parties shall be unable to agree, then to refer the question to the Board of Appointment acting in behalf of the General Synod. If the new appointment should involve the removal of a clergyman from a parish to which he is already engaged, then a deputation also from that parish should be invited to attend. It ought, I think, to be a valid ground of objection on the part of any parish to the removal of their clergyman, that he is maintained by them at the full scale of income to which he is entitled. Parishes ought not to be allowed to compete with one another for popular clergymen, by holding out inducements of greater emolument. All such practices are contrary to the nature of a spiritual office, and degrading to the clerical character.

(To be continued.)

MISSIONARY BISHOPS DEBATE IN CONVOCATION.

THE following Debate took place in the Upper House of Convocation, on Wednesday, June 22 :—

THE BISHOP OF OXFORD said, there was a matter upon which he should wish a Committee of the Lower House to be appointed, so that they might prepare a report. He meant the employment of the higher order of the Christian ministry in the Missionary work. There was a strong impression on the minds of many, and he believed that it was a growing impression, that the Missions of the Church of England would never possess their true vitality, or root themselves firmly in heathen countries, until they had a Missionary Episcopate. At the same time he was aware that the entering upon such a line of Missionary operations was manifestly attended with many questions of difficulty. There were many questions,—in the first place, as to who should settle, when it was desirable, that any particular Mission should be headed by a Diocesan. Another difficult question, also, was what the conditions should be in relation to the native Churches so constituted, and the mother Church, if it pleased Almighty God to prosper the work of conversion; how it should be secured that the native congregations should retain the faith of the mother Church, and how the work should be maintained. All these matters were worthy of the calmest consideration, and he thought they might thus receive some solution. It seemed to him that the Lower House of Convocation might select a Committee singularly well suited to consider this matter, and to report to the Upper House, not of course to bind Convocation in any way, but merely to examine the question and to report upon it.

There were at present men of great learning in the Lower House. Some of the Archdeacons and Canons had given this matter close and careful attention, and there was every reason to believe that those were the persons whom the Lower House would select as their Committee. That Committee would report to the Lower House, so that they would have the benefit of the views of the Clergy as represented in that Synod. His Lordship concluded by proposing a resolution to that effect.

THE BISHOP OF LONDON said he was extremely glad that the Bishop of Oxford had mentioned the subject. All of them were, no doubt, aware that for some time past there had been a good deal of discussion of a private nature on this very important subject, and that morning he had received an intimation that a meeting of the *Society for the Propagation of the Gospel in Foreign Parts* would be held next week, for the consideration of the matter. Now one great difficulty which had attended this matter hitherto was, that no opportunity had been presented for considering it in an authorised and calm manner. It had merely been the subject of conversation or discussion at private meetings and in committees of various kinds, and yet an impression had gone out to the country that some scheme of this kind was about to be launched on the Colonial Church. He should wish to suspend his decision on so difficult and important a question until it had received that full consideration which the Bishop of Oxford had so well stated the importance of the subject required. He had at some of these merely private meetings expressed his opinion of the difficulties which stood in the way of this scheme, as it was intended to be launched without any competent authority; but that would by no means prevent him from giving to it his cordial assent, if it should be proved a desirable thing to be introduced by competent authority. As the subject had been so much discussed, he thought it would not be undesirable for him to throw out some of the difficulties in connexion which had occurred to his own mind. The plan, as he understood, was this,—that under the Metropolitan of the African division of our Colonial Church, a Bishop should be consecrated for Missionary work, by that Metropolitan (the Bishop of Cape town) and his two suffragans, and it appeared to him that it was impossible that this could come to pass without a very serious change in what had hitherto been the universal practice of the Church of England—namely, that the Queen shall, in virtue of her supremacy, nominate all Bishops of the Church of England, either in the Colonies or at home. Another difficulty was this,—that it was proposed, as he understood, that these Bishops should be consecrated without the Royal mandate. Now, those who were acquainted with the Consecration service, knew that the reading of the Royal mandate was as much a part of the Consecration service as any other part of it, and if the Royal mandate might be dispensed with, he did not see why the subscription to the Thirty-nine Articles, or any other part of the service, might not equally be dispensed with.

There was another difficulty with regard to the scheme which had been commonly talked of. He had heard it said that this was a plan

of consecration of a Bishop, not amongst the heathen, strictly so called, but for the territory called the Free Orange Territory, which was as much an independent State as the United States of America or any of the kingdoms of Europe. It therefore appeared to him that, if this step were taken unadvisedly, they would put Bishops in the very position which was so much objected to at the time of the Papal aggression, when Bishops were sent with jurisdiction into a country the inhabitants and ruling powers of which did not wish to have them. He did not see that there would be any difference between three of our Bishops consecrating Bishops for the Free Orange Territory and consecrating Bishops for Prussia or Switzerland, where the episcopal system did not exist. These difficulties had occurred to him as very serious ones, and he thought, also, that there had not been a sufficient consideration of this very important point, whether, after all, this plan of appointing Bishops at the head of merely inchoate Churches was authorised by any ancient ecclesiastical usage; whether the system of the Universal Church had not, from the earliest times, been this—that the Church should be formed first, and that the Bishop should come after. It seemed to him that the way in which the Roman Catholic Church had appointed these Missionary Bishops, by nominating them not merely to these Missionary Sees, but to some ancient Sees, supposed to exist *in partibus infidelium*, showed that that Church considered it was not justified by Catholic practice. There was, moreover, one canon passed at the General Council of Chalcedon, expressly forbidding the appointment of Bishops in that way. It had also occurred to him that the great Missionaries who spread Christianity in this country—St. Augustine, for example, and those who spread Christianity in the north—did not come in the first instance as Bishops, but as Presbyters; but when they were established they went back and received episcopal consecration. Those were difficult questions connected with the history and laws of the Church, on which it was necessary that they should have the amplest opportunity for calm consideration. He was glad to find that this scheme was not to be rashly undertaken, on the responsibility of one or two Bishops, for he should be sorry that the Church of England should be committed to such a scheme without maturely weighing all the difficulties which stood in its way.

The ARCHBISHOP of CANTERBURY considered that the members of the Lower House were not the right persons to whom a question of this kind should be submitted. He thought, moreover, they ought not to be called upon to enter upon the consideration of such a subject until some stronger reasons were shown for it. He did not feel disposed to send such a matter to the Lower House.

The Debate was adjourned till the following day, when it was resumed, and the following Resolution, proposed by the Bishop of Oxford, was unanimously adopted :—

“That his Grace, the President, be requested to direct the Lower House to appoint a committee to consider and report on the expediency of placing Bishops at the head of Missions of the Church of England to the heathen, and countries external to her Majesty's dominions; the mode in which it should be decided when it is expedient to send

forth such a Bishop, and the rules which should govern his appointment, and the relations of the native Churches to the mother Church, and what guarantees can be suggested for maintaining between them the unity of faith and discipline."

The following passage occurs in the Address to her Majesty the Queen from both Houses of Convocation :—

"We thank God for the restoration of tranquillity to your Majesty's Indian dominions ; and while we deprecate any attempt to promote our religion by the arm of the secular power, we cannot but hope that the present season of peace may afford the opportunity of extending the kingdom of Christ in that land of idolatry and superstition, so that British rule may eventually become a blessing to our fellow-subjects there, not only in time, but in eternity.

For the attainment of this great object, we venture to express an earnest hope that your Majesty may be graciously pleased to encourage the efforts that may be made for a subdivision of the vast Dioceses already formed in that part of your Majesty's dominions."

On Friday, June 24, in the Upper House, the Archbishop directed that the Resolution passed on Thursday, on the subject of a Missionary Episcopate, should be communicated to the Lower House.

In the Lower House the following committee was appointed on the question, in compliance with Resolutions passed by the Upper House :—Dr. Williams, Dr. Leighton, Canon Wordsworth, Canon Selwyn, Archdeacon Bickersteth, Archdeacon Grant, Archdeacon Hardwick, Archdeacon Randall, the Hon. and Rev. Mr. Best, the Rev. Mr. Brown, the Rev. Mr. Mackenzie, and the Rev. Mr. Massingberd.

MISSIONARY UNION OF ST. AUGUSTINE.

THE following are the Rules as they were adopted at the Meeting held May 25. We print them, as they are somewhat altered from the proposed Rules as they appeared in our February number.

"At a Meeting held (by kind permission) at the residence of Sir Walter James, Bart., 7, Charles-street, Berkeley-square, May 25th, 1859, the Right Rev. the Lord Bishop of Capetown in the Chair, after hearing a paper read, and a statement made, by the Warden of St. Augustine's College, it was resolved :—

I. That an Union of members of the Church of England, and of Churches in communion with her, be formed to advance the general purposes stated by the Warden of St. Augustine's, and be called the Missionary Union of St. Augustine.

II. That the object of this Union be the promotion of the Missionary spirit among members of the Church, and that the following be the Rules of the Union :—

RULES.

1. That subscribers and donors to St. Augustine's, or any other Missionary College, members of Missionary Studentships' Associations, secretaries and treasurers of Missionary Societies or their local

branches, and persons engaged or interested in Church Mission work, at home or abroad, be eligible as members of the Missionary Union.

2. That each member, except in cases provided for below, pay on entrance five shillings, or upwards, to the fund of the Missionary Union; but that the Union, in its corporate capacity, do not undertake to collect or dispense funds for Missionary objects.

3. That each member be entitled to receive by post (free) the Annual and other Papers of the Missionary Union; and, if he desire it, the *Occasional* and other Papers from St. Augustine's College, for use and circulation.

4. That each member endeavour to promote the Missionary cause, by any or all of the following methods, viz.—

- a. By offering up prayer for Missions daily.
- b. By conversing on Missionary topics.
- c. By collecting something annually for a Missionary object.
- d. By taking in some Missionary periodical.

5. That each member, whose circumstances favour it, search out promising candidates for the Missionary work of the Church; and, in particular, endeavour to find a Missionary probationer, enrol his name as such at St. Augustine's, or some other Missionary College, give him the benefit of his advice and assistance, and watch over his preparatory career as opportunity may be given.

6. That each member endeavour to obtain additional members of the Missionary Union; and have the privilege of recommending such other persons for gratuitous admission into the Union as are approved by himself, and accept the Rules, but are unable to pay entrance money.

7. That all the members, unless reasonably hindered, receive the Holy Communion on Whit-Sunday in each year, with special prayer for the Divine blessing, and the out-pouring of the Holy Spirit, on the Missions of the Church.

8. That the Bishops of the Church be invited to become *ex officio* members of the Union.

III. That the Warden of St. Augustine's be requested to keep the roll of members of the Union.

IV. That the Warden of St. Augustine's be requested to act as secretary *pro tem.*; and that he be empowered to convene a Meeting of the members of the Union, when he may think it desirable to call them together.

R. CAPETOWN, *Chairman.*

The thanks of the meeting were voted to the Right Rev. Chairman, who pronounced the Benediction, and the meeting separated.

TO THE FRIENDS OF CHURCH MISSIONS.

In inviting you to join the 'Missionary Union of St. Augustine,' I would venture to offer some remarks, explanatory of its occasion and

purpose, which I will arrange in paragraphs numbered according to the 'Rules' to which they refer.

1. It is designed to bind together by this common tie the increasing numbers of those who are aiding St. Augustine's in various ways; that they may become known to each other, and enjoy that strength and encouragement which such a connexion implies. The nucleus being thus formed of persons specially interested in St. Augustine's, led to the adoption of a special title, which has been retained, even when extending membership to a wider range, and including all who are working in support of any Missionary Society of the Church. This title, too, it is believed, will be acceptable to many, as indicating a base for their operations, and a definite centre for their exertions; and will be justified *in itself* by the thought of the relation which St. Augustine's Missionary College already holds to the Missions of the Church of England, and which, with advancing years, it must needs hold still more closely.

2. A fund is required for meeting the expenses of stationery, printing, and postage. There will be no necessity for collecting annual subscriptions; and no interference with the functions of any existing Missionary Association.

4. While considering these suggestions to be of the highest importance, we may leave the fulfilment of them as free as the varying circumstances of members require, consistently with their real adoption on some plan or other.

5. Now that the number of persons who express a wish for the Missionary life is increasing, it will be of the greatest service if each one can be attached to some person, in his own neighbourhood, of tried piety, judgment, and zeal in the cause of Missions, who will kindly test his character, form his spiritual habits, and cherish, under the Holy Spirit, the desire for Missionary life, till he is of age to go to a Missionary College.

6. This rule embodies the expansive principle of the Union, which will thus be self-propagating without limit of sex or condition, and secure, by the provisions here made, the blessing of the intercessions of large numbers of the poor of the Church.

No test is expressed or implied by membership in the Missionary Union, either of theological views, or of opinions on the best mode of Missionary action. It is to be hoped there is some common ground on which the friends of Church Missions can unite, where they may have the *object* in view, rather than the *channel* through which it is carried out; and, being lifted up with one accord into a higher atmosphere of prayer, and holy exercises and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. If the 'Missionary Union of St. Augustine' is blessed in contributing in any degree towards so desirable an end, it will not have been formed in vain. What may we not hope for from the Missions of the Church of England, through the diffusion of a more prayerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

I shall myself be at all times glad to receive by letter the names and subscriptions of those who wish to become members of the Missionary Union ; but I hope that ere long every Archdeaconry (at the least) will have its own corresponding member, or members, who will undertake to collect names and subscriptions from their own neighbourhood, and transmit them to me.—I am, &c.

June, 1859."

HENRY BAILEY,
Warden of St. Augustine's College.

MISSIONARY STUDENTSHIP ASSOCIATION FOR THE DIOCESE OF LONDON.

WE thankfully chronicle the progress of Missionary Studentship Associations. The following Address has been issued, together with the Resolutions subjoined. Almighty God is thus answering the prayers that have been offered that He would send labourers into His vineyard.

" ADDRESS.

The difficulty of finding duly qualified men to occupy the vast fields of missionary labour, calls for increased exertions on the part of members of the Church of England, in seeking out young men who are willing to devote themselves to this great work of going forth to preach the Gospel, and in providing the necessary funds for their maintenance as Students at a Missionary College.

Already in several Dioceses Associations have been formed with this purpose ; and one for the wealthy and populous Diocese of London is now added to the number.

It is intended to connect this Association with the Missionary College of St. Augustine, at Canterbury, from which fifty young men have already gone forth into foreign parts. The charge for each student at St. Augustine's is 35*l.* a year ; and this would be defrayed, either wholly or in part, out of the funds of this Association.

It may be well to add, for the information of Candidates, that the authorities of St. Augustine's College have found it desirable to fix the age of admission at not less than twenty years, *except in special cases* ; and that Candidates for admission into the College are expected to pass a preliminary examination.

They are required to possess a competent knowledge of the elements of Latin and Greek, of the common rules and principles of Arithmetic, and of the first Book of Euclid ; and especially to be familiar with Scripture History, and with the Church Catechism and its Scripture proofs.

The books recommended are *Cicero de Senectute* and *Amicitia*, St. Mark's Gospel in Greek, Colenso's (or other) Arithmetic ; and for reference, Nicholl's Help to reading the Bible, and Bishop Nicholson on the Church Catechism.

Young men, who are not prepared for such examination, will find the instruction which they require provided in the Evening Classes,

which are held during the winter season, at King's College, Strand, and at Crosby Hall, Bishopsgate Street.

Young men, desirous of becoming Missionaries, may procure advice, and direction with a view to such instruction, by applying to any member of the Committee, or to the Rev. Brymer Belcher, Honorary Secretary, St. Gabriel's, Pimlico, S.W."

At a Meeting of Clergy held at 79, Pall Mall, on Tuesday, March 8th, 1859, the Rev. C. B. Dalton in the chair, the following Resolutions were agreed to :—

1. That an Association, to provide Missionary Candidates, be formed within the Diocese of London ; and that a Committee be appointed to carry out this design.

2. That the object of the Association be—

a. To seek out duly-qualified persons desirous of being prepared for Missionary work in Foreign Parts.

b. To provide Funds for the Maintenance, wholly or in part, of such as need assistance during the required course at St. Augustine's College, Canterbury.

3. That all members of the Church of England undertaking to assist in these objects be admitted as members of the Association.

4. That the Committee consist of the following persons :—Rev. W. T. Bullock ; C. J. Bunyon, Esq. ; Rev. C. B. Dalton ; Rev. Dr. F. Hessey ; Rev. Ernest Hawkins ; Sir Walter C. James, Bart. ; Rev. Dr. Jelf ; Rev. J. Lawrell ; Rev. W. H. Lyall ; J. G. Talbot, Esq. ; Philip Wright, Esq. ; Rev. Brymer Belcher, Hon. Secretary ; with power to add to their number.

5. That the Committee meet on the second Tuesday in January, April, July, and October, at twelve o'clock, at 79, Pall Mall.

Subscriptions towards the objects of the Association may be paid to the account of "The Missionary Studentship Association for the Diocese of London," at 79, Pall Mall. Post-office orders may be made payable to the Rev. Brymer Belcher.

Applications from Candidates may be addressed to the Secretary, the Rev. B. Belcher, at 79, Pall Mall. Candidates are required to be members of the Church of England, and to be provided with Certificates of Baptism, and of religious and moral character."

THE HOUSE OF MERCY, SHIPMEADOW.

DEAR SIR,—Allow me to call attention to the Appeal for the House of Mercy, at Shipmeadow, stitched in with your present number. No friend to foreign missions can fail to feel for the Christian penitents at home, and every reader of the *Colonial Church Chronicle* must rejoice to hear of another attempt to do the Church's work in that which is eminently the Church's way.

I am, dear Sir, yours very faithfully,

W. G. SCUDAMORE.

Reviews and Notices.

History of Synodal Proceedings in Tasmania: with an Appendix containing the Act of Parliament by which the Diocesan Synod is constituted. By ARTHUR DAVENPORT, B.A., Incumbent of Trinity Church, Hobart Town. J. Walch and Sons, Hobart Town.

THIS time last year we noticed the proceedings of the Tasmanian Diocesan Synod of September and October, 1857. We have now been furnished with the very sensible and well-written pamphlet which lies before us.

Its objects appear to be—first, to give a concise account to the Tasmanians of the course which has been taken to introduce Synodical action among them; and secondly, to stir them up to make due exertions for the support of their clergy. The first object alone is of much interest to us here.

The summary which Mr. Davenport gives of what has been done with a view to Synodical action in the English branch of the Anglican Church shows that he has very fully and fairly considered the subject.

“The subject is a wide one. For the proceedings that have taken place in this Diocese constitute only a small part of a simultaneous movement throughout the numerous Colonies of the British Empire. Hence those who would fully understand what has occurred in Tasmania ought to inform themselves respecting similar proceedings in British North America, in Africa, and within the neighbouring Dioceses of Australasia. For these proceedings in various parts of the Empire have, in fact, a common origin. The discussion of the Ecclesiastical and religious questions, by which the public mind has been agitated during the last twenty years, and the altered relation of our Church to the State, since persons not of our communion have been admitted to the Legislature, have given rise to a variety of consequences, of which an attempt to supply defects in the existing organisation of the Church is among the most important. And this attempt has assumed different forms, according to local circumstances. Thus, in England it has chiefly taken the shape of a vigorous effort, made with partial success, to re-awaken the Convocations of Canterbury and of York, which in theory represent our National Church. And in many of the Colonial Dioceses a similar effort is in progress. The aim of the latter, in every instance, seems to be to establish a machinery by which each Colonial Diocese may regulate its own affairs, and, at the same time, to retain a close connexion with the Church of England; in fact, to be still identified with that Church in all essential particulars.”

We need not follow out the details he gives, either of the proceedings here or in the colonies; their main features are in the remembrance of our readers: nor yet of the proceedings in Tasmania—we should rather say the troubles—which have issued in the Act of the Local Parliament of November, 1858, which he gives in his Appendix.

It may be desirable, however, to let Mr. Davenport show the manner in which the Tasmanian Act differs from that which was prepared in the Synod of Melbourne, because the latter seems likely to be the type of these Acts.

“The provisions of the Act which gives legal recognition and powers to our Synod are based on those contained in the Act of the Legislature under which the Assembly of the Diocese of Melbourne is constituted, and differs from them in

few important particulars. The most striking points of difference are the following:—The Tasmanian Act empowers the Judge or Commissioner of any Synodal Tribunal for the trial of Ecclesiastical offences to examine witnesses on oath. The Victorian Act contains no such provision. Also, the latter contemplates as probable the constitution of an Ecclesiastical Province in Victoria, in which event a Metropolitan Bishop with his Suffragans will discharge the duties of the Episcopal Office within the sphere of the operation of the Act; and arrangements are made for such a contingency, of which no mention is made in the Tasmanian Act. There was a more important difference between the Melbourne Act and the Bill adopted by our Synod at its adjourned session, and subsequently passed, unaltered, by the two Houses of the Legislature: for the legal powers of the Synod were so defined as to embrace, or not expressly to exclude, the power of debating and deciding questions of Doctrine, or altering the Formularies of the Church, and even of making such arrangements as would virtually, or actually, separate the Diocese of Tasmania from the communion of the United Church of England and Ireland. Provision against these dangers was made in the Melbourne Church Constitution Act, by declaring illegal any such alteration of Formularies; by securing to the members of the Diocesan Church any existing right of appeal to the Queen; and by empowering the Crown to disallow any resolution of the Diocesan Assembly. The necessity of similar provisions was strongly pressed on the attention of the Tasmanian Synod by some of its members; but they were rejected by a majority, and the Bill was adopted in a form differing in this respect from the Melbourne Act. Nor were these important restrictions subsequently introduced by either House of the Legislature, until the Governor, under legal advice, procured their insertion as an Amendment; a Message from His Excellency being sent, recommending its adoption, and the Amendment being agreed to. The Synod also had previously acquiesced in the proposed restriction of its powers; for a committee had been appointed ‘to take charge of the interests of the Synod, embodied in the Bill to be submitted to Parliament, and, in concurrence with the Bishop, to assent to such modifications, not affecting the principles of the Bill, as may appear expedient during the progress of the Bill.’ And this Committee had expressed assent to the modifications proposed. The Bishop, however, being absent from Hobart Town, had not personally signified his concurrence. But, the circumstances not admitting delay, the Archdeacon of Hobart Town had been consulted by the advisers of His Excellency, and had intimated his approval of the Amendment before it was submitted to the Legislature. Accordingly, the Act under which the Tasmanian Synod is invested with legal powers, now agrees in this particular with the Melbourne Act.”

We think it much to be regretted that the provisions for the subdivision of the Diocese, and the consequent establishment of a Provincial Synod, which the Melbourne Act and the Sydney and Newcastle Bills have copied from the Archbishop’s Bill of 1853, are not incorporated in this Act.

We think it a principle of great importance that each district which has a distinct legislature in civil matters should have a distinct ecclesiastical organization also. The ecclesiastical divisions of the Primitive Church were modelled on those of the Roman empire. It may be that no doctrinal view may be affected by this principle; and those who magnify the authority of the Church may think it but a poor thing that her districts and legislatures and judicatures should depend on so uncertain and changeable a thing as the limits of the kingdoms of this world. But the arrangement seems to follow necessarily from the royal supremacy, and from that subjection to the State in things of this world which is its equivalent in the United States. The Anglican Church, therefore, is committed to this arrangement; and it will be found, we suspect, to be one of the best pledges for

its peace. It is curious how accurately the arrangement has been observed in the Church of the United States ; and it is of the utmost importance that in our own colonies each province should be an ecclesiastical province, and should make its own laws. Such divisions may be combined under a federation, if it be wished, as the Churches of the different States in America are ; so as to secure all that is necessary for the good of the whole, but so that each province should have its own assembly of bishops competent to continue the succession.

Though full details are as yet wanting of the Synod held this spring in New Zealand, we have heard that the consecration of Bishop Williams, of Waiapu, completes the number of five Bishops there. In Tasmania, the time cannot be far distant when Launceston will need a bishop ; and it does seem a very short-sighted policy to make it necessary, when that time shall come, to go again to the legislature for an act, when the admission of a few words and of a clause would have settled the question at once.

The strangest part of the act is clause 17, which purports to give to the Synod a power of making laws equivalent to acts of parliament. Whether Parliament has power thus to delegate its functions will be a nice question hereafter for the colonial judicatures, perhaps for the Committee of Privy Council itself. Into the same clause the Governor, at the instance of the colonial lawyers, introduced provisions, saving the Queen's prerogative, and appeals to the Queen, the Archbishop, and the Metropolitan ; and prohibiting variation from the Church of England ; all which had been wisely left out by the Synod. These provisions will only cause trouble and uncertainty, and be but pack-thread to restrain any tendencies to liberty which the Colonial Church may hereafter be disposed to show.

While noticing such defects as these, we may remark that they do not at all detract from the present efficiency of the Church, and that in many respects, especially as regards patronage, the plans laid down seem wise and well adapted to the circumstances of the colony. They are, therefore, another instance of that steady growth in church organization which manifests itself in our Church : that growth might be quicker ; we see traces of human infirmity ; but as yet there are *vestigia nulla retrorsum*.

Ishmael ; or, a Natural History of Islamism, and its Relation to Christianity. Pp. 524. London : Rivingtons.

THE author of this work, the Rev. Dr. J. M. Arnold, was formerly a Church Missionary in Asia and Africa, and lately a Chaplain of St. Mary's Hospital, London. He states that he has for many years been gathering information upon this important subject during a sojourn in Egypt, Arabia, Palestine, East Africa, and Abyssinia, and more especially in India.

The work is divided into two parts. The first treats of the "Natural History of Islamism," and contains an interesting account of the life, age, history, and character of Mohammed ; with instructive notices

respecting the Koran, and its obligations to Judaism and Christianity. The second part is entitled, "Christianity and Islamism contrasted;" and here, in consequence of the charge brought by Mohammed against Jews and Christians, of corrupting the Old and New Testaments, the author devotes two chapters to substantiating the integrity of the Sacred Canon. Three chapters follow, which treat respectively of "The Bible and the Koran," "Trinity and Unity," "Christ and Mohammed." And the work concludes with a general survey of the efforts made by Roman Catholic and Protestant Missionaries to reclaim the lost sheep of the house of Ishmael, and the probable results of missionary labour amongst them. The work deserves a far more extended notice than we can afford to it now. For many reasons it has special claims upon all who are interested in the growth and extension of the Christian Church. The author is evidently well acquainted with the subject of which he treats; and there are marks on every page of conscientious labour and diligence. We heartily commend the work to the attention of our readers.

We have received from Messrs. Rivington, (1.) *Words to take with us. A Manual of Daily and Occasional Prayers*, by the Rev. W. E. SCUDAMORE. We hope this book will have a large circulation, as it is well calculated to be useful. In the preface, in the section on "Wandering Thoughts," Mr. S. says:—"In particular, be careful to avoid the frequent reading of books which demand little or no thought; for it is sure to create a restless habit of mind peculiarly hurtful to devotion." (2.) Archdeacon Bickersteth's excellent *Charge* delivered at his fourth Visitation.

From Messrs. J. H. and J. Parker, (1.) *The Life and Contemporaneous Church History of Antonio de Dominis, Archbishop of Spalatro*, by DEAN NEWLAND, of Ferns. (2.) *Lectures on the Epistle of St. Paul to the Romans*, by the late Rev. C. MARRIOTT. This book is edited by the Rev. JOHN MARRIOTT, the brother of the lamented author. The lectures are published unaltered, as they were found, and as they were delivered in the parish church of St. Mary the Virgin, Oxford. (3.) *Church Deaconesses*, a very interesting and important pamphlet, by the Rev. R. J. HAYNE. (4.) *Some Remarks on the Remonstrance lately addressed to the Archdeacons and Rural Deans of the Diocese of Oxford*, by the Rev. H. BULL. The Remonstrance was hardly worthy of this notice. (5.) *The Power of God and the Wisdom of God*, a good sermon by the Rev. H. W. BURROWS, in aid of the funds for building new school-rooms in his district. (6.) *Some Years after. A Tale*. (7.) *The Lilly of Tiflis*, being No. IV. of *Historical Tales*. This is not the best of the series.

From Messrs. Macmillan, *Friendly Counsels to Students*. Four sermons preached in the chapel of St. Catherine's College, by the Rev. F. J. JAMESON.

From Mr. Skeffington, *The Good Shepherd and His Sheep*. A Sermon on Confirmation, by a London Curate; and, *Will you be Confirmed?* a tract by the same author.

From Messrs. Wertheim and Co. (1.) *The Words she wrote, or the Blood-stained Mantle*. This might have been a good tract if it had not been overlaid with observations and appendices. (2.) *We are all good-tempered till we are tried*; and (3.) *What shall I wear?* two passable tracts. (4.) A series of *Short Tracts to Mothers*, which are very good as far as they go; but they omit all reference to the new relation into which a child is brought to Almighty God by Baptism. (5.) *Confirmation, or What is your Motive?*

Colonial, Foreign, and Home News.

SUMMARY.

WE have seen an extract from a letter from the Bishop of QUEBEC recommending the Appeal for a Church at Bury which is advertised on our cover.

The Rev. Dr. Odenheimer, Rector of St. Peter's Church, Philadelphia, was elected Bishop of NEW JERSEY, at the Diocesan Convention. The Election took place May 27; the birth-day of the late Bishop Doane, and just one month after his decease, on April 27.

The *Episcopal Recorder* states that the health of Bishop Macilvaine, of OHIO, is such as to render necessary the election of an Assistant Bishop.

The Rev. Dr. Gregg, of Cheraw, South Carolina, has been elected Bishop of TEXAS.

We announce, with very great sorrow, the death of Dr. Rigaud, Bishop of ANTIGUA. The deceased Prelate was consecrated February 2, 1858; and died, of yellow fever, May 16, 1859. During his short Episcopate he had manifested great zeal and judgment, and gave hopes of much usefulness to the Church in the West Indies.

A meeting of the Oxford and Cambridge Mission to Central Africa is to be held at Cambridge on November 1.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 7th, 1859.*—The Rev. GEORGE CURREY in the Chair.

The Secretaries, by desire of the Standing Committee, reported, that the Committee propose to take steps for sending out an agent to superintend the Society's operations in the diocese of Calcutta, at a salary of 300*l.* per annum, for five years. It is thought that this amount may for the present be paid out of the Special Indian Fund.

Publications to the value of 10*l.* were granted to the Calcutta Diocesan Committee.

The following is an extract from a letter from the Rev. Dr. Kay:—

“Several of the missionaries have asked for a quarto edition of the Bengali Prayer Book, for use in churches and chapels. The edition now in use was printed with a view to cheapness, 4,000 copies in small type and indifferent paper, duodecimo size. There is no one here, nor any society, willing to undertake the risk of printing a quarto edition, though the small Prayer Book is extremely inconvenient (and to the older missionaries painful) to read from, in a reading-desk.

Would the Society feel justified in making a grant of paper for this purpose? The value of this kind of aid is very great, as India-manufactured paper is very inferior. If the Society would grant the paper, which should be of first quality, I would make a strong effort to get the rest paid for.”

It was agreed to grant sufficient paper for an edition of the quarto Bengali Prayer Book.

A letter was read from the Rev. F. J. Spring, Secretary of the Bombay Committee, forwarding a minute of proceedings at a meeting which had been held in January, 1859, for the purpose of considering the Society's “Appeal for India.”

The Secretaries reported that the following points referred from Bombay had occupied the attention of the Standing Committee:—

1. That it is undesirable to seek the furtherance of the venerable Society's objects by any new mission or special design.

2. That the objects might probably be best promoted by encouraging the chaplains and missionaries in their several efforts for establishing and maintaining schools for Christians, and in providing a literature suitable for the present condition of the people.

3. That it would facilitate the objects of the Society in this diocese, if the venerable Society would mention the limit of pecuniary assistance which might be relied on for these purposes, and that all proceedings of the Diocesan Committee, especially in the appropriation of such funds, should be fully reported to the Secretary of the Society in London.”

The Secretaries reported that the Standing Committee had assigned from the Society's grant, 500*l.* per annum for five years for the objects contemplated by the Bombay Committee.

A letter was read from the Ven. Archdeacon Shortland, of Madras. He spoke of the valuable services of the Madras Secretary, the Rev. David Simpson, M.A., and forwarded a copy of a resolution which had been lately passed in acknowledgment thereof.

The following is an extract from the Archdeacon's letter:—

“The two great works which have recently issued from our press—a large and revised edition of 10,000 copies of the Tamul version of the Book of Common Prayer (the first edition of this version having been printed when I was myself Secretary), and the Teloo-goo version, now for the first time published—are of inestimable value in the rapidly extending missions of our beloved Church. The latter especially was loudly called for in the important mission of the *Society for*

the Propagation of the Gospel in the Cuddapah mission, where, from all accounts, the readiness to receive 'the glad tidings of great joy' is so great, though principally at present among the lower classes, that it may unhesitatingly be said, 'The fields are white unto the harvest.' "

The Archdeacon intended to return to England by the first steamer in June.

The Bishop of Colombo, in a letter dated April 29, 1859, informed the Society of the consecration of Prisalawa church, which the Board aided some time ago by a pecuniary grant.

In another letter, the Bishop asked for a pecuniary grant, either for printing or purchasing elementary books for the vernacular schools.

The sum of 20*l.* was voted.

The sum of 50*l.* was voted for a female school at Simon's Town, Cape of Good Hope.

The Bishop of Capetown applied for a grant in aid of a new church at Green Point, four miles from Capetown. Hitherto there has been only a school. A site for a church has been given, and the sum of 600*l.* has been contributed towards the erection of a suitable structure, and the formation of a parish. The sum of 100*l.* has been promised towards the support of a clergyman. The people are mostly Dutch and coloured people. The sum of 50*l.* was granted.

It was agreed that the sum of 356*l.* 1*s.* 5*d.*, accruing from Canning's bequest, be placed at the disposal of the Bishop of Grahamstown (for this year), towards the support of the orphan children in the mission school.

The sum of 100*l.* was granted towards the erection of a church at Uitenage, in the place of a licensed room, now too small for the congregation.

A letter was read from the Bishop of Sierra Leone, acknowledging the receipt of books, and mentioning the great want of a reading-book for junior classes, suited to the tropics; the imagery and ideas of English books being foreign to the minds of the poor children.

The Bishop reported that he had laid the foundation-stone of the first church at Cape Coast, but that the subscriptions would be insufficient to finish it, and that he hoped to be able to make a proper application for assistance.

The Secretaries stated that the Bishop had been requested to endeavour to obtain the services of some writer on the spot to prepare a suitable book.

The Bishop of Newfoundland forwarded a statement of some of the more pressing wants of his diocese; and requested aid for one or more of the purposes for which funds are needed.

The sum of 50*l.* was granted towards the erection of a third church in St. John's.

It was also agreed to place at the disposal of the Bishop the sum of 200*l.* towards the promotion of the general designs of the Society in his diocese.

The sum of 50*l.* was granted towards a church at Darlington, Toronto.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 17th.*—The Bishop of LLANDAFF in the Chair. It was announced that upwards of three thousand remittances had been received for the India Fund since May 1, and others were still expected. The whole amount could not yet be ascertained. A letter was read from the Bishop of Barbados, announcing the death of the Bishop of Antigua. He spoke of him in the highest terms, and of his death as a very great loss to the West Indian Church. A letter was read from the Bishop of Nova Scotia, in reference to the Permanent Endowment Fund now being raised in the Diocese. The Bishop and five or six other persons had given 500*l.* each to it, and one gentleman (Mr. Collins) had given 1,000*l.* The Board granted 1,000*l.*, to be paid when 9,000*l.* shall be raised, on the condition that the annual grant to the Diocese shall be diminished by 200*l.* A letter was read from the Bishop of Calcutta, dated Bishop's College, May 3. He spoke of the College as a special object of interest, and as the means of the greatest good, and as having a large capacity for future usefulness. It would be of great use if it did no more than secure to India the services of the Principal, the Rev. Dr. Kay. The Bishop suggested that the Secretaryship of the Society should be severed from the Headship, and that one person should be Secretary to the *Society for the Propagation of the Gospel* and the *Society for Promoting Christian Knowledge*. The Rev. C. E. Driberg, Missionary of the Society at Banipore and Tallygunge, said that the Bishop had lately confirmed two hundred candidates in his church at Banipore, and had himself read the service in Bengalee.—The Secretary announced that the sum of 300*l.* was offered to two ladies, who would go out to Delhi, to conduct a European School. Application to be made to Mrs. Gubbins, Glyn Garth, Bangor.

A Special Meeting, of which notice was sent to the Incorporated members, was held on Monday, June 27, to consider the question of voting grants out of the Society's funds towards the support of Missionary Bishops for districts not within her Majesty's dominions. The Bishop of Capetown proposed the following motion :—

"That 300*l.* a year out of the Society's grant to the Free State known as the Orange River Territory, be appropriated towards the support of a Bishop for that country."

After a long debate, it was resolved, on the proposal of the Bishop of Oxford, with the consent of the Bishop of Capetown, who seconded the resolution—"That the motion be postponed until the Committee of the House of Convocation of the Province of Canterbury shall have reported on the questions concerning Missionary Bishops recently referred to them."

ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Meeting of District Secretaries took place at the Society's house on Tuesday, June 21, F. H. Dickinson, Esq. in the Chair. The following resolutions were carried :—

On Simultaneous Sermons.—"That in the opinion of this Meeting the first Sunday after Epiphany would be the most seasonable Sunday for bringing before our people our Missionary obligations as a Church and nation."

Collections.—"That the Organizing and Local Secretaries should be requested to advise that Collections should be made after all Meetings."

Organization of the Society.—"That the Organizing Committee be requested to lay before the Society an Annual Report, embodying such particulars of the organization of the Society as may be thought useful, with a view to stir up the more backward districts."

Secretaries' Meeting.—"That the Committee be requested to take steps by which the Members of the Society, attending the Secretaries' Meeting, should have an opportunity of receiving the Holy Communion before the Meeting."

The Anniversary Festival was celebrated at St. Paul's Cathedral in the afternoon. The Sermon was preached by the Bishop of Bath and Wells, on John x. 16. The Annual Meeting at the Mansion House was held on Thursday, June 23.

CONSECRATION OF BISHOPS.—The Consecration of the Bishops of BANGOR, BRISBANE, and ST. HELENA took place at Westminster Abbey, on Whit-Tuesday, June 14. The following Bishops were present and took part in the Consecration:—The Archbishop of CANTERBURY; the Bishops of LONDON, OXFORD, LLANDAFF, SALISBURY, CAPETOWN, GRAHAMSTOWN, COLUMBIA, and ARGYLE. The Epistle was read by the Bishop of CAPETOWN; the Gospel by the Bishop of SALISBURY. The Sermon was preached by the Rev. T. L. Claughton, Canon of Worcester and Vicar of Kidderminster. His text was Acts viii. 14—16, being the portion of Scripture appointed for the Epistle for Whit-Tuesday. We hope the Sermon will be published.

The Bishops-designate were presented to the Archbishop by the Bishops of Oxford and Llandaff. Dr. Tuffnell, Bishop-designate of Brisbane, took the oath of obedience to the Bishop of Sydney, as Metropolitan of Australasia; and Dr. Claughton, of St. Helena, to the Bishop of Capetown.

BISHOP DOANE.—The following Resolutions were passed at the late Convention of the Diocese of New Jersey:—

"That as becomes Christian men and members of Christ's Church, we do bow in humble submission under this chastisement of our Heavenly Father's hand; and both as a people and in our individual approaches to the throne of grace, do beseech Him to sanctify to us and to the Church of His love, this His fatherly correction.

That the remarkable mental and moral characteristics of Bishop Doane, his untiring, self-sacrificing, and intense devotion of himself, soul, body, and spirit, to the cause to which he consecrated his life, and his eminence as a poet, an orator, and a divine, have identified his name with the history of the Church and the country, and highly

distinguished the State of his birth ; and that it is fit that his diocese should take measures to erect some monument to his memory, worthy to perpetuate his fame.

That a Committee be appointed by this Convention, whose duty it shall be, without delay, either solely in behalf of this Convention or in connexion with any who may desire to share the honour, and having due regard to the wishes of his family, to carry out the above resolution.

That we hereby express to the family of Bishop Doane our deep and heartfelt sympathy for their bereavement, and our earnest prayers that God will give them consolation and support here, and in His good time grant to them a blessed reunion with their departed head, where sorrow and sighing shall be no more."

WE have received the following appeal from the Right Rev. Bishop De Lancey, of Western New York :—

"NOTICE.—*Books. Hobart Free College.*—Bishop De Lancey, of Western New York, most respectfully requests every clergyman and every layman disposed on reading this application in behalf of Hobart Free College at Geneva, Western New York, to aid in supplying its library with much needed books on theology, history, and other subjects, to transmit at once a volume, or volumes, either new or second-hand, to John Miller, 26, Henrietta Street, Covent Garden, London, W.C., or to Stephen B. Guion, Merchant, Liverpool, by whom all books thus sent will be duly forwarded to Bishop De Lancey for the College.

In this way, at but little expense or trouble, a very great blessing may be conferred on the College and the Church, out of the vast treasures of theology and Christian literature now lying dormant and unused in English libraries.

Great is the power of books over youthful minds. As great is the need of an ample supply of sound instruction in theology, morals, and literature, for our American youth, who are, in their generation, to guide and control the destinies of our empire and the integrity and expansion of the Church of Christ.

You will confer a benefit, Mr. Editor, by inserting this in your journal, and saying a word in its behalf. The Archbishop of Canterbury and the Bishop of St. Asaph have promptly and kindly tendered valuable assistance in this way. If each clergyman will but send a single volume, it would add more than fifteen thousand volumes to the library. If each layman would spare a volume, the books could hardly be counted for multitude.

Let the name of the donor, and of Hobart Free College, be inserted in the gift. Very simple is the plan of supply, very magnificent, if carried out, will be the result.

WILLIAM HEATHCOTE DE LANCEY,
Bishop of Western New York.

Liverpool, 11th June, 1859."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

AUGUST, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 249.)

“ If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

IN reference to the subject on which we have entered in these papers, it will not, perhaps, be deemed superfluous if we give an outline of the argument we intend to pursue. Having adverted to the fact on which all religious systems have their foundation, the innate conviction of the existence of a great First Cause, and having noted two sources whence it derives strength and confirmation, we shall now proceed to treat of the conceptions men have formed respecting the character of the Supreme, and the effect these conceptions have had on their religious systems. We shall endeavour to show that there underlies these systems—

I. A sense of present disorder, in the world, and in man himself.

II. A conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection.

III. A hope, more or less distinct, of ultimate restoration to the primal state of perfection.

IV. A sense of the need of the interposition of a Deliverer, who shall stoop down from heaven, and by an act of grace and condescension master all man's deadliest foes, and reinstate him in his lost inheritance.

And we shall then attempt to show that Christianity stands related to these convictions respecting the past, and these hopes respecting the future; that the "good news" it proclaims falls not unfelt as "music on the deaf, and light on the blind," but possesses a potent magnet, wherewith to attract the hearts of the most savage and uncivilized.

The consideration of these points will, perhaps, enable us to understand that mighty fact unique in the history of man,—the fact that Christianity, in spite of its entry into the world unknown and unfelt, with no claims to earthly power or supremacy but that which was yielded by consent of the will, has found for itself a home in the hearts of nations which had scarce anything in common with its first preachers and apostles. It will likewise enable us to show that it is in no narrow spirit of self-glorifying, self-aggrandizing proselytism, as we are often told, that we seek the spread of Christ's kingdom; but in the conviction that we are *trustees* of a mighty blessing intended not for a few privileged nations or communities, but for the whole family of man.

We have already gathered, then, that observation of the external phenomena of the universe, its *great cosmical arrangements*, the *unity of plan* in the construction of its parts, the *adaptations to ends*¹ manifested in every one of its provinces, strengthens the innate belief in the existence of a benevolent Creator. Natural reason, looking out upon the grandeur and vastness of creation, discovers the boundless power of God, and hence infers a corresponding obligation to reverence. It discovers the benevolence of God, and hence infers a corresponding obligation to gratitude.

But though, as Lord Bacon remarks, it is written, "*Cœli enarrant gloriam Dei*," it is not written, "*Cœli enarrant voluntatem Dei*." Indeed, the contemplation of the external world itself and of the phenomena of life, may, and often does, give rise to a far different class of emotions from those we have already noticed. Man finds that other elements must be taken into consideration; other and most contradictory phenomena accounted for.

We saw in our last paper that he looks out upon the face of nature, and in the ceaseless order, harmony, and perfection of all things in the heavens above and in the earth below sees the infinite glory of a God of love. This is one part of the testimony of the "great green book" of nature. But only one.

For there is another subject which concerns man more nearly still, and one of far greater moment and interest than any

¹ Thompson's Natural Theology, p. 4.

other. He asks himself, "How do I stand in reference to that Being of whose greatness and goodness I have such lofty conceptions? And how does He stand affected towards me?"

This is, with him, the all-important question. And we who are far too prone to laugh at the dark and superstitious views entertained of God by savage nations, and to marvel at the strange and often contradictory answers they give to this momentous question, may well for a moment place ourselves, if only in imagination, side by side with those on whom the Day-Star has not dawned with healing in His wings, and inquire what response we should give if we knew not the character of God as revealed to us in His blessed Son?

Man gazes, we have said, on the fair face of creation, and infers that order is Heaven's first law; that benevolence and love are the attributes of Him who ruleth on high.

But he looks again, in some of those hours which with all of us, sooner or later, must be "dark and dreary," in hours of trouble, disappointment, or bereavement, and a far different class of emotions is called forth.

For there is pain, not simply here or there, but on a gigantic scale and to an extraordinary extent. There is suffering; there is disappointment. There is universal liability to disease; there is the famine, the plague, the pestilence. There is the little child writhing in agony before the eyes of its disconsolate mother, who, do what she will, is powerless to assuage its pain. There is the aged sufferer tossing on his bed of sickness, where he has been lying for days and days, seeing, hour after hour, the same weary sights; hearing, hour after hour, the same weary sounds; in the evening pining for the morning, and in the morning craving for the night. And then there is death—black, awful, and impenetrable; the "dank dark grave," the eternal silence of the tomb.

These phenomena thrust themselves upon man's attention in every clime and in every age. No class, no rank, is exempt from their influence. From the king upon his throne to the captive in the dungeon, all are alike amenable to their inevitable sway.

Similar disorder, he observes, affects also inanimate nature. There are thorns and briars, wastes and wildernesses, earthquakes and tempests, hurricanes and storms. In the presence of many of these phenomena he is utterly powerless. He feels himself transported into a realm of unknown destructive forces. The imagined order and repose of nature vanishes; he is affected with nothing but a depressing sense of his own finiteness and vanity.

He may, as many do (and it illustrates the strange force of

habit, and the blunting effect of familiarity), refuse to trouble himself with any deep inquiries, and submit to what he cannot explain. But he cannot always do so. There are times and seasons when he is *forced* to think and reflect; and then he is harassed and racked with doubts and perplexities. Again and again the tormenting question returns, why this pain? Why this universal liability to disease, decay, and death? Why and wherefore this disorder in the external world, in nature, in man, in everything?

And then comes the hideous doubt, can it be a God of order and of love that rules the world?

But this is not all. Neither in the external world, nor in the physical imperfections of his own nature, does he trace the only signs of mysterious disorder. Another voice is heard testifying in accents still more awful to the same dread fact. We have seen that the faculty of conscience can and does mightily strengthen the religious instinct inherent in the breast of man. But the same faculty fulfils the office, not only of a witness, but also of an accuser. It testifies to a deep-seated source of disorder within—to a schism in his own soul. Man feels that he is not as he ought to be, or as he was intended to be.

For sin, as we have already remarked, has never reigned so utterly undisputed over man's heart, but that there have been voices protesting against its lordship, and witnessing against it as an alien and a usurper. Conscience may not be sovereign *de facto*, but sovereign *de jure* it is felt to be. The very worst of men admire virtue when they see it. In all, save the utterly depraved, there is ever and anon a longing to be good, and do good, but as often there is battling and wrestling against it another power, another and a darker influence, the lusting of the flesh against the spirit.

It was the sense of this inward derangement, this bondage of the will to some mysterious and opposing power, which, as we have been well reminded, made one of the ancient heathens exclaim, "That he felt as if two souls were lodged within him."¹ "What is it," said another, writing to a friend, "which drags me this way when I wish to go that? What is it that is ever wrestling with our mind, nor suffers us once and for ever to desire the same thing?"² Another,³ and he one of the wisest of the heathen, could only express his sense of the struggle

¹ "Quis neget omnes improbos esse servos?"—Cicero. Ἐλευθερία καὶ δουλεία, τὸ μὲν ἀρετῆς ὄνομα, τὸ δὲ κακίας.—Epictetus.

² Xenophon, Cyr. vi. 1. 41. Cf. Seneca, Ep. 52: "Quid est hoc, Lucili, quod nos alio tendentes alio trahit, eo unde recedere cupimus, impellit? Quid *colluctatur* cum animo nostro, nec permittit nobis quidquam semel velle."—Quoted in Dean Trench's Hulsean Lectures, p. 245.

³ Plato, Phædrus, 246.

within him, by speaking of the soul "as a chariot which two horses, one white and one black, are dragging in different directions." The well-known saying of the frivolous and worldly Ovid,

"Video meliora proboque,
Deteriora sequor,"

expresses the feelings of every man that ever lived, and testifies alike to the all-attractive loveliness of virtue, and the rebellion of the will.¹ "The image of the two ways, *that* easy and strewn with flowers, but a way of death; this hard and steep and sharp set with thorns, but a way of life, was," it has been remarked, "as familiar to heathen moralists as to us, who hear of the broad and the narrow way, the wide and the strait gate, from the lips of Him who was Truth itself."²

Combined also with this sense of internal derangement is the sense of separation from God, of isolation, and distance. Man feels that God is very near to him in the operations of His hands, and in the voice of conscience, and yet nowhere can he attain to immediate intercourse with Him. Often and often is it the deepest wish of his soul, "Oh that it were possible for that Great Being, if indeed He exist, to break through, even for a moment, the secrecy and stillness of creation, and by the visible manifestations of His person, to set my doubts and difficulties at rest." But there is no voice, neither any that answers. The doors of heaven remain shut. Man sees the sinner exalted to high places, and exulting in his career of wickedness, "but no lightning of vengeance shoots athwart his path, no frown of visible wrath darkens the sky over his head; no portentous form passes before him, to blast him with the sight of the incensed Majesty he scorns. Creation preserves an awful stillness, an apparent indifference, around the transgressor." "The wild infidel proposes a test by which he may determine whether a God exists. He is to throw a stone at a particular tree—if it strike the tree, he draws the one conclusion, and if it do not strike the tree, he draws the other conclusion. He performs the act, and God takes no notice of it, but stands apart in solemn majesty, as if he could not condescend to give light to the inquirer. The frenzied poet writes

¹ "As a pomegranate," said Crates, "invariably contains one rotten grain, so every man has at least one evil inclination; no man is without sin."

² Trench, p. 246. The author warns us that "we must not catch at phrases and words, and claim them as ours, as anticipating and bearing witness to Christian truths, without waiting to inquire what place they hold in the complex of the system from which they are taken;" but he, also, reminds us "that we must keep far from that other course, which, shunning the faults and exaggerations of this, refuses to see stirring at all in the heathen world the same riddles of life and death which are perplexing ourselves."

atheist after his name, among the grandest of the works of God, yet the rocks do not rend, the mountains do not quake, and the lakes sleep on calmly in their rocky bosoms, and the streams leap with as lively and prattling a play as if they rejoiced in all that was done."¹

What shall man say to all these things? What shall he say to the sense of disorder in nature, to the derangement of which he is sensible in his own inmost being, to the distance between himself and that Great Being who is manifested in nature and in his soul? He had inferred that order, benevolence, and love were His attributes. But how is he to explain these contradictions? How shall he unravel the mystery of the earthquake and the tempest, the blazing prairie, the desolated forest, the inundated valley, the convulsed landscape, the wildness and churlishness of the elements, and that mighty cry of suffering and travail which ever goes up to heaven?

What is he to say in explanation of the schism within his own soul, the struggle between the elements of light and darkness, of the flesh and the spirit, compared with which the struggles of the sun and the clouds, the waters and the winds, are as nothing?

He infers, sometimes, that the Being who will not break the eternal silence of nature, and reveal Himself more immediately to His creatures, as a Restorer of this disorder, cannot be a God of love at all. Sometimes he infers that there has been a terrible convulsion in high places, that the Good Being has been brought into collision with other powers, and in the struggle has either succumbed, or maintains an ineffectual contest.

For the theologies of all nations attest that in no country and in no age has man sat down *contented* with the phenomena of external nature and the internal derangement within his own soul, or been able to believe that they present the *normal* and *true* condition of things. Something within has refused to acquiesce in these heavy laws that bind him, or to believe that they have been so from the beginning and are to continue the same for ever.

And here let us introduce a few instances by way of illustration. Let us first cast a glance at that system of Medo-Persian heathenism, of which Archdeacon Hardwick has so admirably treated in his last volume of "Christ and other Masters." And to this system we will first allude, because it prevailed in a country of which it has been well said, "that in the measure of her moral responsibility Persia may be fairly ranked among the brightest spots of heathendom."

¹ M'Cosh's Method of the Divine Government, p. 43.

On the one hand, then, we find the Persian believing in a great Cause of causes, whom he calls Ormazd, the Good Divinity, the Holy-Minded. When he invokes his aid, he addresses Him as the "Creator, luminous, resplendent, best and greatest, excellent in strength and perfection, most intelligent, most lovely, eminent in purity, possessing the good knowledge, who created us, who fashioned us, who feeds us, most accomplished of intelligent Beings." ¹

But the power of Ormazd is circumscribed; he has an adversary, the lying, evil-minded, corrupting Ahriman. Do all the good things of creation proceed from the fiat of Ormazd? Ahriman has the terrific privilege of transmitting evil, of propagating everything that can intercept or impede the benignant flow of order and prosperity. Is the one regarded with reverence and gratitude, and does he receive the willing homage of the worshipper? The other is approached with dread and horror; prayer as addressed to him ceases to be prayer at all, it degenerates into abject deprecation. The Persian offers the great homa—sacrifice, but why? That a warrior may be generated, "who shall slay the homicidal serpent, Ahriman's peculiar agent, with three necks, with three heads, with six eyes, and with a thousand forces; that remorseless God who destroys purity, that Sinner who ravages the worlds, whom Ahriman created the chief foe of purity in the existing world, for the annihilation of the purity of both worlds." ²

So equipotent does the Persian regard these lords of the universe, so inextricably entangled does he deem the elements of light and darkness, that only after a long and dark millenium has he any hope that men will cease to groan between this terrible contrariety.

From Persia let us for a moment turn our eye towards India. And here, too, we find the same difficulty in harmonising the contradictory phenomena of the physical and moral worlds, illustrated not only in the "Vishnu" and "Siva" worship of Hindúism, but also in the religious systems of those aboriginal tribes which form the lowest of the four main strata of Indian population. In the safe seclusion of their remote and often noxious retreats, amidst the rocky fastnesses and impenetrable jungles of the country, these tribes, called by different names, as Bhils, Mirs, Khulins, Khonds,³ conduct their worship, and

¹ Hardwick's *Christ and other Masters*, iv. 169.

² Hardwick, p. 173.

³ "It is gratifying to notice that the best informed of modern writers on the subject are more and more agreed as to the oneness of the stamp impressed on all the aborigines of India, however multifarious and scattered at the present day. The general stamp is said to be 'Mongolian;' and the various tribes appear to have

adore their gods. Is Hindúism rent asunder into two great sects, hating one another with all the virulence of religious bigotry, the worshippers of "Vishnu," and the votaries of "Siva"? So are the Khonds, and mainly on the same great question, the supremacy of a Preserver or a Destroyer.¹ One section of this tribe believes that Boora Pennu, the Supreme Being, the Sole Source of Good, the God of Light, has completely conquered his adversary, Tari Pennu, the Earth-goddess, the Source of Evil, that he employs her as the instrument of his moral rule, and that he has made provision for man's moderate enjoyment on earth, and his final beatification hereafter. The other section holds that this victory has not been gained, that the Earth-goddess remains still unsubdued,² that if man would raise himself from a state of physical suffering on earth, and attain to happiness hereafter, human sacrifice is the indispensable condition of these blessings, the sole way of procuring the favour of the Earth-goddess. They believe also that these annual Meriah sacrifices (the details of which will receive our attention hereafter) avail not only for those who practise them, but *for all mankind*; "*for*," say the Khonds, "*we bear the burden of the world.*"³

Contemplate, again, the religious belief of the wild or demi-civilized tribes of America, and we see that the same dark problem has brooded over the hearts of men, and, in the absence of an inspired solution, wrought out its inevitable consequences. The wild man of America traces the operations of the "Great Spirit" everywhere and in everything. "Pervaded by some spiritual essence, every leaf that rustles in the forest,

issued from the northern parts of Hindustan, and to have all spoken a language belonging to the Tamil (or Turanian) as distinguished from the Sanskrit (or Indo-European) stock."—Archdeacon Hardwick, in Appendix to Religions of India, p. 208.

¹ In proof of the hostility between the devotees of Vishnu and of Saiva, Percival quotes in his "Land of the Veda" the following sentences from the Bhágavat and the Padma Purana:—"Those who profess the worship of Bhava (Siva), and those who follow their doctrines, are heretics, and enemies of the Sacred Shastras." "From even looking at Vishnu, the wrath of Siva is kindled, and from his wrath we fall assuredly into a horrible hell; let not, therefore, the name of Vishnu ever be pronounced." Similarly the worshippers of Boora Pennu regard with horror the rite of human sacrifice as practised by the devotees of Tari Pennu, and believe themselves to be preserved from the delusion and crime by the favour of Boora.

² The comet of 1843 was watched by the Khonds with the most intense interest, each of the opposite parties regarding it as a new and prodigious weapon in the hand of the deity to which their own particular worship was chiefly paid, for they believe that the terrible strife rages throughout the earth, the sea, and the sky, and that the chief weapons of the contending deities are mountains, meteors, and whirlwinds.—See Percival's "Land of the Veda," p. 322.

³ See Major Macpherson's paper on "The Religion of the Khonds in Orissa," quoted in "Ludlow's British India," and Kaye's Memorial of the East India Company.

quite as much as the great orbs that move in silent majesty across the firmament, conveys to him a message from the unseen world. The threatening cloud, the genial shower, the lightning, thunder, and *aurora borealis*, flowers of every hue, and animals of every shape and species, are alike regarded as instinct with supernatural virtue, and as fitted to enkindle in the human heart the sentiments of awe or love, of adoration or of deprecation." ¹ But here, too, the idea of one inscrutable necessity, the old "Até" of the Greek, is ever present in the background. "The more prominent features of the system are all rigorously *dualistic*." ² The brightest inmate in the Indian's crowded pantheon is the "Great Spirit," sometimes identified with the "Sun," the "Father," the "Sustainer," the "Revivifier."

But he too has an adversary. Opposed in co-equal and co-ordinate array are hostile deities. These obey the leadership of the changeful moon, and manifest their malignant nature by creating discord, sickness, death, and every possible form of evil; and, consequently, as before, worship degenerates into deprecation. "Daring as he is at other times in facing visible dangers under the impulses of passion, firm and self-collected as he is in bearing the most poignant tortures, the American Indian is, notwithstanding, always full of awe, and fear, of horror at the thought of the invisible spirits who hold rule in nature; and as soon as he is mastered by this feeling, he becomes the most timid creature on earth." ³ He is in perpetual dread of malevolent spirits, demons, spectres, fiends, hobgoblins, whose errand is to poison human joys and aggravate the load of human wretchedness. If he can but evade their anger, if he can but disappoint their malice, he is satisfied. "Hence his fetishes, amulets, charms, exorcisms, his trembling and convulsive efforts to explore the secrets of the past or future, his wild cries and frantic dances. Hence, again, the vast ascendancy obtained by seers and witches, payés, jossakeeds, and medicine-men, with other dark and nameless instruments of heathen sorcery."

Akin to this was the religion of Mexico, to which, also, the Christian Advocate at Cambridge has directed attention. Here, again, we find schism and contradiction, reflecting a sense

¹ Hardwick's *Christ and other Masters*, part iii. p. 127.

² "Everywhere our Indians have upheld this idea of a duality of gods, giving one good and the other evil powers, with its ancient developments of subordinate polytheisms."—Schoolcraft's *History, Condition, and Prospects of the Indian Tribes*, iii. 60. The same antagonism is said to have been more strongly manifested among the Caribs, and on the eastern coast of South America.

³ Muller's *Geschichte der Amerikanischen Urrreligionen*, quoted by Hardwick, iii. p. 132.

of disorder and derangement. In Tezcatlipoca, chief of the thirteen great divinities, and inferior only to the Supreme Being, the ancient Mexican learnt to recognise the "Creator of all things," the "Giver of Life," the "Holder of all things in his hand," the "Trier and Prover of hearts, who made man in his own likeness; the Monarch of the Sun, and Lord over the generative powers of nature. But there was one greater and more terrible than he. He was not regarded as the Leader, the Oracle, the National God. This honour was reserved for the awful Huitzilopochtli, the "Siva and the Mars of Central America," with his image of colossal bulk, on a blue quadrangular stone, a snake issuing from each corner; his girdle a great golden serpent; the chains or collars about his neck ten human hearts all made of gold.¹ Before this awful idol the Mexican learnt to bow down in adoration, and to perform his ghastly and blood-stained ritual. How ghastly and blood-stained we may realize from the fact that 2,500 human victims perished annually at his shrine, and 136,000 human skulls were found in his temple by the companions of Cortez.²

We might go to other dark corners of the earth, but for the present these instances must suffice to illustrate the profound sense of disorder, physical and moral, which, we believe, underlies the religious systems of heathendom, and the effect which has thereby been produced upon men's conceptions of the character of the Supreme Being.

But we cannot conclude without a word or two respecting ourselves. Shading off the full blaze of the Day-star which has risen upon us, we have tried to place ourselves side by side with those who sit in darkness and the shadow of death, to face the problems of existence in the dim twilight vouchsafed to them. We have seen what it is to be distracted with the problem,—whether it be an Ormazd, or an Ahriman, a Vishnu, or a Siva, a Boora Pennu, or a Tari Pennu, a Being of Light and Love, or of Darkness and Malice, that rules the world. We have seen in some portion of its depth and horror, what it is to be without any clue to the contradictions and disorder in the physical and moral world, what it is to be deprived of the knowledge of God, as the Father of our Lord Jesus Christ, of our adoption in and through His Son, of the victory that has been achieved for us men and for our salvation. Truly, also, we have seen reason why we should enter more heartily than we too often do into the full realization of the words we utter

¹ It is instructive to observe the serpent-worship, and serpent-deprecation, appearing and re-appearing so constantly, in Egypt, Persia, Greece, amongst the aborigines of India, in Mexico, Peru, and the South Pacific Islands.

² Prescott, p. 26, quoted by Hardwick, iii. 146.

Sunday after Sunday, when we thank the "Father of all Mercies, for His *inestimable* love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory," and pray for strength to be enabled to "show forth His praise, not only with our lips, but in our lives."

(To be continued.)

WHIT-TUESDAY, 1841 AND 1859.

WE incur no risk of being charged with exaggeration when we say that the eighteen years comprised within the two days above specified have done more for the stability and extension of the Church of England, not only than any period of equal, but than any period of twice or four times the duration since the era of the Reformation. Possibly this assertion might be made good with reference to the erection of churches and church schools, and the vast improvement in church education at home.

In this Journal, however, we look mainly to one especial indication of the life of the Church—the growth of our Missions, and the multiplication of our Colonial Sees. What then has been the progress of the Colonial Episcopate between 1841 and 1859? It may be as well, perhaps, for the better understanding of this great movement, to bring under the eyes of our readers the first authoritative statement on the subject. It is as follows:—

"At a Meeting of Archbishops and Bishops, held at Lambeth, on Tuesday in Whitsun Week, 1841, the following Declaration was agreed to by all present:—

We, the undersigned Archbishops and Bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our National Church residing in the British Colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the Episcopal order. We therefore hold it to be our duty, in compliance with the Resolutions of a Meeting convened by the Archbishop of Canterbury on the 27th of April last, to undertake the charge of the Fund for the Endowment of Additional Bishoprics in the Colonies, and to become responsible for its application.

On due consideration of the relative claims of those Dependencies of the Empire which require our assistance, we are of opinion, that the immediate erection of Bishoprics is much to be desired in the following places:—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon.

When competent provision shall have been made for the Endowment of these Bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Phillip, Western Australia, Northern India, Southern India.

In the first instance, we propose that an Episcopal See be established at the seat of Government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

Our next object will be to make a similar provision for the congregations of our own communion, established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the Bishops of the ancient Churches of the East, to whom our Church has been for many centuries known only by name."

Such was the project—a large and comprehensive one undoubtedly—which eighteen years ago was set before the great body of the Church of England. Let us now as succinctly as possible state the results.

The Declaration proclaims the necessity of a Bishop for New Zealand, and in the same year a Bishop was consecrated. There are now in those islands a Metropolitan Bishop and four Suffragans.

The Declaration shows the need of a Bishop to visit the chaplains and congregations of the Church of England in the Mediterranean, and in 1842 the Bishop of GIBALTAR was consecrated to this work.

New Brunswick was separated from Nova Scotia, and formed into the diocese of Fredericton in 1845.

For the Cape of Good Hope not one, but four Bishops have been appointed, and this diocese too has been formed into a province.

A Bishop has been sent to Van Diemen's Land, and another to Ceylon; and so the claims of the first list drawn up by the Archbishops and Bishops were abundantly satisfied within four years of its publication.

The next five provinces mentioned as requiring the superintendence of resident Bishops, viz., Sierra Leone, British Guiana, South Australia, Port Phillip (Victoria), and Western Australia, have long since been erected into bishoprics. Rarely, therefore, if we stopped at this point, has any great scheme been so rapidly and so fully carried out as that for the erection and endowment of additional Colonial Bishoprics. But much more has been done than was originally contemplated; and the best way of showing this is by appending a Table of the Dioceses which have been constituted since the Declaration was signed on Whit-Tuesday, 1841.

New Zealand	1841	Sierra Leone	1850
Gibraltar	1842	Graham's town	1853
Antigua	1842	Natal	1853
Guiana	1842	Mauritius	1854
Tasmania	1842	Labuan	1855
Fredericton	1845	Christ Church, New Zealand	1856
Colombo	1845	Perth, West Australia . .	1857
Capetown	1847	Huron, Canada	1857
Newcastle	1847	Wellington, New Zealand .	1858
Melbourne	1847	Nelson	1858
Adelaide	1847	Waiapu	1859
Victoria	1849	Columbia	1859
Rupert's Land	1849	Brisbane, Australia . . .	1859
Montreal	1850	St. Helena	1859

Thus, then, within eighteen years between the Declaration which was signed on Whit-Tuesday, 1841, and the consecration of the Bishops of Brisbane and St. Helena on Whit-Tuesday last, *twenty-eight* additional bishoprics have been founded in the colonies and dependencies of the British Crown—a number, that is, of new sees exactly equal to the total number of English and Welsh dioceses.

We may perhaps take another opportunity of tracing the beneficial consequences of this great movement, in the increase of the settled and missionary clergy—the establishment of schools—the marking out of parishes—and the settlement in many of the dioceses of a regular Church constitution and government by a synod consisting of bishop, clergy, and laity.

It will not, however, have escaped attention, that while bishoprics have sprung up with such wonderful rapidity in the various provinces of our great colonial empire, the wants of India, both North and South, though prominently set forth in the Lambeth Declaration, remain to the present day unsatisfied.

It was never, we believe, contemplated that these sees, thus formally proclaimed to be necessary for the welfare of the Indian Church, should be endowed in the same way as those in British colonies—by voluntary contributions. Such a proposition, while it might have been regarded as an imputation on the liberality of the great East Indian Company, would have been open to objections as an unreasonable demand upon the pockets of English Church people.

But other difficulties also stood in the way. An act of Parliament would probably be required for the sub-division of the present Indian dioceses. According to the scale of Indian salaries, an endowment, five or six times the amount of what is thought sufficient for a British colony, would be required for an Indian Bishopric. But, even if an adequate endowment were provided by private subscriptions, the same mode of appointment which is allowed for a Colonial See would hardly be approved where the subordinate clergy would consist in chief

part of chaplains nominated by the Government. These objections, not, we trust, insuperable, are supposed to have delayed, at least, the required additions to the Episcopate in India. But one See has, it is understood, been virtually promised for the North-West Provinces. Another, surely, is required for the Punjab; and whatever difficulties may stand in the way of such a measure, it will be impossible much longer to overlook the claims of that remarkable mission-ground of Tinnevely for a Bishop of its own.

THE RAMSDEN SERMON, AT ST. MARY'S, OXFORD. BY
THE DEAN OF ST. PAUL'S.

WE had hoped before this time that Dean Milman might have published the very remarkable sermon which he preached before the University of Oxford last Trinity Sunday, "Upon Church extension over the Colonies and Dependencies of the British Empire." We sincerely trust that he may yet do the additional service of committing so striking and valuable a discourse to the press. In the meantime we cannot refrain from giving our readers a brief notice of it, derived only from our own memory, now at some interval of time, but which, we believe, will be found sufficiently accurate, at least in those points for which chiefly we would make mention of it here.

The Ramsden Sermon has not hitherto been very successful at Oxford. We have not forgotten one or two well-known and powerful preachers, whom successive Vice-Chancellors have called upon for so great an occasion; but for the most part we have had to lament a noble opportunity lost; and very rarely have we felt that any real impulse was likely to be given to the zeal of the University, or that any solid addition was made to our missionary experience, or any wiser management indicated of the work of the evangelist. Many circumstances concurred to give a peculiar interest to the appearance of the Dean of St. Paul's in the pulpit of St. Mary's. He is the one great labourer amongst us in the noble field of ecclesiastical history; his massive, yet most finished oratory, reminds us that he belongs to that great race of scholars who are fast passing away; and above all, he comes forth with the ripe wisdom of a long life, and with stores of learning, which are doubly valuable, and which, perhaps, are beginning to be specially appreciated in an age so full of pretence, and display, and hasty, superficial reading as our own.

There was one thing more which made the occasion memorable. It was said, we believe truly, that Dr. Milman had never been heard in that pulpit since 1827, when he delivered from it his Bampton Lectures; and in that long interval what changes had taken place in Oxford! what sharp trials had befallen the Church of England! and amidst all, what new hopes had dawned upon us, and what bold ventures had we seen made, and not in vain, for the faith! How would the far-famed writer of Church history deal with his great theme? how would the student of another generation take up the stirring work of the present? how would that calm, and almost too dispassionate critic, perform the part of a preacher of Christian Missions, and the encourager of youthful zeal?

Even to those who remember many impressive scenes in Oxford, the sight of the University Church on the afternoon of Trinity Sunday last was full of deepest interest. Before a crowded and most intelligent congregation, the preacher rose to treat one of the noblest of subjects. His bent form, his keen clear eye, his earnest voice, arrested every one; for more than an hour he held the attention of his hearers, and very rarely had they heard a discourse so rich in language, so weighty and comprehensive in its array of well-marshalled evidence, or, let us add, for it is only just, so strongly impressed with deep conviction, and grave and real fervour.

First, there was a masterly review of the rise and progress of Christianity, which came with great force from the Editor of Gibbon's History, and the laborious student of Ecclesiastical antiquity; then the trite topic of the parallel between our days and those of the first beginnings of the Gospel, as shown particularly in the extended power and multiplied appliances of imperial Roman civilization compared with our own great opportunities, was put pointedly and vividly; then a graceful tribute was paid by the way to those signal acts of Christian liberality, which do indeed deserve all honour and gratitude, the foundation of three Bishopricks by one noble-minded Christian woman.

But there was a passage of the sermon still more emphatic, which we regret we cannot give in its exact words, but the substance of which rests clear and distinct on our memory. "Of India," said the preacher, "the wisest will speak the least. Of the progress of the Gospel in that wonderful country it behoves us to speak most humbly, and with the greatest caution. But though the ways of God are mysterious, and His will inscrutable, two points are plain and clear before us; never must we mix up with the preaching of Christianity in India the arts of a worldly policy, or the least appearance of an appeal to the power

of Government; this on the one hand; but on the other, never must we shrink from confessing openly, honestly, manfully, our own Christian faith.

The Oriental can understand how there should be different religions, and different worships in the world; but one thing he cannot understand, how there should be a nation and people without a worship, and without a religion. Let us not then, said the preacher, with the earnestness of a deep wisdom and a well instructed experience,—let us not then be afraid to show publicly, in every place in India, that we ourselves are a Christian people; more than this, let us not fear to magnify our religion, and make it honourable. Let us, by the splendour of our churches, and the just display of our impressive simple ritual, make our worship palpable to the sense and imagination of the heathen around us. Above all, let us live Christian lives, and the rest God will hasten in His own time.”

Often have we urged the same considerations in this Journal. We are thankful to have our deepest convictions confirmed and recommended, to minds which we might never be able to reach, by the eloquence and the experience of so calm and candid a thinker as the last Oxford preacher of the Ramsden Sermon.

W.

Correspondence, Documents, &c.

SYNOD OF MONTREAL.

It is gratifying to watch the rapid organization of the Church in the British Colonies. Diocese after diocese is adopting a regular form of ecclesiastical government, and for the most part on the same model. We have now the satisfaction of adding MONTREAL to the dioceses in which regular Synods have been constituted.

The Meeting was convened for June 7, when forty-eight clergymen out of fifty-three, the total number in the Diocese, and ninety-one lay delegates assembled. The several clauses of the Constitution were discussed at great length, but the temper and spirit of the great body of the meeting were excellent and most harmonious.

We have no room for a full report of the debate, but subjoin the material points in the opening address of the Bishop, the Address to the Queen praying her Majesty to nominate a Metropolitan, the Declaration, and the chief provisions of the Constitution as adopted :—

“Rev. brethren, and brethren of the Laity,—We are met on an important and interesting occasion,—one that has brought together a large proportion of the clergy, so large, indeed, that there are but one

or two clergymen of the diocese, now in Canada, who are not here this day, and nearly every church is represented by one or more lay delegates. It will be recollected that this is not the first occasion of our meeting together to take into consideration the subject now before us. In 1856 we met in large numbers, and had a long and able debate on the advisability of forming ourselves into a diocesan Synod. But there were scruples entertained by certain members, who believed that we could not proceed to do so. After a debate, however, a large majority decided that it would be desirable to form ourselves into a Synod, to assist in the administration of the diocese, and in carrying on the work of the Church. I was not anxious to press the matter then, as many felt the scruples to which I have alluded, and as I have always been aware that it was desirable for a Bishop that he should preside over a united people,—as St. Jerome somewhere says, he should rule over *volentibus non nolentibus*,—I would not, therefore, press against the earnest and conscientious scruples of many who thought we were not in a position to act in a legal manner. But, whatever doubts were then expressed, none can now remain, for an Act of the Legislature, which has been sanctioned by the Imperial Government, has been passed, with the express purpose of removing these doubts, and the preamble of the Bill shows that this was the intended effect of it: for it states that, whereas doubts do exist on this subject, it is proper that they should be done away with; and there is a subsequent Act giving us still larger powers in the same direction. Our previous meeting was not, I think, thrown away. None who were then present can regret that we met, and that the subject was discussed so fully in a debate, which reflected credit on all who took part in it, and which caused respect to be felt for the Church to which we belong. You will, perhaps, excuse me, if I occupy some of your time in explanations respecting the institution and meaning of a Diocesan Synod, and respecting the true position of a Bishop in his diocese. I will not trouble you with too minute details; but will first refer to the scriptural character of the power of the Bishops, who were placed by the Apostles over the Churches to set things in order, and provide a suitable organization at the commencement, and before any other means were provided, for the collection of the members, and the organizing of the body. On this head I will read a short extract from Bishop Hall, one of those prelates who, in our Church, stands highest for talent and learning. In his book, which is the standard work on this subject, he defines episcopacy thus:—

‘An eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and exercising thereof; and for that purpose, besides the administration of the Word and the Sacraments, endued with power of imposition of hands, and perpetuity of jurisdiction.’ And then he goes on to say, ‘It is acknowledged by the Presbyterians that there is a certain polity necessary for the retention of the Church’s peace. That the pastors should meet together in classes and Synods. That in Synods thus assembled, there must be due order kept; that order cannot be kept

where there is an absolute equality of all persons concerned ; that it is, therefore, necessary that there should be a head, president, or governor of the assembly, who, when the business is ended, returns to his own place without any personal inequality. They can be content there should be a prime presbyter, and that he shall moderate, for the time, the public affairs of the Church, but without all innate and fixed superiority, without all (though never so moderate) jurisdiction. The Bishop, whom we contend for, is ordained a perpetual moderator in Church affairs in a fixed imparity, exercising spiritual jurisdiction out of his own peculiarly demanded authority. Our labour, thereupon, must be to make good these points, and to evince that imparity, in the governors of the Church, and the power of episcopal jurisdiction, is not of any less than apostolical and divine institution.'

Thus it would be seen that the origin of episcopacy was diocesan—a form which preceded any other gathering together of the Church in provinces ; and every diocese was complete in itself, for carrying on the work of the Church.

Barrow, in his work on the Supremacy of the Pope, takes up this argument of the independence of the diocesan episcopacy, in order to urge it against the usurpations of the Pope. He says, and his work is the standard on this subject, which never has been answered by our opponents, and probably never will be—he says :—

'At first each Church was settled apart, under its own Bishop and presbyters, so as independently and separately to manage its own concerns ; each was governed by its own head, and had its own laws. Every Bishop, as a prince in his own church, did act freely, according to his will and discretion, with the advice of an ecclesiastical senate, and the consent of his people (the which he did use to consult), without being controllable by any other, or accountable to any, further than his obligation to uphold the verity of Christian profession, and to maintain fraternal communion in charity and peace with the neighbouring churches, did require.'

That was the position in which the original Bishops were placed in their dioceses. They were there to rule and govern them, and carry on the work of the Church within them. As necessity required, they called in the assistance of the presbyters and people to aid with their counsel, and that is the place which we now occupy. It is as Bishop of this diocese that I call on you, the pre-byters and laity, to come forward, and concur with me in the great work of administering this diocese, in organizing a system, and giving effect to it when organized. I ask you to uphold my hands in the responsible and arduous task laid on me.

We have long felt the want of some rule and law for these purposes. In former times the Bishop was placed here with a staff of strictly missionary clergymen. He had funds from a distance with which he paid them, the whole expenditure passed through his hands, and he was responsible for the whole. He had none to advise with him. But that state of things is passing away. The Church is now firmly planted in the soil, and is taking daily deeper root in the hearts of the

people, who on their parts begin to see the obligation upon them to support it themselves, and to acknowledge that it no longer beseems them to depend on external aid. They feel that they must now form their parishes, and maintain their clergy out of their own resources. Besides the duty laid upon us of providing for the establishment of the Synod in this diocese, there are great advantages in so many gentlemen meeting together to consult, and to hear the opinions of others, and to carry back to their respective localities a fresher zeal for the prosecution of the work in which they are engaged. Besides these reasons why there should be no delay, there is this other one, that you are empowered, yourselves, to proceed to the election of your future Bishops ; and the necessity for proceeding being obvious, the questions which remain are the terms and conditions on which we shall commence. Whatever laws shall be made are binding on all of us. I, as your Bishop, call you together, and ask your advice on this head. I pledge myself that nothing shall be done by me without the consent and advice both of the clergy and laity. I ask nothing more than that ; but you ought at the same time to agree that there shall be a joint assent to the making of any law, rule, or canon binding on this diocese. To grant less than that is to take away the authority of the Bishop, to determine that in a Church presided over by a Bishop, whom we believe to be an officer of divine institution, all free action shall be taken from that Bishop. To decide that if the clergy and laity pass a law, he is to be bound by it, whether he approves it or not, that is to annul the jurisdiction of the Bishop. Arguments have been drawn from the United States ; I have had great intercourse with the United States Church ; I respect and love her Bishops and ministers, and I look with admiration on the great work she is carrying on. But it must be remembered that when Bishops were first appointed in the United States, it was at a time when the very name of Bishop was a reproach, and when the outcry of the people was, a State without a King, and a Church without a Bishop. The only marvel is that in such circumstances they retained so much of what is catholic, and true, and excellent in their liturgy and discipline, not that they lost any of it. And more than that, when the first Bishop came there, conventions of the clergy and laity were already in operation. The Bishops, therefore, in taking part in these, gave up nothing, but merely joined the Church as they found it, and took what they could obtain. Rules founded on such a set of circumstances are not to guide us. We cannot set up this one modern precedent of fifty or sixty years, against the invariable custom of the Church for eighteen centuries. . . .

Moreover, wherever in the colonies Diocesan Synods have been established, the decision which it is now proposed to ask the Synod to adopt, has been arrived at. It has been so in Toronto, Huron, Nova Scotia, Sydney, Melbourne, Adelaide, and New Zealand, in each of which the position I ask to be placed in has been given to the Bishop. There is no example to the contrary. Some say that it is anomalous for the Bishop thus to take part in the debate, and to have in addition

a negative upon the decisions. But it seems to me that this objection arises from want of comprehension of the true spirit of the constitution of Diocesan Synods. The very gist of a Diocesan Synod is, that the clergy and laity of the diocese shall come and consult with their Bishop. Put the Bishop away, and your very Synod falls. And, on the other hand, the very hearing of your opinions may, and probably will have great weight with me, while prudence would prevent me from holding out my judgment against the views of a large body of intelligent men. The Bishops will be like the judges; they desire to hear argument in order to be able to judge; and with a Bishop presiding over *volentibus non nolentibus*, the discussions will tend only to bring about a united decision. On the contrary, for one branch of a Synod to attempt to force a canon on the rest, would make shipwreck of the whole Synod. When, in addition to these considerations, we remember that the laity have the right to elect their own clergy in all the patent rectories, and that they will exercise this power of nomination more and more as they come forward to maintain their clergy; that under this Bill, too, they will shortly have power to elect their Bishop; when, I say, we remember these things, I cannot think there is any danger of overriding the laity by authority, nor anything which can create a jealousy of the legislation which will take place. I have urged this matter, I hope in no improper tone and spirit, because in a neighbouring diocese the question has been debated in a manner which has given rise to serious misunderstanding. When it is set forth that to give the power which I claim for the Bishop is to make him a pope, and create a despotism, I ask where is the despotism? He is to have no power to do anything whatever; he is but to have the same power as you have yourselves. So much having been spoken and written on the subject, I thought it necessary to say so much, not as of a personal, but as of an official matter. I am sure, however, that the clergy and laity do not wish to fetter their Bishop; that, on the contrary, the majority of those now assembled in this room, both clergy and laity, desire to have a real Bishop, with some real jurisdiction; not a mere ornament to grace their body. I could wish, believing as I do that so large a majority will approve the resolution about to be submitted,—I could wish, and that earnestly, without ignoring the opinions of others, that we might come to some decision without the necessity of a division, without showing that we are not one. If the resolution is really at last to be carried by a large majority, where is the use in giving out that we are thus separated into parties? I wish to be placed over a united diocese, and believing that much good will follow from this institution, if carried on in a proper spirit, I feel at the same time that important consequences must follow from the temper, spirit, and manner in which it is commenced; that, in short, we would begin and carry out the work in the spirit of that address which we heard to-day in church, endeavouring to keep the ‘unity of the Spirit, in the bond of peace.’ ”

“ ‘ TO THE QUEEN’S MOST EXCELLENT MAJESTY:

The humble Petition of the Bishop, Clergy, and Laity of the Diocese of Montreal, in the Province of Canada, in Synod assembled.

We, the Bishop, clergy, and laity of the diocese of Montreal, in the Province of Canada, in Synod assembled, beg leave humbly and respectfully to address Your Majesty, and to state that—

Whereas Your Majesty has been graciously pleased to give your royal assent to an Act passed by the Legislative Council and Assembly of this Province, entitled, “An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod,” which Act was proclaimed on the 28th day of May, 1857; and whereas by the said Act provision was made, not only for holding Diocesan Synods in each separate diocese in this Province, but also for the holding of General Synods, wherein the Bishops, clergy, and laity of the different dioceses may meet in General Assembly, by such representatives as shall be determined and declared by them in the several dioceses; and whereas your petitioners feel assured that such meeting, in General Assembly of the Province, will materially aid the general management and good government of the said Church of England and Ireland in Canada—

Therefore, and in order to enable the Bishops, clergy, and laity of the said Church in Canada to have the full benefit of the provisions of the said Act, your petitioners humbly pray that Your Majesty will be graciously pleased to cause such measures to be taken as may be necessary in order to appoint one of the Bishops of the said Church in this Province to be the Metropolitan; that so the necessary powers may be vested in him for holding and presiding over the said General Assembly of the Church in this Province, and full effect be given to this important clause in the said Act.

And your petitioners, as in duty bound, will ever pray, &c.’

The Synod then proceeded to elect representatives to represent it in the provincial Synod, when called.”

“ The Declaration and Constitution as passed.

DECLARATION.

We, the Bishop, the clergy, and the laity of the United Church of England and Ireland, within the diocese of Montreal, assembled in Synod, and intending, under God’s blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this diocese, desire, in the first place, for the avoiding of all misunderstanding, to make a declaration of the principles upon which we propose to proceed.

We desire that the Church in this diocese shall continue, as it has been, an integral portion of the United Church of England and Ireland, and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines, and that form of Church government, which are at present recognised by the Church of England and Ireland.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension ; and we desire no control or authority over any but those who are or shall be members of our own Church.

CONSTITUTION OF THE SYNOD.

1. The Synod shall consist of the Bishop of the diocese, of the clergy of the same licensed to the cure of souls therein, or holding office in any college or school under the jurisdiction of the Bishop (such clergy not being under ecclesiastical censure), and of lay representatives, to be elected as hereinafter provided.

2. The lay representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays), held by each minister having a separate cure of souls ; and all laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be 'Members of the United Church of England and Ireland, and to belong to no other religious denomination,' shall have the right of voting at the election ; provided always that the first election under this rule shall not take place until the Easter meetings in the several parishes in the year 1861.

3. The minister himself, if present, shall preside at the election ; and in his absence, the curate, or assistant minister, or the senior churchwarden, or a chairman elected by the majority of those present, taking precedence in the order in which they are here named.

4. Every separate cure, served by a licensed minister, shall be entitled to elect two lay representatives. But when there shall be two or more congregations, having a corresponding number of church edifices, within one cure, then each of such congregations shall be entitled to elect two representatives.

5. That all lay delegates shall, each one before taking his seat in Synod, produce to and deposit with the lay secretary, or other officer of the Synod appointed to receive the same, a certificate of his election in the following form, to be signed by the chairman of the meeting :—

'This is to certify that a meeting held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of ——— (A. B.) ———, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the laymen of this congregation, who have a right to vote at such election by virtue of their having, in accordance with the second clause of the Constitution of the Synod of this diocese, declared themselves in writing, in a book kept for that purpose, to be members of the United Church of England and Ireland, and to belong to no

other denomination, and being otherwise qualified under the provisions of said clause. Signed, (C. D.)

And such certificate shall be considered and taken as sufficient proof of the election ; and such lay delegate shall continue in office till his successor is appointed. . . .

13. The vote of each order shall be taken separately, when so required by any three members, each vote being determined by the majority of the members present, in each order.

14. No rule shall be binding on the members of the Church in this diocese at large, which has not received the concurrent assent of the Bishop, the clergy, and the laity, and have been passed in the Synod.

15. Any proposition for an alteration of the Constitution, regulations, rules of order, or canons, shall be introduced in writing, and considered at the meeting at which it is introduced ; and, if approved by a majority of each order, shall lie over till the next meeting of the Synod, but shall not be finally adopted unless approved by majorities consisting of two-thirds of both clergy and laity then present."

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(Continued from p. 263.)

THE second duty of the Diocesan Synod which I will mention is to provide for the maintenance of the clergy ; and on this point a general uniformity of system is also desirable. A few fundamental principles have always been kept in view in the Diocese of New Zealand, and I would recommend them to your consideration, as already tested by many years' experience.

1. That the maintenance of the clergy should be supplied partly from endowment funds, and partly from voluntary contributions.

2. That the incomes of the clergy should be regulated by an equitable scale.

3. That a clergyman maintained at the full scale of income be expected to give his undivided services to the work to which he is appointed.

4. That no clergyman be considered as permanently located in any parish in which the parishioners do not supply that portion of his income which depends upon voluntary contributions.

I believe that I may appeal to several of my brethren here present to confirm my statement, that this system, after many difficulties, is now being carried out in several parishes with great regularity.

The third duty of the Diocesan Synod will be to establish a tribunal for the trial of all charges against clergymen, or other office-bearers of the Church. In the case of a clergyman, I would recommend that the tribunal be composed of the Bishop, three clergymen, and one lay assessor. In the case of a lay office-bearer, the number of clergy and

laity might be reversed. The forms of procedure for all such Diocesan tribunals ought, I think, to be prescribed by the General Synod. The appeal from the Diocesan tribunal to the Board representing the General Synod, has already been spoken of.

The fourth duty of the Diocesan Synod will be to define parishes. But the General Synod ought to lay down the principle upon which parishes are to be first defined, and afterwards, if necessary, divided from time to time. The parish should resemble the sheepfold, in having boundaries well marked and known for the time being, but easy to be removed. We must strictly guard against the introduction of a system in which, from a jealous respect for the rights of property, fifty or even a hundred thousand souls have been left under the nominal charge of one clergyman. It will be easy now for the General Synod to lay down a rule, that whenever the members of the Church in any parish shall be found to exceed a certain number, it shall be the duty of the Diocesan Synod to alter the boundaries; and to divide the endowment fund of the old parish in due proportions between the two or more parishes which shall be formed out of it. This sub-division of parishes in the Archdeaconry of Waitemata has been so far carried out, that no clergyman has more than one thousand members of the Church under his charge. Many of these parishes have endowment funds, all administered by a common trust, in which every parish has its own representative trustee, and therefore readily admitting of a new apportionment, if any parish should require to be divided.

I come now to the subject of the tenure of the landed property of the Church. It is well known to all here present that I have been hitherto the sole trustee of all the Church lands in the English settlements in New Zealand, with the exception of Canterbury and Otago. I undertook this heavy responsibility, and have borne the increasing burden for sixteen years, with the single object of excluding all vested rights and private interests, which would have stood in the way of the free action of the General Synod of the Church. I now lay upon the table the terrier of more than 14,000 acres of land secured to the Church by about 100 Crown grants, and devoted for ever to the support of religion and Christian education; and under the powers vested in me, by an Act of the last General Assembly, I say to this Synod,—Take these properties, and use them as you please, within the limits of the Trusts, and may God guide you to a right use of his bounty.

The reconstitution of the Trusts which I now surrender will require considerable care, and on this point I feel it to be my duty to offer some practical suggestions.

The Transfer of the Trusts.—The first business of the Synod will be to elect persons to act as Trustees. The Secretary of the Synod must then ascertain, whether those persons will be willing to accept the Trusts. I shall then have to execute conveyances to each set of Trustees of such portions of the Church property as will be held in trust by them. The Trustees, on accepting the trust, must sign a

deed of submission to the authority of the General Synod. All the Trusts will be thus brought within the provisions of the Religious and Charitable Trusts Act of 1856; and new Trustees can be appointed from time to time by the Board of Appointment holding authority under the General Synod.

The property of the Church may be classed under the following heads:—

1. *Sites of Churches and Burial-grounds.*—For the tenure of property of this class I should advise that all the churches and burial-grounds, within convenient limits, such as an Archdeaconry or Rural Deanery, should be held by one set of trustees, responsible to the General and Diocesan Synods, but not under the authority of the Parochial Committees.

The advantages of this plan are manifold. The properties so held in one trust might mutually insure one another, by a small annual payment made by the Churchwardens of each parish; the proceeds of all the burial-grounds arising from fees and sales of vaults, would maintain a Curator to improve all the grounds. A building fund might be accumulated by a small payment from each parish; by which, at the end of a certain number of years, each parish might be assisted to rebuild its church. The care of the fabric of the churches being a part of the Archdeacon's duty, I think that he ought in all cases to be *ex officio* one of the trustees to hold sites of churches and burial-grounds.

2. *Parsonage-houses and Glebes.*—Some confusion is apt to arise on the subject of Glebes. Glebe land may either mean land given for the actual use and occupation of the clergyman; or, land to be let as an endowment for his maintenance. In respect of land actually used and occupied by the clergyman, with consent of the Diocesan Synod, including the site of the parsonage-house, it may be thought well that the clergyman should be his own trustee, upon signing the usual deed of submission to the authority of the General Synod. He will thereby approximate as closely as can be desired to the status of a beneficed clergyman in England, but with this difference, that he will not be able to avail himself of a freehold tenure to defy the authority of the Church. As a trustee he will be subject to all the conditions of the Trust, one of which ought to be that he shall be bound to keep the parsonage in repair. Care ought to be taken that dilapidations shall be repaired during the lifetime of the incumbent, and not left to be paid for after his death.

3. *Glebes for endowment*, on the contrary, ought, I think, to be held by the trustees of the Endowment Fund. There can be no advantage in the clergyman and his parishioners being connected by the relations of landlord and tenant. He will generally get less than his due, and even that at the price of much ill-will. Besides, if the principle of a Diocesan Scale of Income be adopted by the Synod, clergymen will not in all cases be entitled to receive the whole rent of the glebe. It will be seen at once how this will facilitate the division of parishes, and exchanges between clergymen from one parish to

another. The cases in which such exchanges are desirable, are when clergymen are no longer equal to the charge of populous and laborious parishes. In such cases no difficulty on the score of income ought to stand in the way of an exchange to a more suitable sphere of duty.

4. *Cathedral Property.*—The valuable estate known as the Cathedral Ground at Auckland, will be surrendered to the General Synod, in trust, that the proceeds shall be applied to the permanent endowment of Bishoprics within the Islands of New Zealand, to the building of Cathedral Churches, in which the members of the Church residing in the distant parts of the country shall have places allotted to them when they come to the Cathedral city; to assist in building and repairing Bishops' houses; in maintaining candidates for holy orders; in defraying the expenses of meetings of Synods, Registration, Visitations of Bishops and Archdeacons; and in general to such uses as belong rather to the Diocesan than to the Parochial system. I would advise the Synod to constitute a separate trust for this property; and to take care that if possible the interests of all the New Zealand dioceses shall be represented in it.

5. *Collegiate Property.*—I have carefully abstained from all attempts to incorporate colleges under charters or statutes granted by the Colonial Legislature. It seems to be impossible in a new country to frame statutes to provide for every change of circumstances which may occur. For example, since the departure of the present Bishop of Wellington, St. John's College has remained without a Principal. I have used the discretion vested in me by the donors of the College Estates, to apply part of the proceeds to the maintenance of scholars in other Church schools; and part to the improvement of the estates. The buildings in like manner have not been useless, but have been occupied every summer by the scholars of the Melanesian Mission; and the College Chapel has been the place where the natives of many islands have offered up their first prayers in the house of God. I would recommend that the same latitude of discretion be granted to the new trustees of the College properties, to use them to the best advantage, according to circumstances, to promote sound learning and religious education, reporting to the General Synod, at its periodical meetings, the details of their system and of their accounts. Two such Trusts would be required: one for Trinity College, Porirua, and another for St. John's College, with its affiliated Grammar School, at Auckland.

6. *Native Education.*—It appears from the original letter of Sir George Grey, that he intended the present Boards of Education to come under the authority of the General Synod. The Native Education Act, passed in the last session of the General Assembly, makes no change in the government of the native schools, as at present carried on under the three religious bodies. At present, the system of Native Education in connexion with the Church of England is cumbered with this difficulty, that the funds granted out of the revenue of the country have been administered by the two Boards of Education,

but the lands are vested in the Bishop alone; and yet the objects of both Trusts are the same; for the lands were given expressly to make the schools self-supporting, and so to supersede the grants of money. If the Synod were to reappoint the present Boards of Education, and also vest in them the school estates, which I now surrender, both branches of the work would be brought under the same government. The Auckland Board of Education would administer estates at St. Stephen's, Kohanga, Tukupoto, and Otawhao; and the Southern Board at Te Aute, Whanganui, Papawai, and Kai-kokiri-kiri. The native school estate at Otaki is devoted to the same purposes, but is held in trust by the Church Missionary Society. No Crown grant has yet been issued for the school estate at Wairengahika, near Turanga.

7. There are also some pieces of land held in trust by me for the Melanesian Mission, which I purpose to retain till the Island Bishop shall have been constituted, and the Bishop shall have associated himself with the General Synod. You are probably aware that a sum of money sufficient in itself for the endowment of this Bishopric has already been invested in the English funds.

The last subject which it is my duty to submit to your careful consideration, is the constitution of the General Synod itself; and I have placed it last, because if you should be inclined to take the various subjects of discussion in the order in which I have arranged them in this opening address, this, which is in some respects the most important subject of all, will not be brought under consideration, till all the Bishops and many other members now absent shall have assembled.

Many of you are well aware that it was not without anxious deliberation that the Conference resolved unanimously to authorise this Synod to be convened, and drew up a deed of constitution for that purpose. That constitution will be found to contain nothing more than has been agreed to again and again at public meetings, held periodically, of the members of the Church in all the English settlements during the last ten years. With the exception of the two fundamental points of adhesion to the doctrines of the Church of England, and the constitution of the General Synod with the three orders of Bishops, Clergy, and Laity, every question of Church government is open to the consideration of the present meeting.

The first question affecting the constitution of the Synod, which will naturally engage your attention, will be the qualification of electors. I would deprecate the use of the word Church-membership, because, as a voluntary society, we cannot confer rights of Church-membership upon those who join us, nor deny them to those who stand aloof. The test which we ought to require, is the declaration of a willingness to obey the laws of the Synod, which the elector through his representative will concur in making. And here the value of the three orders is apparent, for every member of the Church may rest assured that no law can be made to which a majority of his own order has not consented.

This limitation of the electoral franchise will require an electoral roll, with certain persons duly appointed to add to it from time to time the names of new electors. It will be the duty of the Secretary of the General Synod to forward to these persons timely notice of all elections and to issue voting papers, if that should be the mode of election which you adopt. In short, the representative system of the General Synod will require to be worked with the greatest care, through a known and registered body of electors, increasing daily, as we may hope, in numbers, in proportion as information is diffused and interest awakened, by the actual working of the General Synod. For, while I admit that the number of electors who have voted for representatives to the present Synod is but small, yet I cannot agree with those who argue that therefore the time for Synodical action has not yet come. On the contrary, after grinding in the mill of public meetings for ten tedious years of hope deferred, I have come to the conclusion that nothing but the actual meeting of the Synod itself would ever have awakened a general interest among the great body of our professing members. The plain truth is this, that we have been so long accustomed to have everything done for us, that we are very slow in coming to the conclusion that, in our Colonial Church, we have everything to do for ourselves.

After fixing the qualification of electors you will have to consider the qualification for lay representatives, and, in fixing this, I do most earnestly hope that we shall not recede from the standard adopted by the Conference, of members in full communion with the Church of England. You will accept my assurance that this recommendation is made in no exclusive spirit, but with the earnest prayer that the Spirit of God may so bless our united work, that through the means of grace conveyed to our brethren in these earthen vessels, and distributed throughout the length and breadth of the land, many devout communicants may be yearly added to the Church, and so be prepared to join us in seeking for the spirit of counsel in communion with God and with Christ.

I would draw your attention further to the qualification of clergymen. You will have to consider whether any clergymen should be members of the Synod *ex officio*, as for example, Archdeacons acting *ex officio* as trustees of endowment funds. You will have to distinguish between clergymen regularly licensed and holding Church offices, and other clergymen licensed generally to perform divine service, but holding offices not immediately connected with the Church; and other clergymen again, who are neither licensed nor hold any office, but live as ordinary settlers. It will be a question also for you to decide, whether Deacons shall be admitted to the same privileges as Presbyters. In whatever manner these questions may be settled, we shall require an official list of clergy duly qualified to take part in the proceedings of any General or Diocesan Synod. My own idea of a distinction would be that every licensed clergyman, whether Presbyterian or Deacon, might claim to be entered upon the list by right, and that every unlicensed clergyman of irreproachable

life and character may be entered if proposed and accepted at a meeting of any Diocesan Synod.

The minor points, of the time and place of meeting of the General Synod ; the manner in which it is to be convened ; the payment of the expenses of the Synod itself, and of the attendance of its members ; the best mode of authenticating its proceedings, will not escape your notice, but they require no further remark.

But there is one subject more under this head of the Constitution of the General Synod, which I must not omit : and that is, the consideration of the best mode of drawing our native brethren into closer bonds of Christian fellowship with ourselves. I have already mentioned that an endowment both in money and land has been provided for the Melanesian Bishopric : and let us never rest satisfied, till the Bishop of the Isles has taken his seat among us. Already it has pleased God that our field of view should be extended over seventy or eighty islands ; and our work will not be done, till twice that number of heathen islands shall have received the message of salvation. To make this work our own, to identify it with the duty of our branch of the Church, to form systematic plans and to carry out regular efforts for its support, will be a part of our proceedings upon which I do not anticipate one dissentient voice.

But to come nearer home, upon the same line of thought I must draw your attention to the state of the Native Church of New Zealand. And first, to one subject claiming our unmingled thankfulness, that I hope soon to receive a commission to consecrate to the office of a Bishop, one whose age and experience has often made me feel ashamed that I should have been preferred before him, and to whom I have long wished to be allowed to make this reparation, by dividing with him the duties and responsibilities of my office.

The great object for which the Missionary Diocese of Turanga has been constituted, is to widen the basis of native ordination. At present it is impossible not to feel some doubts of the future stability of the native Church. My recent journey through the Mission Stations has left me in a balanced state between hope and fear. The thought of the populous districts of Whakatane, Opotiki, Waiapu, and Taranaki, all left without a resident Missionary, would be one of unmingled sorrow, if we did not see the fruits of the Divine blessing upon the Mission now appearing, in the faithful men of the native race, who have already been ordained, or are now passing through their probation for the ministry. We must feel that, when half the human race in Africa, India, and China is still unconverted, we cannot expect more men in England to take care of our 50,000 souls. But why should we desire foreign corn, when our own native fields are white already to the harvest ? Our lot has fallen in a fair ground, yea we have a goodly heritage. We are the tillers of a field which the Lord has blessed.

This is the bright gleam of hope which cheers the sadness of our Missionary journeyings. It cannot be that all this work of grace should have been wrought in vain. If we pass through deserted

hamlets, where the aged men and women who welcomed us in former years have passed away, leaving no child, the thought arises that though they have passed from earth, yet not one of them is lost. If we see the signs of a decaying faith, and of a love that waxed cold, in the ruined chapel, and its grass-grown path ; we have but to look to the tombs around it, for there lie those who have gone to their rest in Jesus, dying in the fervour of their first love ; and infants cut off like flowers in the morning, with the fresh dew of baptismal grace upon their hearts ; there the first evangelists to their heathen countrymen wait for their Lord's return, to call them to enter into His joy. If we see the native youth departing from the example of their fathers, given to self-indulgence, drunkenness, and sloth ; we see, on the other hand, that through this furnace of temptation, as in our own schools and colleges in England, God's chosen servants are being trained and proved for the ministry of His Word. The very same cause which fills our hearts with fears for the many, strengthens our confidence in the stability of the few.

But I cannot disguise my conviction that the time has come when a united action between the two branches of our Church is absolutely necessary. Our countrymen are spreading themselves over the greater part of the New Zealand Islands. Japhet is being enlarged to dwell in the tents of Shem. The constant traffic with the English towns brings the native population more and more into contact with our own race. It will be found impossible to carry on a double government for the Colonial and Missionary Church. But the blending of the one into the other must be a gradual work, and ought to be begun immediately. The Euthanasia of the Mission cannot be a sudden death.

It is now more than six years (Feb. 23, 1853) since a large public meeting at this place concurred unanimously in the following Resolution :—

‘ That this meeting, gratefully acknowledging the vast benefits which, under Divine Providence, have been conferred upon the New Zealand Islands by the Church Missionary Society, authorise Arch-deacon Hadfield to communicate with the Society, in order to ascertain whether they would be willing to resign into the hands of the clergy and laity of the district of Wellington their present charge of the native settlements in that district, and upon what conditions they would assist in forming a fund for the permanent endowment of native parishes and schools.’

I would earnestly recommend to this Synod the adoption of a resolution of a similar kind, including the whole field of the Society's Mission in New Zealand.

My apology for the length of this address must be, that I have endeavoured to condense within the smallest compass the deeply important subjects which it is my duty, as your President, to bring before you ; and I will now conclude, by the expression of my earnest prayer that we may be so blessed with the spirit of counsel as to have a right judgment in all things.”

A MISSION IN LABRADOR.

THE winter set in with unusual severity at the commencement of November. October had been, and usually is, a frosty month; but the snow which falls during the earlier part of this month seldom remains. This year, however, the snow of October remained to be overlaid by all that followed. November followed with frost and snow in such a degree as to warn us thoroughly of what we might expect; and by the 10th of December the thermometer sank to 8° below zero, and remained there for several days and nights. The migration of seals took place shortly before the middle of this month; and the net seal fishery, which generally sadly interferes with the services of the Christmas season, was all over by the 16th, and by the end of the month the intensity of the weather had so increased that the very ocean (if I may so speak of the strait) would have been frozen up but for the prevalence of strong off-shore winds. On the 26th and 27th the glass sank to 14° and 18° below zero, and the open roadstead of Forteau became many times bridged over with ice, and again broken up by the swell and blown off. On the 7th of January, however, the bay was firmly frozen over with fair and beautiful ice, and the whole strait filled with floating masses and liquid ice, or disconnected particles assembled to a considerable mass, covering the surface of the water, and called here "slobb" and "lolley." This is the earlier stage of that abundance of ice which forms the permanent "pack" of the whole winter. The glass up to this date had not been lower than -20° at the coldest, but was seldom above 0° at the warmest. On the 27th January, the glass fell to its lowest figure for the whole winter, or -26° ; that day having been preceded by nearly a week when the average temperature was about -21° . And it was more owing to the long range of cold weather than from the fact of the glass falling to a very low figure, that the past has been by far the severest winter of my experience. The low temperatures indicated above continued till the end of February, and were frequently accompanied by high winds, and on one or two occasions by very fierce gales. At these times it was impossible to preserve any portion of the parsonage in frost-proof security, though I remained up past midnight many times to give the house the benefit of a red-hot three feet Canadian stove, which my lad rose but a few hours after to replenish with fuel. We had in these instances strong proof of the correctness of the local maxim, "the wind makes the weather." A sudden lulling of the storm is experienced in-doors as surely as out, though there may be no attendant change of temperature. I have also found, by careful observation, that one may travel not only with safety, but even with comfort and pleasure, during a calm, with such a temperature (say between 0° and -15°), as with a smart breeze of wind would become at once not only uncomfortable but highly dangerous. Below -20° , however, the maxim loses its entire consistency, becoming on the negative side useless—for one's flesh will freeze now in a dead calm.

From the beginning of March the intensity of the cold left us, and we experienced only an average of winter weather until the end of May and first half of June, when the weather again became unseasonable, and we experienced snow-storms and severe frost. I will only particularly mention the frosts of the 13th, 14th, and 15th of June, which froze fresh water to the thickness of a quarter of an inch, and congealed the salt sea in its becalmed surface to the thickness of a penny, and a snow-storm which preceded these frosts one day, and covered hill and dale with "robe of white."

I will add to these remarks upon the character of our winter, that the usual abundance of icebergs to be seen during the summer months seems this season to be multiplied at least a hundred times. On Midsummer-day the whole prospect from Forteau bay was so studded with them, that nothing but their immense magnitude made the view different from that of mid-winter, so far at least as regarded the water; and I did not succeed in crossing the strait for the first time till the 27th of June, while, at the time I am writing (July 20th), their number around us is amazing, rendering navigation extremely hazardous, and, in fact, having almost suspended it. Such an enormous detachment and descent of icebergs as have besieged the whole of the north-eastern shores of Newfoundland, as well as the Strait of Belle Isle and Gulf of St. Lawrence, during the last three months, might elsewhere suggest very interesting and curious inquiries concerning the Arctic regions.

I beg leave to conclude this part of my report by a few notes taken from my Journal in reference to one, out of very many, violent snow-storms—here emphatically called *snow-drifts*,—which characterized all the earlier part of the winter.

"*Thursday 25th (Feb. 1858).*—The snow-drift continued till late yesterday evening, the earlier part of the day having been the densest and most searching snow-storm I ever experienced. I discovered to-day, as a most astonishing effect of it, that the new church (built so tight and perfect as not to admit a drop of rain) had received through its nice seams and joints enough of the 'dust of snow,' so to speak, to cover the whole interior length and breadth of the building. I entered the church to exhibit it to a couple of strangers who had just arrived, and was not surprised to find some quantity of snow in the south porch, but upon opening the inner door I was really startled at the wonderful and beautiful sight before me. From the Communion-table under the east window to the stone font under the tower at the west end, including pulpit, prayer-desk, lectern, seats,—every object, large and small (except on their vertical faces),—was covered with an uniform garb of exquisitely fine-powdered snow. I cannot describe the pure and spotless beauty of the scene. The little church is elegant enough in its simple form and outline and its correct internal finish to challenge some allowance of art and skill in its favour; but when nature had, as it were, crept in by stealth, and adopted the outline as her own, by that 'saintly robe of white' thrown so perfectly and impartially over every part, one for the moment forgot

art and skill, acknowledging the adoption and beholding nature's perfect work. My whole family soon came to witness the work, and almost sad seemed the necessity by which it was all soon to be swept away. During the same storm the parsonage and all the stores and buildings shared a somewhat similar intrusion; but the matter was not so well received, nor did it meet with any admiration. This insinuating power of snow, with high wind and low temperature, is truly astonishing.

I heard also to-day a curious little story further illustrative of the character of such storms. A solitary sportsman, who lives a great part of the winter in an exceedingly small 'cabin' or 'tilt,' far removed from the coast,—partly, perhaps, from the love of being alone, but particularly from a preference of game and venison to salt pork,—found himself this morning completely snowed in. This is frequently the case with all small houses, where surrounding objects, stunted trees (in the case of the tilt) or neighbouring buildings, cause the driving snow to accumulate in banks. Our hermit, therefore, expected to find himself thus immured; but upon opening his little door, and trying the wall of snow which presented itself with the usual careless thrust of the hand, and then the more deliberate attack of the foot, he found a surface so hard and solid that he looked anxiously round his little prison for some better implement of working his way out. 'Fortunately,' said he, 'the spade, which is usually outside of the huntsman's cabin, that he may dig his way in, was at hand.' He found the snow so closely compacted that it required a very vigorous blow to insert it half its depth. His embankment proved to be thick as well as solid, and it was not until by painful and tedious degrees he had nearly filled his tilt with blocks of snow that he obtained a peep of the blue sky of a brighter day.' These little hunting tilts commonly have no other or better window than a very small opening in the door, or in one of the sides (walls), which at night and in bad weather is closed by a wooden slide.

After such storms as yesterday, the temperature being at the same time sufficiently low (say, *i.e.* more or less below zero), the snow becomes so hard in all exposed surfaces, that the traveller needs no snow shoes (or rackets), and leaves no print behind him; and a horse travelling at full speed (if we could try the experiment) would no more than leave a trail. This will not consort with English experience of snow, and scarce will English notions comprehend it; but in these almost Arctic regions, and this truly Arctic clime, where at the distance of two hours you may see the hardy reindeer beating up their winter fodder, and must stoop to descry the outline of their sharp hoof on the snow,—the sight of wastes of snow thus converted, as it were, into hills and dales of alabaster, is so common that one forgets to express one's wonder and admiration among those born to such scenes, who see no cause of wonder or admiration in them."

Respecting my missionary journeys during the past winter, I find, by reference to my Journal, that I travelled twice to the settlements east of Forteau, and three times to those west,—comprising in the

five journeys a distance of about two hundred and thirty-five miles, all performed over the snow and ice by the aid of dogs and sleigh (*come-tique*). This statement does not include very numerous shorter travels to places more in the vicinity of Forteau (say between two and seven miles from home), which, if reckoned, would alone cover perhaps half as many miles more. I beg leave to offer a few extracts from my Journal, under their respective dates.

The following extracts relate to a journey to Bradore, upon summons to visit a sick lad there :—

“January 30th.—This day broke with a continuation of yesterday’s gale and snow-drift, which prevented my starting for Bradore during the forenoon ; but by three P.M. the weather became suddenly mild, even to the temperature of rain. At half-past three, in the midst of pelting rain and a gale of north-east wind, we set out. The boy’s complaint appeared, from the description of the messengers, to have alarming symptoms, and I supposed it was either a case of rupture, of colic, or inflammation of the bowels. This was the third day since the summons reached me. Were it otherwise, neither I nor my guides would have ventured, at such an hour and season, and in such weather, to have started on such a journey ; but we did it in a sense of duty and of trust in God’s good providence.

My two fellow-travellers were father and son, both born in the country, and the old man quite famous for his skill and experience as guide in the interior wastes, where they hunt the reindeer. They had also a superior team of dogs. Until night set in, therefore, and it grew pretty dark, our progress was only rendered uncomfortable by the coldness of the drenching rain, but *now* (and we were at a point where we again left the sea-board) I noticed a growing anxiety in the father, and whispering between the two became frequent, and the falling drops were nicely examined to discover if they were snow or rain. It grew cold, and the sky began to break, and the wind to freshen from the north, and I leant forward to catch, if possible, the expression of my guide’s face as it was turned to every fresh gleam in the sky. I confess that now some more painful discomfort arose in my mind—I forgot that I was wet through and cold—I thought I felt fine snow over my clothes, and that the sky threatened a sudden snow-drift ! ‘I believe Blanc Sablon is outside of us ; had we not better endeavour to run thither ?’ I suggested ; ‘and if the night should clear up we could proceed at a later hour.’ ‘I don’t care, sir, if it doesn’t turn to snow ;’ and, after a pause, ‘If it’ll hold off an hour and a half, sir, we’ll be there.’ I did not feel quite reassured, although the son added something about the dogs finding their way. And we all kept silence for near half-an-hour, save when one or other of the men said a cheering word to the poor dogs, for whom the work was heavy and fatiguing. Perhaps we all spent a part of the time in thoughts of prayer, and in inwardly urging motives of hope ; but perhaps also my friends, like myself, occupied some portion of the suspense in conjuring up reveries of terrific and sudden snow storms,—making some of long continuance and fatal consequence, and others to be early dissipated

and followed by gleams of brightness, and hope, and escape. Be all this, however, as it may, when about half-way between Blanc Sablon and Bradore, in the midst of a most dangerous and trackless waste, when my experienced guide knew not, in the darkness, whether the dogs were right or wrong, a messenger of mercy was sent to us—or rather messengers of mercy were sent us—in drops of rain, larger, and more numerous, and swifter than any of the preceding showers. Now we expressed our thankfulness, and talked freely, and looked forward in hope. Our revived spirits seemed to revive the drooping dogs, and we soon acknowledged them right, and counted the number of ponds yet to be crossed, and spoke of the sick boy, and the surprise of our arrival, till we found ourselves at Bradore—all truly thankful for preservation from the perils of such a journey.

I found the boy indeed sick unto death, suffering excruciating internal pains; I spent all the earlier part of the night till two A.M. in ministering to the poor boy and his grieving parents both as doctor and pastor. At that hour I consented to seek rest, for I am soon sick and useless without some sleep. I laid aside my coat, and soon fell asleep, and rested for several hours, when I was awaked by the pitiable cries of the poor little sufferer who lay in the next room.

Sunday, 31st January.—The patient had a short tranquil interval after I retired this morning; but all day has been in a most critical state. The men have been to Blanc Sablon for medicine, and the poor women (mother and aunt) have assisted me at the sick-bed, or taken charge of the sound and unruly children below stairs. Besides other prayers, we used a united litany in behalf of the sufferer, and I read to him a simple exhortation; and between his paroxysms of pain had many most interesting and edifying conversations with him. He is about eleven years old. The poor mother, in the depth of her anguish, prayed most fervently that God would exhibit his mercy in taking her son,—she resigned him at once into the hands of his heavenly Father,—she could not bear his torture. Truly her affliction was very great. God saw it, and had compassion: He would not allow any to suffer more than they should be able to bear; He was pleased to hear our prayers, and bless the means used for the relief of the sick. The lad was much easier by the evening, and had more rest at night.

I spent Monday also with the sick and his friends, and witnessed and assisted their thanksgiving for his improved and improving state.

Tuesday, 2d February.—The snow-drift which succeeded the rain is now over. The morning being bright and cold, with hardened snow and excellent travelling, and our patient, we trust, out of danger, afforded me an agreeable start homewards. I called upon the sick woman at L'Anse au Cotard, but made no stoppage elsewhere, and reached home at two P.M.

Upon reaching home, I found a message at the parsonage concerning the illness of J. L.—, at Pinware, distant about seventeen miles eastward. Mrs. Gifford, however, has sent leeches and medicine, and

word that as soon as the messenger returns, if necessary, I will set out for that place.

February 4th.—A suspension of storm and snow again shows us the blue heavens in all the splendour of this region. My guides returned to-day. The weather has been exceedingly bright, sufficiently warm (glass 12°), and altogether glorious.

Sunday, 14th.—The morning being bright and fine, though cold (-8°), and answering to the condition of my appointment to go to L'Anse au Loup, I set out at twenty minutes past eight A.M. for that place. . . . Assembled about thirteen persons for morning service,—and then, having assistance offered me to proceed as far as Pinware, to visit the sick man, I turned my face that way instead of returning. I made unsatisfactory calls at L'Anse au Diable and Capstan Island, and reached Pinware at half-past six P.M. I found the house in great confusion, and not only occupied but crowded by idle and inquisitive visitors, mostly Romanists, who, in conversation and a succession of relays of supper, gave no room in time or space for any action on my part, save small attentions to the sick man (suffering from abscess in the throat), until half-past ten. I felt that the hour was far too advanced to propose the public service; and the family being quite alone (three families in one house), I increased the family worship by giving a familiar and practical comment upon the chapter I read (St. John v.), and by adding prayers for the sick. I have before found much inconvenience from such promiscuous gatherings, but never such as to displace a Sunday service as upon this occasion.

On the 12th March I commenced another journey to the eastward, which carried me as far as Green Bay (about thirty-five miles distant), and occupied five days. In this visitation I performed full service, and preached in four different places, and baptized two infants. I visited twenty-three families, and distributed tracts among them all. The weather proved favourable, though sometimes very sharp, and I was spared to reach home in safety and comfort. On the whole I met much to encourage me, and would particularly refer to the earnest and united spirit of the people of Red Bay, who seem to look forward with much pleasure to their improved prospect of having a church.

In the early part of April I performed a third journey, west of Forteau, to a distance of about forty miles. I should speak of this as a partial fulfilment of an intention expressed in my last Report of making an extensive visitation of a portion of the coast (beyond, indeed, the actual limits of my Mission), but utterly neglected, and from which I have for several years received urgent and repeated calls. I had hoped to have gone a hundred miles instead of forty, and upon that ground expressed a belief that the journey would afford copious notes for my present communication. An extraordinary and very unusual break-up of winter, during the first eight days of March, in its consequences prevented the longer journey; and of the shorter, as my report is growing long, I will only offer the following statistics:—The journey, a great portion of which lay across the salt-water ice, though in parts it led us over tracts of the interior, occupied, like my

journey eastward, five days. A kind neighbour (Mr. Davis) assisted us by his own presence and a fine team of nine dogs, and my whole family accompanied me ; Mr. J——, of Bradore, having also come down to join himself to our escort.

I visited 13 families, baptized 13 children, visited and read prayers with a sick woman, and held one full service, at which I baptized 6 of the children and preached. I also distributed a number of small books and tracts. This journey did not include a Sunday."

DEATH OF THE BISHOP OF SIERRA LEONE.

THE Church in West Africa has to mourn the loss of its third Bishop. We are indebted to the Rev. H. Caswall, Secretary to the West Indian Mission to the Pongas, for the subjoined extract from a letter (dated June 1) of the Rev. W. L. Neville, who was at Sierra Leone at the time when the devoted Bishop was seized with his last and fatal illness :—

"I have mournful tidings to impart. The Bishop of Sierra Leone is no more. He was called away on Saturday last, May 28th, about nine o'clock in the morning, having been seized with illness about two o'clock, P.M. on the previous Sunday.

On Saturday, May 21st, he called upon me, and was lively and cheerful as usual. The next morning the dear Bishop preached, with his usual vigour and fervour, the sermon at the cathedral, his text being, 'Set your affections on things above, and not on things on the earth.' After Divine service, on arriving at his town-house, he asked for luncheon ; but when set before him, he said he could not eat, and requested coffee ; but he only tasted it, and set the cup down. Afterwards he sent a message to the cook that he should not want any dinner, but that at five o'clock he would have tea. He drank a cup of tea and went to bed, and sent for Mr. Milward, the master of the Grammar School, who had been appointed to preach the sermon that evening. The Bishop said, 'I have caught the fever, and, strange to say, I have suddenly become quite weak.' But he did not speak of sending for medical assistance. However, about three hours afterwards, he sent to the barracks for the senior surgeon, for the one civil surgeon remaining in the colony was, and still is, confined to his bed.

The next morning, when I saw him, he was calm and composed, and his benevolent, loving countenance wore its usual aspect. He spoke of death, although he had no idea that he was lying on his death-bed ; for when I asked him if it would not be better that he should be removed out of that hot house (the acknowledged hottest house in the city) to Fourah Bay, he said, 'Not to-day, but to-morrow or next day ;' and when I afterwards, at the same visit, advised him to be put at once on board one of the men-of-war in the harbour, and carried out to sea, he said, 'I have determined to take a sea voyage ; in fact, I mean to go to England by the next mail.' The next day

the beloved Bishop could not be seen ; he had become worse ; his head had been shaved, and a blister was on it. The next day consciousness was gone, though Miss Sass, a white woman in attendance upon him, who conducts a school belonging to the *Church Missionary Society*, says he once pronounced her name. It was heart-rending to behold the Bishop with earnest eyes looking about the room, and with one finger pointing to this and that. Consciousness never returned ; a *coma* came on, which ended in death.

Thus has died a most pious, godly, active, energetic, warm-hearted, loving prelate. To me his kindness had been as wonderful as it was undeserved, and I mourn his loss as if he had been my most dear relative. If I awake in the night, and when I awake in the morning, a painful feeling comes over me, and I ask myself what is the matter, and then I recollect—the Bishop is dead.

Contrary to custom, the funeral was deferred till the next day, and took place at seven o'clock on Sunday morning, May 29th. It was attended not only by all the authorities and the clergy, but also by the whole of the garrison, officers and men."

Reviews and Notices.

The Book of Psalms, as used in the Daily Service : with Short Headings and Explanatory Notes. By the Rev. ERNEST HAWKINS. Second Edition, revised and enlarged. Pp. 273. Bell and Daldy.

MR. HAWKINS has very greatly improved his little work, and his preface is so modest, and there is such an entire absence of display in the whole volume, that it is the more necessary to state its merits. He has added to his well-written preface a clear statement upon the "parallelism" of the Psalms ; and an account of their arrangement, and supposed authors. But it is in his "Explanatory Notes" that we observe the improvements which make this little volume really one of extreme value for a large class of readers. He has now given regularly a short but sufficient introduction to each Psalm. We have compared carefully the present with the first edition, and we notice, with the exception only of two or three Psalms, and those the shortest, several additional notes in every page ; and these notes bear the marks of careful reading, and sound judgment, and scholarship. There is a real skill in the way in which we find brought together a few apt illustrations from the other parts of the Old Testament, and especially from parallel Psalms ; and we are particularly pleased to see in this edition a careful reference to the passages quoted or adapted from the Psalms in our Book of Common Prayer, and an explanation of old English words in our translation, which we suspect are often misunderstood by other readers than "the young and unlearned."

But the whole plan of the book is deserving of much commendation. Most truly does Mr. Hawkins state his belief that "no little

evil has arisen from the system of overlaying texts, sufficiently intelligible to serious and thoughtful minds, with diffuse and unnecessary comment." Surely when we presume to explain the Word of God, our one object should be, not to encase it afresh in a curious setting of man's workmanship, but simply to disclose and open to view, if we may, its own perfect beauty. It is on this ground, then, that we would hold up this little manual as an instructive example. Much thought and labour, we are sure, has been bestowed upon it, and there is an unaffected tone of reverence everywhere discernible. It has that special merit of being a "suggestive" book. It would be a most valuable present at confirmation, and of great use in schools. We sincerely thank Mr. Hawkins for it, and we trust he will still bestow upon "The Book of Psalms" his unpretending but most useful labour. How much may be done by employing, as he humbly says, "one talent" in our Master's service. We should add that this little work is sold at a very low rate, only 2s. 6d., or 18s. per dozen for schools.

We have received the 17th Volume of *The Monthly Packet*, and congratulate the accomplished editor on its continued success. The eagerness with which it is looked for in every family where there are young people attests its popularity with that class of readers for which it is chiefly intended. *The Young Step-Mother*, we presume, is the first part of the magazine that is devoured by all who appreciate Miss Yonge's exquisite portraits of English family life under its purest and best aspects. *Ralph Wolford* is a tale of considerable interest and power, cleverly written, and we doubt not with a sound moral lesson to be worked out before it ends.

The Cameos from English History, *The Chronicles of an Oak*, and *The Notes on Insects*, are full of useful and interesting scraps and fragments of information and historic lore, very captivating to young readers. For some of the occasional papers we would wish to give a word of thanks, especially one on the *Deaconesses of St. Loup*, an account of the hospital for sick children, and for the attempt in *Will no one do likewise?* to excite an interest in the real hard work of visiting the London poor in their close alleys and crowded rooms, and all the difficulties and discouragements that surround what is called district visiting, and which make it a weary labour to all who do not see Christ in His poor, suffering, ignorant, and outcast members.

Messrs. J. H. & J. Parker have recently added the following works to their list of publications:—*Lenten Sermons*, preached in Oxford in 1859; a course of thirteen sermons on sin,—its nature, growth, distinctions, remedies, preventives, and reward,—addressed to ordinary congregations, by twelve distinguished preachers, all of whom, except the Dean of Canterbury, are members, we believe, of Oxford University. This volume is one of many signs that the Church of England is vindicating successfully her claim to the work and the dignity of the chief evangelist in her own land.—*Thoughts during Sickness*, a second

edition of a collection of reflections, meditations, and prayers, by one who has a double claim to the attention of Christian sufferers, and who can scarcely intend to hide his name under the well-known initials, "R. B."—Many persons who had not the opportunity of hearing the Rev. T. L. CLAUGHTON'S *Sermon on the Consecration of the Bishops of Bangor, Brisbane, and St. Helena*, will be glad to possess so discriminating and touching a description of the work of an English Bishop.—The Rev. J. W. BURGON has written an interesting account of some special services for the working classes, held in North Bucks, in Ember Week; concluding with the *Sermon* which he preached at the Ordination in Buckingham.—We must not omit to notice Archdeacon RANDALL'S *Visitation Charge*, on the connexion of Church and State, and the Rev. R. H. J. TYRWHITT'S *Five Sermons on the War*,—both published at the request of those who first heard them.

The Rev. H. H. WYATT, M.A., of Trinity Chapel, Brighton, has added to previously existing Hymnals an unexceptionable collection of *Psalms and Hymns* for public worship (J. W. Parker & Son). The volume is well arranged, printed with a very legible type, neat in appearance, cheap in price; and it is dedicated by the compiler "to the *Society for the Propagation of the Gospel*, in remembrance of a past official connexion, and in token of a continual sympathy with its labours."

Colonial, Foreign, and Home News.

SUMMARY.

ON Friday, June 3d, at the Convention of the Diocese of OHIO, the Rev. GREGORY THURSTON BEDELL, D.D., Rector of Ascension Church, New York, was chosen Assistant-Bishop.

Bishop Potter of PENNSYLVANIA, who has been for some time in Europe on account of his health, arrived at New York on Monday, June 13. On Sunday, May 2d, he was at Rome, where he held a Confirmation, at which the Duke of St. Alban's was confirmed.

A congregation of the American Church has been formed in Paris. The following is an extract from the Report of the Committee appointed to organize the Church:—

"The American Protestant Episcopalians in Paris, who have associated, and formed a congregation under the ministrations and charge of the Rev. W. O. Lamson, gratefully acknowledging the opportunities which, under the Divine blessing, have been thereby afforded them, do adopt the following plan of organization:—

1. The Church shall be known as 'The American Protestant Episcopal Church of the Holy Trinity in Paris,' and shall for ever profess and maintain the faith and doctrines, and shall for ever worship according to the forms and usages of the Protestant Episcopal Church in the United States of America."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

SEPTEMBER, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 291.)

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

HAVING shown that a profound sense of disorder, physical and moral, underlies the religious systems of heathendom, we now proceed to our second point, to show, viz. that in these same systems proofs may be traced of a “conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection.”

In no country and in no age has man been able to believe that the distracted phenomena of the eternal world, and the schism within his own soul, of which he is conscious, present the *normal* and true condition of things. Something within him has ever wrestled and battled with such an idea; he could never bring himself to bow down in *utter* prostration of mind and soul and strength before these terror-created gods (of whom we spake in our last paper), and to acknowledge a demon as the ruler of the world. Those who formed the really thoughtful portion of the heathen could not acquiesce in the heavy laws of decay and death that bound them: the groaning and travailing of the whole creation together with themselves was regarded as a mysterious problem, an inexplicable enigma.

In their efforts to solve it, to grope after the truth, if haply they might find it, they looked again upon the natural world,

and questioned it, struggling to catch at even the faintest interpretation of the mystery. Confronted, as they were, daily and hourly with decay and death, they strove to find in the analogies of natural life an antidote to dark despair. "The day," thought they, "dies into night, and is buried in darkness and gloom; under its thick pall all things are still and noiseless: day sleeps, but not an eternal sleep; morning chases the shades of night, and day bursts forth again from her sepulchre." "Summer," thought they, "follows spring, and autumn summer, and then comes the long sleep of winter; but it is not an eternal sleep: the sun returns, and the gladdened earth unfolds its bosom, and the sweet influence of spring brings back the flowers: the seed itself dies not in the ground, but arises thence, transfigured, exalted, glorified. And is it to be thus with everything in nature, and not with men?" they asked in bitterness of spirit. "Is the daylight which gladdens him, the seasons which in their orderly round lay the fruits of the year at his feet, the very grass of the field on which he treads, are all these to wane and be restored again, and is he, the lord and master of the world, reserved for the saddest fate of all, the eternal silence of the tomb? Was he, with those aspirations and hopes which the things of time and sense could never satisfy, to be the one single instance in the world of energies given for no adequate purpose, and senses bestowed in vain?"

It could not be. Discord and disorder, said he, exist indeed now. Pain and misery, decay and death, sin and sorrow, crush the heart beneath their load of woe now; but so it was not once. *Once*, he persisted in believing, it was otherwise. *Once*, long ago, man was at peace with himself, and the world was a type of harmony and order.¹ Grace and beauty gleaming forth even now, amidst the wreck and ruin of present disorder, told him ever and anon what this world might have been, and, as he fondly believed, was intended to have been. If no Paradise bloomed on earth now, yet once it did, and then all was harmony and peace.

This conviction of a period of primal perfection comes out, as we might expect, most vividly in the worthier religions of the world: we shall refer, therefore, first, as we have already done in our preceding paper, to the Medo-Persian system. The first couple, the first parents of the human race (Meshia and Meshiane), so believed the Persian, lived at their creation in

¹ The words *κόσμος* and *mundus*, applied to the world by two of the most cultivated nations of antiquity, are a singular witness to the sense of primal perfection, "so instinctively did they feel grace and beauty to belong to the true idea of the universe, grievously as that was now defaced and marred."—*Dean Trench's Hulsean Lectures*, p. 230.

purity and innocence.¹ Ormazd, "the holy-minded," endowed them with the noblest qualities, and bade them prove themselves worthy vicegerents of this lower world, by persevering in virtue and holiness, maintaining "purity" in thought, and word, and deed, and waging unceasing warfare with their foes the *Devs*. And, at first, they obeyed his word, and were holy, and innocent, and happy: by persevering in the same path, they might have reached a yet higher and nobler stage of being, and attained to that yet more exalted bliss for which they were originally destined. But the sleepless adversary of Ormazd sent an evil demon, who, descending earthwards in the form of a serpent,² persuaded them to eat of the fruit of the wonderful tree, Hôh, which imparted immortality. Thus they were enticed from their allegiance; evil thoughts arose in their souls; "purity" was banished from this earth; and they forfeited for ever their right to the internal happiness for which they were destined, and grew as wicked as Ahriman himself.

Passing on to India, we find the Hindû legends similarly looking back with fond regret to a period of innocence and order. Man, they agree, was the last product of creative wisdom, the lord of all things, animate and inanimate, the master-work of Brahma. The beings whom he created "were endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnú."³ In the Krita age, "the age of truth," and innocence, men lived at peace, affected by no vicissitudes of the seasons, or alternation of night and day, and free from all the present changes and chances of this mortal life. In this era of primeval innocence, man dwelt on the high and beauteous Mount Merú, the "centre" of the earth. "From the glittering summit of its peaks the sun

¹ See Hardwick's "Christ and other Masters," part iv. p. 194; Kalisch's Commentary on Genesis, p. 63.

² "It is worthy of especial notice that one form attributed in Persia to the Evil Principle, or at least one favourite organ used by him for man's undoing, is the serpent, of whose guile and malice traces are continually recurring in the furthest wilds of Gentilism."—*Hardwick*, iv. 195.

³ Hardwick, part ii p. 130. "Humboldt mentions 'a belief deeply rooted in the earliest Indian doctrine of Khishna;—'Truth was originally deposited with men, but gradually slumbered, and was forgotten.' He notices, in the same place, the evidences in the structure of languages, recently still further developed, that the savage tribes of mankind have lapsed from a civilization which was early lost."—See Thompson's "Christian Theism," ii. p. 272. In his belief "that mankind, as it came forth from the Creator, was not divided into numerous conflicting orders, and in which the different faculties of man all worked harmoniously together," the Hindû sided altogether with the Hebrew.

diffused light into the far-off regions. Arrayed in gold it was guarded by hideous dragons. Plants of heavenly origin covered its sides, graceful trees and limpid waters adorned it, the music of birds resounded on every side, and no finite thought could soar as high as its cloud-piercing summit. The river Ganges inclosed it, which, issuing from the foot of Vishnú, and washing the lunar orb, falls here from the skies, and, after encircling the city, divides into four mighty rivers, flowing in opposite directions. On the summit is the dwelling-place of Síva, as well as the capital of Bráhma. There also is the home of blessed spirits; there is the Nandana, the grove of Indra, and there the Jambu-tree, whose apples, large as elephants, feed the Jamburiver with their juices, and secure to all who drink of it unvarying health and happiness, and exemption from all physical decay."¹ But the Krita age came to a close, degeneracy set in, and man fell from his high estate. To try him, Síva dropped from heaven "a blossom of the sacred vatá, or Indian fig." Enticed by the beauty of the flower, and imagining that to possess it was to possess immortality and full right and title to converse with the Infinite, man gathered it, and fancied himself for awhile immortal and divine. But his joy was soon changed to sorrow. In terrible majesty the Supreme himself appeared, and man was driven far from the Paradise on the beauteous mountain, and tasted the bitterness of misery and degradation.

And if leaving India, and crossing the snow-capped Himalayas, we come to the monotonous steppes where wander the nomad tribes of Tibet and Mongolia, the "land of grass," as its roving occupants term it, then here too we find traces of a belief in a happier time, and an age of purity.² The earliest human beings, say these wandering tribes, though mortal, resembled the perfection of the gods. But they were seized with a spirit of covetousness: in an evil hour they tasted a sweet herb which the earth had produced, and, straightway, every evil passion was aroused within them. Hitherto, they had known

¹ Hardwick, ii. 133. "These legends, notwithstanding a huge mass of wild traditions, will bear witness to primeval verities. They intimate how in the background of men's visions lay a Paradise of holy joy,—a Paradise secured from every kind of profanation, and made inaccessible to the guilty; a Paradise full of objects that were calculated to delight the senses and to elevate the mind; a Paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality."

² See Kalisch's Commentary on Genesis, p. 64. "The Kalmucks, a wandering tribe of Central Asia, have a tradition that man was placed originally in a land through which flowed four great rivers, where his health never failed, his desires were gratified, and his life was prolonged to many thousands of years. From this happy clime he was expelled for indulging in a forbidden appetite, and from his fall dated the commencement of his miseries."—*Ward's Natural History of Mankind.*

only spiritual nourishment. Now, however, bodily hunger must be appeased. They began, therefore, to till the ground, and soon the glory of their former heavenly appearance was dimmed; their faces shone no more with celestial brilliancy; decay and degeneracy began; the period of life was shortened, and deeds of iniquity darkened the threescore years and ten which now remained to them. Very similar legends exist in China concerning an "Age of Virtue," when man did not yet know the distinction between good and evil, when the lower parts of his nature were in perfect subordination to the higher, and passion and lust could not hold him fast in sensual thralldom.

If, again, leaving the eastern continent of Asia, we make our way past the myriad islands of the Eastern and Southern Seas, homes of the dark-skinned Papuan and copper-coloured Malay, and come to the New World, we shall find that here too, amongst tribes rapidly becoming extinct and passing away "like the April snow," have lingered legends of a time innocent and blissful, ere mortal guilt

"Brought death into this world and all our woe."

The Mexican believed, like so many of the nations of Eastern Asia, that the universe has passed through a number of cycles, and has degenerated from a condition of primal perfection.¹ The first age of the Mexicans corresponded to the Krita age of the Hindû, to which we have already alluded, and they looked back with fond regret to the era of Quetzalcoatl, the civilizer and lawgiver, by whom the arts of peace were assiduously cultivated, and in whose time "the corn sprang up with such luxuriance that one ear became a burden for a man," and so fertile was the soil that the life of men was a perpetual feast. But these happy times of order and civilization were not destined to endure. The god Tezcatlipoca looked with an evil eye on this earthly paradise. Calling to his aid the powers of magic, he sowed the seeds of ruin and disorder, and moral purity declined, and the happy age of the primeval civilizer passed away.

However discordant and rude these legends may be, whether or not we choose to refer them to one common tradition (as we ourselves are inclined to do), still they have all one voice, and testify to one fact, viz. that man has never sat down contented with the present order of things, but has ever nursed in his soul the memory of a Paradise on earth, and, with the memory, the hope (as we shall see hereafter) of one yet to be realized in that restoration of all things for which we wait.

The same legends, which we have traced in the most distant

¹ See Hardwick's "Christ and other Masters," iii. 160, 161, and notes.

quarters of the world, were familiar, as we all well know, to the inquisitive, intellectual Greek. The first man, so the Greek story ran, passed sunny days in undisturbed happiness.¹ Neither labour nor care was known, and decay and disease were far off. During the golden age men were pure, and innocent, and happy; they worshipped the gods with due reverence, and the earth mocked them by no thorns or briars,

“ Nulli subigebant arva coloni;
Nec signare quidem, aut partiri limite campum
Fas erat: in medium quærebant: ipsaque tellus
Omnia liberius, nullo poscente, ferebat.”²

But the golden age passed away, and in its place came, with paled lustre and dimmed glory, the silver age; and men became reckless and mischievous, disdainful of the immortal gods, refusing to offer either worship or sacrifice. And the silver age passed away, and in its place came the age of brass, and still the guilt of men increased, and misery and decay, decrepitude and death, followed as the just and sure avengers, till at length the last, the present age of iron, came, when, in the language of the poet, men are “mischievous, dishonest, unjust, ungrateful, given to perjury, careless both of the ties of consanguinity, and of the behests of the gods,” for the star-eyed maiden Astræa has returned to heaven, and sorrowing Aidôs has fled from a world of shame.

For ever thus did the Greek explain the riddle of present suffering, refusing to give up his belief in a glorious past, or to acquiesce in the world's evil as the world's law.³ It is true that some of the philosophers both of Greece and Rome held a contrary opinion, and like the natives of Van Diemen's Land, held that man has been progressing from a lower to a higher state.⁴ The legend of these latter, that man was made originally with a tail, and without any knee-joints, and that he owed his present erect form and gait to the kindness of some benevolent deity, is not very unlike the opinions which appear to have found favour with a certain class even in our own time. Their belief in the original imperfection of the human race, and its slow uprising into a higher state of civilization, was well expressed, a great many years ago, in lines which, we doubt not, the majority of our readers will remember:—

“Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter

¹ See Hesiod's *Op. Di.* p. 173; Grote's *Greece*, i. 90; and compare the Legend of Pandora.

² Virg. *Georg.* i. 125. Compare the “*Pollio*.”

³ How the same idea reproduces itself in Latin authors will be familiar to most readers.

⁴ To be found in Backhouse's “*Narrative of Van Diemen's Land*.”

Unguibus et pugnīs, dein fustibus, atque ita porro
 Pugnant armis, quæ post fabricaverat usus,
 Donec verba, quibus voces sensusque notarent,
 Nominaque invenire; dehinc absistere bello,
 Oppida cœperunt munire et ponere leges."¹

But, as a general rule, the heart of man has instinctively revolted against the idea that a Good and Beneficent Creator called into being a horde of the lowest and vilest savages, who could hardly be conscious of their responsibility to a higher power, and could have no possible escape from the worst vices and horrors incident to mankind. The great majority of mankind have agreed with Plato,² that "it is unphilosophical, if it be not also impious, to regard God as the creator of a race of savage beings, who cannot attain to the proper faculties of their nature, unless through the confusion and horrors of long ages of barbarism, and the misery of many generations."

It is an aching thought to imagine that, during all the long and weary years which have elapsed since man's creation, he has been only slowly, and with difficulty, emerging from a state of barbarism; and that that state owes its origin, actually and *designedly*, to a Being of Infinite Power and Wisdom. And so it has ever been felt. And the idea of a golden age has found an echo in the hearts of nations as widely sundered from one another as the poles. It is an easy thing to ascribe this idea to the "tendency of the mind to admire and aggrandize the past." But it is very hard to understand how such an idea, existing as we have seen so generally, could ever have occurred to the minds of men at all had they slowly emerged from savage life. And, as it has been well said, "it admits of question whether this very tendency to admire the past, be not in itself an evidence of human degeneracy. If the race had been developed from cannibalism, would not the human mind, in its long struggle with wretchedness, have acquired the disposition to think meanly of the past?"³ But, directly contrary to this, we find that in some shape or other, whether legend, myth, poetic tale, or religious tradition, there ever have existed traces of the conviction of a primal state of order and perfection. Had the evils of which he was conscious been only external to himself, and restricted to the physical world, then man might perchance have emerged from a lower and less civilized condition. In himself he would have contained all things requisite for carrying on his destined development. But he feels imperfection *within himself*. There

¹ Hor. Sat. i. 3. 99—105.

² Θέμεις οὐτ' ἦν οὐτ' ἐστὶ τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον, Timæus, cap. x., quoted in Thompson's "Christian Theism," ii. p. 262. Compare also the saying of Plato, τὸ ἀγαθὸν τῶν μὲν εὖ ἐχόντων αἴτιον τῶν δὲ κακῶν ἀνάτιον.

³ "Christian Theism," ii. p. 268.

is a schism within his own soul, a contradiction in his most central being. Moral weakness, liability to temptation, consciousness of sin—these are the sources of his most poignant anguish, and the surest adversaries to any progressive amelioration of himself and his species. And to believe that his present condition was the one for which he was *originally* designed, and through which, with the full consciousness of internal imperfection, and an undefinable sense of guilt, he was intended to press forward to a higher stage of being, was impossible, it were better never to have seen the light of day, than to live with such a dull oppressive idea of his future destiny. How full of disappointment he feels his present lot to be, the language of all ages and nations has attested. Philosopher and poet, sage and sophist, have exhausted the whole storehouse of images whereby to describe the illusiveness and uncertainty of life, the gloom and desolation of death, and, worse than all,—

“ That desolating thought, which comes
Into man’s happiest hours and homes,”

the thought of sin, of internal disunion, the leprosy of the soul. And is it wonderful that, ever feeling what Homer tried to express when he wrote—

Οὐ μὲν γὰρ τί πού ἐστιν διζυρώτερον ἀνδρὲς
Πάντων, ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει,¹

and Herodotus, when he wrote—

Πάν ἐστιν. ἀνθρώπος συμφορή,²

and Pliny, when he said—

“ Nec miserius quidquam homine nec superbius,”³

and Goethe, when he confessed—

“ Man is a darkened being; he knows not whence he comes, nor whither he goes; he knows little of the world, and less of himself,”⁴

and Byron, when he said—

“ The lapse of ages changes all things: time, language, the earth, the bounds of the sea, the stars of the sky, and everything above, around, and underneath man, *except man himself*, who has always been, and always will be, an unlucky rascal. The infinite variety of lines conduct but to death, and the infinity of wishes lead but to disappointment,”⁵

¹ Hom. Il. xvii. 447.

² Herod. i. 32.

³ Comp. Plin. H. N. II. 5; VII. i. 41. Also the remarkable fragment of Euripides, quoted by Dean Trench, Hulsean Lectures, p. 290; and the whole chapter in Cic. Tusc. i. 48—“ An eagle weary of his mighty wings.”

⁴ Conversations with Eckerman, quoted in Dr. Kay’s “Promises of Christianity,” p. 60.

⁵ Compare the poet’s language concerning Johnson’s “Vanity of Human Wishes.”—“Read it,” he writes in his Diary, 1821; “all the examples and mode of giving them sublime. ’Tis a grand poem, and so true.”—Quoted in Kay, p. 60, from Lockhart’s “Life of Scott,” ii. 307.

Is it wonderful, we repeat, that the nations of men, conscious, with greater or less intensity, of the vanity of their present existence, should have revolted against the awful idea that it was designed, that it is the inexorable *condition* of a long, weary, and difficult progress towards a future stage of being, and the state for which they were created by a God of Love? Is it wonderful, is it not far more natural, that they should have taught themselves to look away from the present, either backwards, to a time when it was not thus, when all was purity and peace, when there *was* a Paradise on earth, and man *was* happy and innocent, or, as we shall see they did in our next paper, *forwards*, to a time when that Paradise shall be restored, man himself brought back into communion with Him in whom he lives, and moves, and has his being, and those hopes fulfilled which, in the darkest hours, are never utterly stifled, but spring exulting in the breast of a being who, by a law otherwise utterly inexplicable and infinitely cruel,

“Never is, but always to be blest.”

(*To be continued.*)

Correspondence, Documents, &c.

RE-MARRIAGE OF NATIVE CONVERTS IN INDIA.

IN the *Colonial Church Chronicle* for July we printed the letter which the Bishop of Calcutta, as Metropolitan of India, has addressed to the Bishops of his province, on the re-marriage of converts. The Bishop says that “a statement of the whole question will be found in *The Missionary* for April, 1852, containing a carefully considered opinion of the present Chief Justice of Bengal, given when he was Advocate-General, on the law of the case.”

As the valuable publication to which the Bishop refers is very rare in England, and is not likely to be within reach of our readers, we extract the greater part of the article in question:—

“Our attention has been called to this subject (which is one of vast practical importance) by the following note from a correspondent:—

‘To the Editor of the Missionary.

Dear Sir,—The difficulties that beset the marriage question with reference to the native Christians, have more or less occupied the attention of nearly every Missionary in this country. At present the practice of the different Societies varies:—the *Baptists* (and the *Church Missionary Society’s* Missionaries, I believe) do not hesitate to re-marry the Christian during the lifetime of the unbelieving partner. The *London Missionary Society’s* Missionaries allow, I am told, seven years to elapse before the party is re-married. The *Society for the Propa-*

gation of the Gospel's Missionaries, on the other hand, absolutely refuse to perform such marriages, looking upon them as a species of bigamy.

As a practical evil resulting from this lax state of things, I beg to mention an occurrence that took place within the last few weeks, not far from where I am residing.

A native, by name Goiaram, became a convert in connexion with the Baptist Mission; his wife (a Hindu) refused to live with him; whereupon he was forthwith married by the Baptist missionary to a widow who also had recently joined the Christian fold. It is now about four years since this took place, and a child was born two years ago. Within the last few weeks Goiaram's first wife made her appearance quite unexpectedly, and claimed her husband; on this being made known to the Baptist missionary, it was ruled by him (so the Christians of the village tell me), that the claims of the first wife were not to be set aside, and therefore Goiaram must live with her; and the second wife was actually put away without any provision, with a child two years old, and prospect of another. She took shelter under the roof of a fellow Christian, and at the recommendation of some parties was induced to sue her husband for alimony in the Zillah Court, with a view of getting the legality of the marriage tested, if the magistrate could be brought to entertain the question. But before any steps could be taken, Goiaram fearing the consequences to himself, persuaded the woman to return to his house—and he is now actually living with two wives. The Baptists have excluded him from their community.

I beg to add that this is not the first instance of the kind that has come to my knowledge; I can mention particulars as to name, residence, &c., if necessary. I should be very glad to see the whole question discussed in *The Missionary*. I have great hopes that the Dissenters' Marriage Act, which is now in force, will put a stop to these (illegal?) marriages—at least one will have the opportunity of opposing them, and getting a legal opinion.

Yours truly, D. E. C.'

A friend, to whom we mentioned the subject, has furnished us with the following details of a similar case:—

'A man named Nopher Bhattacharjya became a Christian in 1837 or 1838, and was baptized at one of the *Church Missionary Society's* Mission-stations. He had at the time a wife, by whom he already had I believe ten children. At the time of his conversion his family refused to join him, on which he wished to marry a second time. The Missionary sent him, in company with some other persons, to go to the Bancoora district (where his family resided), and call upon his wife to join him. The party reported, on their return home, that the woman was unwilling to join her husband; on which the Missionary married the man to a Christian woman of his congregation. I do not know what interval passed between the man's conversion, his attempt to be reconciled to his first wife, and his second marriage, which must have taken place about 1840—perhaps earlier. Shortly after his second

marriage, his first wife came up and claimed him as her husband, expressing a desire of embracing Christianity with her children. On hearing this, the Missionary was vexed at some misrepresentation which it was then discovered the bigamist had made. But the man lived for some time with both his wives, and had a child by each about the same time. His Christian wife and her child died not long after, as did the man himself. His first wife was subsequently baptized,—I do not know whether during the lifetime of her husband. While a widow, she was employed as a cook in Christ Church School. Two of her sons are now in Kishnaghur.—K. M. B.’

So much for the evils arising from one course ; let us also give an instance of the contrary course being adopted :—

‘In the year 18—, a Hindu Christian named Gourchurn Dey, attached to the congregation of Christ Church, Cornwallis Square, was desirous of marrying a second wife, as his first wife, who continued a heathen, was represented as being unwilling to join him. He was so strongly influenced with this desire, that he threatened to join the Roman Catholics (a priest of which communion had promised that he should have no difficulty about re-marrying, if he joined them), in case the minister of Christ Church refused to join him to a second wife. The minister referred the case, in the absence of the Diocesan, to the Archdeacon of Calcutta (Dr. Dealtry), who thought that the Bishop of Madras, when he came to take charge of the diocese, might, after due investigation, pronounce the first marriage void. When the Bishop of Madras came, the case was laid before him, and the Bishop called for the Advocate-General’s opinion, which was that no licence of marriage could, under such circumstances, be legally granted. Now for the *dénouement*:—the young man who was so desirous of separation from his first wife, because of her alleged unwillingness to join him, has since recovered her ; indeed, it would seem the girl was not very unwilling to join him, for, after some secret correspondence, she stole away from her relations one morning before daylight, and joined her husband, who was waiting at a corner of the road with a conveyance. The parties are now in Assam.’

We have been furnished with a copy of the opinion elicited from the then Advocate-General on this case, which in substance is as follows :—

‘The question does not appear to have ever been the subject of a decision in an English Court of Justice, and is not noticed by the text-writers. A satisfactory solution of it, therefore, could only be obtained by an Act of the Legislature.

In the meantime we must look to the Canon Law, which is part of the Law of England, except where it is at variance with either the Statute or Common Law.

The question is discussed in the second part of the Decretal of Gratian, Causa xxviii. Qu. ii., and the conclusion come to is, that the second marriage of a convert, his former wife being still alive, is lawful, provided the unbelieving wife, and not he, be the party that

refuses further cohabitation. This conclusion is based on the authority of a passage attributed (but erroneously, as has since been admitted) to St. Gregory the Great. A passage to the same effect, but in yet ampler terms, is alleged to occur in St. Ambrose's Commentary on 1 Cor. vii.; but the Benedictine Editors consider this book not to be genuine.¹

Pothier (in his *Traité du Contrat de Mariage*, part vi. ch. ii. art. 4) relates a singular case of a Jewish convert, which was decided so late as the year 1758. The Jew had been baptized in 1752. He went so far as to offer to allow his wife the free profession of Judaism if she would live with him, but she declined. Hereupon he obtained (in 1754) a sentence from the Court of the Official at Strasburg to the effect that he was free to contract marriage *in facie ecclesie*, with any Christian that would have him. He afterwards formed an engagement with a young woman at Soissons, but in spite of the Strasburg decree, and a certificate that it has always been the custom of that diocese to permit re-marriage under such circumstances, the curé declined to publish the banns. To compel him to do so, the convert instituted a suit before the Official of Soissons; but the decision was in favour of the curé, and that decision was, on appeal, confirmed by the Parliament in January, 1758.

Pothier gives the arguments of both sides at some length. *On the one hand* are the Canon and Decretal above-mentioned, and, as the Parliament admitted, "la multitude des theologiens et des canonistes." *On the other*, some passages from St. Augustine and others of the Fathers,—the argument of the indissolubility of marriage, even *adulterii causâ*;—and the allegation that the passages attributed to St. Gregory and St. Ambrose, on which the Canon rested, are not genuine. Hence (argued the Parliament), since Innocent III., who, though an excellent Pope, was no better critic than the men of his day, *was under an error as to matters of fact*, his judgment is of no weight.²

It is not clear that the Parliament was altogether accurate in its premises. For—

1. The passages quoted from St. Augustine as adverse are not directly to this question: whilst Innocent III., in arriving at his

¹ There is also a Decretal of Innocent III. (Decret. Greg. Lib. iv. Tit. xix. cap. 7) which speaks of the case we are considering in the same way. "Si alter infidelium conjugum ad fidem catholicam convertatur, altero vel nullo modo, vel non sine blasphemâ divini nominis vel ut eum pertrahat ad mortale peccatum ei cohabitare volente; qui relinquitur *ad secunda, si voluerit, vota transibit*; et in hoc casu intelligimus, quod ait apostolus, "Si infidelis discedit, discedat," &c., et canonem etiam in quo dicitur" (quoting Gratian's Canon above referred to).

The interpretation here given of 1 Cor. vii. 13—16, certainly recommends itself as the most natural meaning of those verses as they lie in the context. "If the unbelieving husband or wife be willing to stay, the Christian wife or husband need have no scruple in consenting to fulfil their social duties (v. 13, 14): but if the unbeliever departs, duty does not bind the Christian to remain unmarried, or else seek reconciliation; there is in this case no such obligation as was mentioned at v. 11; only, let it ever be observed, God has called us to *peace* (v. 15); and therefore the Christian should prefer retaining his or her partner, if possible, with a view to their salvation (v. 16)."

decision, seems actually to have *followed* St. Augustine. (See Estius on 1 Cor. vii.)

2. We never could reconcile the indissolubility of marriage *adulteri causâ* with the plain words of Scripture, or the nature of the marriage-covenant.

3. Though the commentary on 1 Cor. is admitted not to be genuine, the same opinion is expressed in the Commentary on St. Luke (ch. xvi.) which is by St. Ambrose.

But supposing it to be conceded, that an obstinate and insurmountable unwillingness on the part of the unbeliever to live with the Christian husband or wife forms a sufficient ground for allowing of a re-marriage, there may still be a *legal* difficulty in the way. The first marriage (even if the canonists' view be adopted) is only voidable, not void.

'Before the second marriage can be legalized, there must be some sentence of a competent tribunal dissolving the first. Without this, a party contracting a new marriage would be liable to prosecution for bigamy under 9 Geo. IV. c. lxxiv. sec. 70, which says, "*Any person professing the Christian religion*, who, being married, shall marry any other person during the life-time of the former husband or wife, shall be guilty of felony." The material exception is that of "any person who at the time of such second marriage shall have been divorced from the bond of the first marriage, or any person whose former marriage shall have been declared void by the sentence of any court of competent jurisdiction."

Now, it does not appear that there is any Court in India having competent authority to release him from the bond. The Bishop's jurisdiction is limited by the letters patent to the correction of clerks; the ecclesiastical jurisdiction of the Supreme Court is restricted by the terms of the Charter to *British* subjects: while there is in fact no such thing as a divorce *à vinculo* among Hindus. A wife may be *superseded* on various grounds; but in every such case she continues (though separated) to be a wife, and is entitled as such to a maintenance. The effect of such supersession, therefore, is not divorce, but legal bigamy; and the principles of the Hindu law of marriage are consequently inapplicable to native Christians.'

This legal difficulty, however, might easily be got over by an Act of the Legislative Council. The more important question is the previous one: would a Christian be right in *accepting* a divorce on this ground, supposing there were all the legal machinery ready to hand? 'Christianity,' says one who has the highest claims to be heard on this point, 'knows but of one Law of Marriage, founded on the order of Creation, and the express republication of that law by the Incarnate Word in His authoritative doctrine.' We should always regard with the greatest jealousy anything that tended to make the binding character of wedlock depend on human statute or enactment.

Accordingly, it deserves to be well considered whether those who—as the Missionaries of the *Society for the Propagation of the Gospel*

have done—advise the converts under such circumstances not to re-marry, are not following more closely the example of St. Paul, who did not scruple to advise the Christian converts at Corinth, the most licentious city in Greece, to remain unmarried ‘for the present distress.’¹ Should not the converts be taught to look upon this as part of their cross? And if they really did learn to look at it in this way, are we not sure that God would never ‘suffer them to be tried above that they were able to bear, but would with the trial also make a way to escape, that they might be able to bear it’? The *way to escape* might be in one instance furnished by the increase of spiritual strength, resignation, and purity; in another by the wife’s being persuaded to return to her husband; but at any rate the promise would be *somehow* made good. This we believe to be the ‘more excellent way:’ to which, however, the words spoken by St. Paul on a different point may be applied:—‘This I speak for your own profit; not that I may cast a snare upon you.’

For, it must also be borne in mind, we are taught to interpret even express, positive, Divine institutions, as having a *moral* bearing, ‘as made for man,’ and for the promotion of his highest interests, ‘not man for’ a mere irrespective, unbending observance of them. If the declaration, ‘I will have mercy and not sacrifice,’ was applied to determine the obligation of the Sabbath, may there not be *extreme cases* connected with the ordinance of marriage, where the same rule, or rather principle, is to be our guide? This is a very serious and important question; for on its determination, how many individual cases of happiness or misery, and how much of the future well-being of the native Church, may hang!—If any case can be thought to allow of such an interpretation, it is surely that of the uneducated Hindu convert, surrounded by so many influences of a degrading and seducing nature, to which his early habits and training make him specially susceptible.

If the above observations *assist* in the determination of this important question, that will be enough; and they ought not to be found fault with because they do not peremptorily decide it. Hesitation, on such a point, is no symptom of weakness, any more than dogmatism would be a proof of wisdom.

To sum up, then, we think that if an unbelieving wife departs from her husband, and after every reasonable inducement has been given, still declines to live with him, he is *at liberty* to marry, if necessary for his soul’s health.—We are not here looking at the matter in a legal point of view; of course there should be a competent tribunal to take cognisance of the facts of each case; but we are speaking of it *in foro conscientiae*, as the individual stands related to the law of nature and revelation.

At the same time, we think every person so situated should be strongly exhorted to aim at the higher ground. ‘All things are lawful for me, but all things are not expedient.’—‘For the sake of my poor wife, in the hope that she may yet be restored,—for the sake of giving

¹ 1 Cor. vii. 27,—‘Art thou loosed from a wife? seek not a wife.’

an example of patience and self-denial to the heathen—for the sake of my Lord, who has allowed this “thorn in the flesh” to harass me,—I will take up this cross, and may His grace be sufficient for me, and His strength made perfect in my weakness.’ ”

THE NEW ZEALAND SYNOD.

WE have lately placed before our readers the address of the Bishop of New Zealand at the opening of the Synod at which he presided. We are indebted to a correspondent for the following interesting extracts from a letter written by a member of the Synod.

“Its spirit was eminently harmonious, calm, business-like, and working. Though most of its members are quite unpractised in deliberative assemblies, they got almost immediately into the track of such bodies, and into obedience to standing orders.

Our President, the Primate, who declined the chair except by election, was, of course, a main help in drilling his counsellors into order, and keeping them to the point and to unflagging industry.

His address, having been printed, has, no doubt, reached you.

Of the points there proposed, the following have been dealt with, and measures enacted :—

The constitution of General Synods.

The constitution of Diocesan Synods.

The transfer of the Trust Properties held by the Bishop of New Zealand.

Delegation of General Synod’s powers to a standing commission.

Formation of Parishes, and definition of duties of Parish Officers.

Mode of appointment of Pastors in settled parishes.

And one or two measures of minor or of temporary import.

The General Synod in future will be constituted on the same principles as the present—three orders, two elective, consent of majority of each being required for enactment.

The changes are, that the Metropolitan will henceforth be *ex officio* President ; and the constituency, all adult males who make the simple declaration, ‘I am a member of the Church of England,’ without any negation of other membership.

— contended strongly for the negative clause, but in vain.

We have got a communicant qualification for the lay representation unanimously conceded ; and must be content with thus limiting the choice of our motley constituents.

The truth is, as — allows, the condition of the country goes far to justify an abstinence from negative tests. Many men who have been brought up as Wesleyans or Presbyterians join the Church, and become very valuable members ; but are unwilling to give a further pledge of their final rejection of their former membership, either for want of sufficient conviction, or from the fear that, in some future contingencies, they may be driven, by lack of Church ministrations, to seek them amongst their former brethren.

The Diocesan Synod will have the same constituency for its lay representation as the General Synod. The Clergy will not appear by representation. The Bishop will have an absolute veto. It is to meet yearly; the General Synod ordinarily once in three years. It will have to adapt much of the legislation of the General Synod to diocesan circumstances, and to consider and propose measures for the future General Synod.

The Standing Commission of the General Synod is to perpetuate the executive life of that body, for the management of its numerous trusts; replacement of trustees, acceptance of property, &c.

It is not to be a tribunal; but it is to act as a kind of grand jury, in cases of appeal from a Diocesan's refusal of institution, to hear them *ex parte* before going up to the bench of Bishops.

The most difficult measure, the tribunal bill, was handed over (after full discussion, but at a later period of session) to the Standing Commission, for further manipulation; the amended measure to be sent by the Standing Commission to the Diocesan Synods, and to be adopted provisionally (at their option) until next General Synod.

The principles of the measure are similar to those of the English Clergy discipline bill: a preliminary Court of Inquiry; a Court of Assessors to conduct trial with the Bishop, the Bishop declaring sentence and awarding penalty; Appeal to Metropolitan Court, *i.e.* Metropolitan Bishop and Assessors.

The Assessors are to be a body chosen by the Synod, out of whom the Bishop will form the Court in each case.

The debatable points were what kind of evidence admissible? what penalties? provision for expenses?

These must ever be very knotty under our colonial circumstances; viz. no power to summon witnesses, or funds to pay them.

In the Standing Commission, there will be more of legal weight of opinion than we had in Synod. There we had only one lawyer, Swainson, the ex-Attorney-General. The Judges resolved not to come in; a resolution which they will probably cancel before Feb. 1862, the next proposed meeting.

With the exception of this legal deficiency, our Laity were a very satisfactory body; their tone was very conservative and respectful, and they had (with very slight exceptions) no absurd jealousy for the privileges of their order.

One great harmonizing influence was gained by the Bishops sitting in the same chamber with the other orders, and joining in all the debates. It was done on the understanding that at the request of *any one* member of any order, the order should withdraw for separate consultation; but the session passed without any one withdrawal, and all felt the gain of our united consultations.

There was certainly no hamper upon the freedom of debate, as was feared. Clergy and Laity spoke out without restraint in the presence of Bishops and of each other, and much to mutual advantage.

Besides the *Statutes* (the name of Canons was rejected) passed, there were several resolutions sent forth, which are to circulate in the Diocesan Synods, and test opinion, and guide, if they can, diocesan action.

They will be of considerable value, come whatever may, from having elicited opinions, and brought men to think and speak alike on some important points.

We have affirmed the catholicity of our Mission, and the consequent duty of extending the ministries of our Church to every one who will receive them, even on the weakest assertion of membership; and we have declared the *equal* claim of the two races on the Church's ministrations, and also the duty of extension to the heathen beyond."

RECENT EVENTS IN THE DIOCESE OF CAPETOWN.

THE Parliament of the Cape colony has recently been engaged in the consideration of several measures of importance connected with Church matters here.

The first had relation to the marriage laws of the colony. Hitherto it has been the custom to consider all "Christian ministers within the colony" as marriage officers, to whom the Government committed the charge of obtaining the necessary legal declarations. Whatever was the usual service or form of each religious body, that was respected by the law as a sufficient and legal marriage. All bodies of professing Christians have thus been treated in the most liberal manner; and, as regards them, the only difficulty experienced by the executive has been as to the limits to which the title "Christian minister" can be extended.

But in another respect considerable difficulties have been experienced. In Capetown, and in several of the other towns and villages, there is a numerous and thriving Mahommedan population. And in the colony generally, besides a large heathen population, there is the usual proportion of Jews. But the law could not recognise their marriages because not celebrated by the minister of some avowedly Christian congregation. It has been often pointed out that if proper marriage officers for these bodies could be appointed, the legal marriage with one wife only, with the influence of the colonial law of succession (which differs materially from that of England), would have an important effect upon the social customs of the Mahommedans. Such a plan as this was suggested at the Synod of the Diocese, as in some sort a remedy for the system of concubinage of a very immoral description which prevails among certain classes.

The Government introduced a bill in the present session to effect this object. Advantage was taken of this opportunity to propose that the *legal* marriage of members of all bodies should take place before officers appointed for the purpose, quite independently of the religious ceremony. Long debate ensued on this subject; but, in the end, the Government proposition alone was agreed to by the Lower House. It seems doubtful, however, whether it will be permitted to pass the Legislative Council.

The other parliamentary question referred to has excited still more public attention. It has reference to the voluntary system. At

present, grants are given from the public funds to ministers of several religious bodies. These grants are of various amounts, and no general system appears to have been laid down as to the character of the congregation selected for the grant. The Dutch Church has the lion's share of the sum; and the particular congregations which receive the aid are said to be, generally, the most numerous and the richest in the colony. For some time a disposition has been on the increase to prevent any augmentation of the annual grant, if not gradually to reduce it. But in the present session a strong attempt has been made to obtain an augmentation, specially (as it appeared) for the benefit of the Dutch Church. This has, therefore, been strongly opposed, and the hands of the opponents of the measure have been materially strengthened by a motion of the colonial Attorney-General (who is a Socinian) that State aid should be tendered to all religious bodies, Jews and Mahommedans included. This proposition was negatived; but so many other difficulties have been encountered, that it does not appear probable any progress will be made in reference to the proposed increase.

Out of Parliament the general opinion seems to be, that the system of State aid cannot be much longer maintained. A striking lecture by the Dean of Capetown, in which he seemed to accept the coming change, and to strive to prepare his hearers for it, has attracted much attention.

The corner-stone of a new church, to be dedicated to St. James, situate at Green Point, the western suburb of Capetown, was laid on Whit-Monday. The ceremony was a very impressive one, and was witnessed by many hundreds of spectators. It is hoped that a similar event will be witnessed at the other extremity of the city,—at Papendorp,—on St. Peter's Day.

On the whole, our prospects in this Diocese seem very cheering. Among the Capetown community alone between 2,000*l.* and 3,000*l.* has been raised for Church purposes during the last six or eight months, in addition to the usual offertory collections in the various churches to meet current charges. Among the objects for which aid has thus been given (in addition to the new churches mentioned above) are, the enlargement of Trinity Church, and the completion of St. John's church and schools, Capetown; the erection of a gallery in the church at Mowbray (a suburb of the city); and organs at Wynberg (do.), at Rondebosch (do.), and in the cathedral. And aid has also been given towards the erection of school-chapels at Malmesbury and Durban, and for the adaptation of a building for such a purpose in Capetown. At these three places, and at others in the Diocese, missionary works appear to have been materially developed during the past year. In Capetown alone upwards of eighty coloured adults, including several Mahommedans, have been baptized during the last twelve months.

JOURNAL OF THE LATE BISHOP OF ANTIGUA.

[We acknowledge with thanks the permission which has been accorded to us of printing in the *Colonial Church Chronicle* the following extracts from a Journal kept by the lamented Bishop Rigaud.]

“DOMINICA.—On Monday, November the 8th (1858), we sailed for Dominica. I had been disappointed of more than one vessel which I had hoped to obtain. There was nothing disengaged in harbour but the Montserrat mail-boat *Heartsease*, of little more than thirty tons ; this could take me to Dominica, and leave me there, to return to Antigua by the steamer on Saturday, and so it was arranged. The Rev. R. Bindon, curate of St. Luke’s, was to accompany me as travelling chaplain, such an attendant being allowed at Government expense. Dominica disputes with Trinidad the palm of tropical island scenery in the west ; of course I set aside such great islands as Jamaica, Hayti, Porto Rico, and Cuba. But there are really great mountains there, with precipices to shake the nerves,—forests,—and rivers, so that much of the cane is crushed by water power. The one clergyman requires encouragement in the midst of Roman Catholic encroachment. The run between Antigua and Dominica ought, it is reckoned, to be made in twenty four hours, if all is well ; but winds may vary, and calms may occur, so we were provisioned for more than one day,—fortunately, as events proved, for it was not until Wednesday, November the 10th, at noon, that we stood on the beach at Dominica. Major Ord, the Lieutenant-Governor, was up at a country house, but had directed a signal to be made at the battery as soon as I landed. This had been hoisted, but it was calculated that it would take him two hours to ride in through the mountain roads (this will give some idea of the place) ; and as he probably would not start until after lunch, we lunched also. I then inspected the schools.

In my last, as far as I can recollect, I gave an account of my voyage as far as Dominica. I can now refer to one or two authorities for statistics, which I had extracted indeed before, and taken with me in the hope that I should be able to use them while travelling, for the benefit of those in England, but which unfortunately flew away into the sea as I was taking another paper out of my pocket on board the schooner. Not, indeed, that I had much time available, but I might have made my account of Guadaloupe more perfect, when I described it *en passant*, instead of having to return to it now. I alluded, I believe, to its highly cultivated appearance, and to the elegance of its country seats, scattered over its hill sides ; and mentioned that it, like Barbadoes, was fortunate in possessing a numerous population. The area of Guadaloupe is 534 square miles, and its total population in 1836 was 31,252, slaves 96,322, total 127,574. This has increased since, I believe. It is true that this is not comparable to Barbadoes, which rejoices in 122,198 inhabitants to 166 square miles ; but then it is great indeed compared with some of the other islands. Perhaps there is none with which it could be better compared than with its

neighbour Dominica. Both are mountainous, and therefore susceptible of cultivation only in part ; both volcanic, and very similar in character of soil ; while Barbados is devoid of any high ground, and out of an area of 166 square miles about 128 are under cultivation. Now the area of Dominica is about 291 square miles, and its population in 1842 was only 18,291 of whom but 700 were whites. At present it can hardly exceed 20,000, and the proportion of whites has not increased. So then Guadaloupe has about 240 inhabitants to the square mile, Dominica not more than 70, if so many,—a very marked difference. Population is at once a source and an indication of prosperity, but many causes may contribute to produce that desirable result. One, I think, has been the fact, that the French creoles treat their colonies as their home ; the English, of the last few generations at least, and of the present, look upon the Indies, whether West or East, rather as places in which they are to make money, to be spent, whenever possible, in the mother country. Hence arises all that system of absenteeism, and consequent debt and distress, under which the English West India islands have been and are to a great extent labouring. I return now to Dominica.

We landed there about half-past twelve. The clergyman, Mr. Roper, was not on the look-out himself, having been called to visit a sick parishioner. Besides, although it was known that we had sailed on Monday morning, the schooner had not stood in near enough to be recognised, and the deadness of the calm prevented my flag, with the arms of the see which I had purchased of Bishop Davis's estate, from flying out.

Mr. Roper had, however, directed one of the Custom-house officers to look out for our arrival, and my hat declared who we were as we neared the shore, so that I was greeted with a welcome immediately on touching land.

The approach to the town of Roseau, from the sea, is singularly lovely. On the left, as you look towards land, the Roseau river rushes over its rocky bed into the ocean ; and the stream being rapid, and the anchorage an open roadstead, not a protected harbour, in which there is almost always a heavy swell setting in, there is a row of white breakers at the debouchement of the river, which thunders on to the shallow bar, which is apparently formed of shingle, or *débris* of coral and other rock. The mountains rise behind the town, clothed to a considerable height with the richest verdure of tropical vegetation, and then capped with clouds, which, attracted by their summits, render this favoured spot subject to frequent and violent showers. Immediately at the back is the plateau Morne Bruce, once the site of the garrison. This descends steeply on the left to the valley of Roseau, and, far inland, ridge rises over ridge, and peak towers over peak, to an elevation of 5,314 feet. To the right of the town is an inclosure with really splendid trees,—of the Indian fig, and I think Cerba tribe,—which somewhat obscure the view of Government House, while they afford it such a shade as I have not seen elsewhere ; and still as far on as eye can reach the same character of hills, 'with verdure clad,'

extends, until an abrupt promontory closes the view, which beyond can dwell on nothing save the bright and dazzling sea, as it flashes in the sun.

We walked up to the parsonage, remarking as we went along the peculiar character and features of the town. It is perhaps the most thoroughly tropical in its appearance of all that I have seen—certainly of all that I had visited then. The streets are broad, and paved solidly with large stones, but without trottoirs; and all slope from both sides to the middle, where there is a somewhat considerable gutter. This arrangement is made necessary by the torrents, which sweep down the inclined planes of the streets from the higher land above during heavy rains. It makes them, however, by no means suitable for carriages; and there is not a single vehicle, I believe, in the island. Indeed, if one could be used in the town, it could not be driven half a mile out of it along the mountain roads, which even at this short distance are only available for riding, and only wide enough, and pretty steep, for that. The houses are built at short intervals, and these are filled with trees and flowering shrubs; the palm in more than one variety, the hebeiscus, &c., with other trees, plants, and flowers, catch the eye at every turn.

I fear some parts of what I have written involve a repetition of my last Journal, but I know that I had mentioned our reaching the parsonage, our visit to the schools, and our going to Government House. I will therefore now take up my narrative again at that point, only adding (1), that one conspicuous object from the sea is the tower and spire of the Roman Catholic cathedral—a spire in itself is a rarity in a land of earthquakes and hurricanes; but this would be reckoned handsome in many a good county town in England. The west end of this cathedral is its only really good part. The nave and aisles, though of some size, are but of wood, painted to resemble dressed stone, and in other parts of stone-work of but a mean character. The interior I did not see. This cathedral we passed going to Government House, as also we did (2) a convent of French nuns. I suspect indeed they are not nuns proper, but rather *Béguines*, or *Sœurs de Charité*. (3) We saw also the English church as we passed, a good, somewhat plain, but substantial building, with fine trees in the churchyard, which extends to the inclosure of Government House.

Having at last reached Government House, I had a good bath and complete change of dress, which one could enjoy after the confinement, heat, and discomfort of the voyage.

Major Ord, the governor, an officer of the engineers, had arrived with his secretary by the time I was presentable. Mrs. Ord had remained at their mountain home, Buena Vista, on account of the badness of the roads from rain, but was to come in next morning. From the governor I obtained the following information as to the island, its inhabitants, and its productions.

Its magnitude and its population have been mentioned already. The latter is almost a matter of conjecture. Governor Ord says under 21,000, and I think I am right in placing it at about 20,000, since

the tendency to increase has not been large in any of the islands, and we know that our own portion of Dominica has decreased. Some twenty years ago the Caribs numbered about 2,000, they now do not exceed 400. Again, there has been a considerable amount of emigration from all my islands to Trinidad. This has affected even those where cultivation is carried on to the highest extent practicable, and would therefore affect Dominica to a yet higher extent. For, unfortunately, the coffee cultivation, which once flourished here on these glorious hill-sides, has now almost become extinct. More than one reason is assigned. * * *

Of the 20,000 population, only 700 belong to the Church of England; some 16,000 are really or nominally Roman Catholics; there are also many Wesleyans, and I should fancy a good many owning no form of Christianity at all. The preponderance of Roman Catholics is to be accounted for from this having been long a French island. It was only ceded by France to England in 1763.

We have but one clergyman here, Mr. Roper, a very worthy and earnest young man, whose schools, I must say again, do him great credit. The members of the Church of England are not all concentrated at Roseau, but some of them are scattered over other parts of the land. There is, indeed, an outlying chapel, which, as usual, is in bad repair, but where a congregation is occasionally gathered, and where one could not only be regularly collected and kept together, but unquestionably increased if I could give a curate to the rector of the town parish. Moreover, when I hear so many speak of the exhaustion of solitary labours, I cannot but remember that our blessed Lord himself sent out His apostles "two and two," even while He was still on earth, for them to return to Him for advice and strength. In England, or a continent, or on some of the islands where our Church has more sons and daughters, and there is regular parochial organization, the clergyman has the blessing of holding converse with his brethren. Here, in Montserrat, Anguilla, and Tortola, such opportunities of happy intercourse come few and far between. It must be remembered that the Roman Catholic establishment here consists of a bishop and thirteen priests, so that our making no progress among the labouring population reflects no blame on Mr. Roper.

I must turn now to that interesting relic of the aboriginal Caribs which we meet with here. They live in villages of their own in the interior of the country, and consequently among the hills. My stay was necessarily so short on this occasion that it was impossible for me to visit them. They retain many of their old habits—the occupation of the men is still the chase, as of old; and they are but little, comparatively speaking, given to agricultural pursuits. Nature provides them with abundance of food, and, in fact, almost all the wild creatures of the mountain, the forest, and the stream form their game. The mention of these will necessarily lead me to mention some of the objects of interest in natural history which are to be found here. Among the quadrupeds less common in other islands are the agouti and the manācoe (or manacou, the oe is pronounced like oo, and, I believe, is

the more correct spelling); the former name we generally mispronounce in England, calling it agoûtî, whereas the accent is on the first syllable, and the second is pronounced short, ägoûtî. The manacoe is a small animal, not indigenous, I believe; it is said to have been introduced in hope that it would wage war with the rats, which did much damage to the planter; but instead of doing this he prefers a vegetable diet, and does plenty of mischief himself, so that the taste for him on the part of the Caribs is decidedly beneficial. He is like a small opossum. Besides these quadrupeds there is a very fine and handsome breed of parrots—green on the back, and dove colour, brightening into purple, on the breast—which is also eaten. There is a remarkably fine pigeon which abounds in the forests here, known as the Ramier pigeon; and these I think are the most peculiar birds and animals. The iguana, or guana, as it is often called, exists here it is said, but not in any great numbers. The most remarkable reptile is probably the “crapaud;” this is a frog, not a toad. Of the Dominica crapaud I might say much, for he is a great creature—six and a half inches from stem to stern, and four and a half inches broad, is one which I have brought home with me preserved and varnished. His thigh is about the size of a spring chicken. He is excellent eating, being cooked in various ways. In what particular form the Caribs cook him I know not; but they do cook him, and one regrets to hear that from the want of proper care he is getting scarce, only a little so, however, at present. When we add the more common birds and animals to those I have mentioned, it will appear that the Carib hunter need not starve. And when I add that this glorious island is as rich as can be conceived in fruits and vegetables, the latter simply requiring to be put into the ground to return an hundredfold, and that the fruits grow wild, it will not be surprising to add the Carib is disinclined to labour. For what does he want money? His tobacco grows round him; rum is one of the staple productions of the island,—for the sugar cultivation continues, though that of the coffee has passed away—and he can get his spirituous poison for a trifle; and so there he lives up in the hills—over which his forefathers once reigned a free and manly race,—a sadly degraded savage. I know not yet that it will be possible to do anything in the way of a mission to them.

Bishop Coleridge could do little or nothing for them, and what should I do? But I must go back to the island soon, to see if anything, and what, can be done; for it is a miserable thing to think of a whole people passing away from the face of the earth, as these will do in a generation or two, unless something can be done to redeem them in temporal matters. And what affords so good a hope as making known to them the great offers of spiritual redemption? I fear, however, that I shall find that they are many of them nominal Roman Catholics, resting in lazy, simple acquiescence in the sacramental theory of popery, and combining nominal Christianity with almost heathen darkness. As I have allowed myself to write so much on the subject of the Caribs, I will conclude the information I have been able to collect of them at once, though I ought, according to my plan,

to have continued and completed my account of the natural productions of the island, in the inferior orders of creation. They seem to have but one industrial occupation, and that is a peculiarly beautiful basket-work ; their shape when covered down is an oblong square ; there is no handle. They are beautifully plaited, of split bamboo I fancy,—at any rate, of narrow strips, stained of different browns and black, or left of the natural white—are called water-tight, and really are impervious to rain, consisting not only of a double woven or plaited case, but having leaves, or strips of leaves, probably of the plantain or banana, laid in between the woven work. Again, they are very convenient for packing linen and ladies' light things for travelling ; the two portions, bottom and lid, are of equal depth, one of which will just fit over the other, they can, therefore, be extended to nearly double the capacity in one state that they are in the other. And lastly, they are made and sold in nests, *i.e.* one within another, to the number of a dozen in the largest nests. In these the outer basket is near three feet long, by twenty inches wide at least, the innermost barely a foot in length. But smaller nests are to be had, of a pretty round form. If a complete nest of any kind is wanted, the only certain way of obtaining it is to send up into the mountains and order it, and, perhaps in nine months, an energetic Carib will complete a nest of twelve large ones. He will perhaps charge ten dollars, and that will keep him in spirits—literally, not metaphorically,—and clothes for a year. This will give an idea of the amount of their industry, and of the call upon their industry ; and of course, unless artificial wants are created, man will only work to supply the simplest needs. The stimulants, tobacco and spirits, unhappily become a need, and, still more unhappily, are each supplied at little cost indeed.

The Governor's butler is a person to be noted. We were so engaged in conversation the first evening that I only observed that he was a very tall negro. But I find he is not a Creole, but a native African, a Yoruba chief, who was taken prisoner, sold as a slave, taken by one of our cruisers on board the slaver, and of course liberated. This was some seventeen years ago, and he is domesticated in Dominica. His face is curiously marked, not with tattooing, but with gashes, so cut and managed in the making that one side of the scar forms a projecting ridge, and thus his cheeks are scarred in parallel lines of ridge and furrow.

Another Yoruba man called upon me by appointment, under peculiar circumstances. He also had been taken on board a slave-ship, but much more recently, and was much more savage, or much less educated, than the butler chief. However, Mr. Roper has done much to Christianize him, and he was desirous to be confirmed, and had been under instruction for the holy rite ; some difficulty had arisen, a quarrel with his wife, and Mr. Roper had referred him to me. He believed he was really sincere, and that this would teach him to distrust himself more, and seek more earnestly a higher strength hereafter. Poor fellow, I was well enough satisfied with him.

The following morning (12th November) was occupied until prayer

time in writing letters. At half-past ten Mr. Roper and Mr. Bindon came in for me, and after putting away my writing things I went to my room to robe. Happily the day was as fine as the former was showery, a circumstance of more importance in this part of the world than in England, for the Creoles of all colours and shades, from white to black, are as afraid of wet as if they were their own sugars. The general belief is, that to get wet is a forerunner of fever, and if this belief is well grounded there is reason enough for apprehension. However, the day was fine, and by half-past ten the church was thronged; at a quarter before eleven we walked across (the Governor in uniform), Mr. Roper having given one more look over his rows of candidates before I went and took my place at the Communion Table. At eleven the service began; after the Litany I proceeded as usual, Mr. Bindon reading the introductory address, Mr. Roper presenting his people. The congregation was extremely orderly, though crowded, and in part appeared very devout; but there were a good many Protestant dissenters attracted by curiosity. The demeanour of the candidates was very satisfactory; and I observed my poor Yoruba man among the rest. I endeavoured, as I always do, to be plain in my addresses to them; but I fear that he could not understand all that was said. Indeed, this is not the only case where I have had to look at the honest desire for a means of grace, rather than the actual amount of knowledge required, as affording a claim to admission to the rite. What can be done for a poor old creature above sixty, worn with field labour in youth, and who has never learned to read, and who, therefore, has to acquire everything by having it repeated over and over to him? Can we expect such to be able to repeat the Catechism? However, these were not here. The singing was good, and, on the whole, I hope a favourable impression was made on the Wesleyans,—one of their ministers was present. Some of the young people seemed a good deal moved by what I said, and at the time of imposition of hands; and the service was therefore a comfort and happiness to me. All was over about one o'clock, and we returned to Government House. It is not, perhaps, out of the way to notice that the style of dress, the style and tie of the turbans, did indicate the influence of French taste even out here, as I had been told I should find to be the case.

At four o'clock the gun fired to announce the arrival of the steamer in sight to the southward. In half-an-hour all was ready to move down to the beach. My portmanteau and robe-case were carried off, and, accompanied by all the Government House party, I followed to the point of embarkation. It is a ten minutes' walk, and the steamer would not be in until after the second gun fired, but I found Governor Ord knew well what was to be done. For the beach was crowded, and the process of hand-shaking, which began with the twenty or thirty whom I knew, had to be extended to as many as could push a hand forward, and the last words had to be repeated to numbers; at last I said good-bye once more to Mrs. Ord, and hurried down to the boat. The mail-boat returned from its trip to the steamer with the

mail-bags from England ; Governor Ord stepped into his boat, and the wheels went round, and Mr. Bindon and I were on our return to Antigua.

Montserrat.—Sunday, November 15th, was spent in Antigua, taking part in the services at the cathedral. Early in the week, accompanied by Mr. Bindon, I sailed for Montserrat, where we were received by the Hon. Mr. Rushworth. * * *

A long and beautiful ride brought us to the parish school of St. Peter's. We arranged to examine this on our return, and the master, Mr. Palmer, a very respectable coloured man, who acts as reader and catechist also for the district, joined our party, leaving his wife in charge of the school. Half-a-mile more of riding, still ascending on the whole, brought us to the church, embosomed in trees, and seeming lovely, and strangely far from human habitation, from there being no village round it. The population are either gathered in the negro houses of the estates, or scattered over the hills, their cottages invisible amid the richness of vegetation. The church itself is in a melancholy, not to say a disgraceful, condition,—the daylight visible through holes innumerable in the roof, which requires to be thoroughly new shingled ; the timbers, also, are some of them unsound, and need replacing. After inspecting the registers, church plate, &c. we remounted, to go on to the cottage which had been rented by the last incumbent, alas ! three years ago, as a parsonage. And delightful indeed it was, though neglected. A few hundred yards from the church,—it stands just below the brow of the hill, which slopes away in front to the sea, I should think 700 or 800 feet below, and behind to a valley as lovely as ever entered into the mind of painter to conceive. Its little garden had roses and oleanders in rich blossom, and oranges in full bearing, and with the least care and cultivation might have more. Go a hundred yards or so further to the brow of the hill and you can catch another view of the sea north-eastward, between two wooded mountains, with Antigua in the horizon ; and all around the deep silence and grandeur of nature were most impressive. The parsonage is but a cottage,—a sitting-room and two bed-rooms on the principal floor, and two or three below. But I felt, as I sat there and looked out over all around me, that if tired with the work of the diocese, and the more public life which my position entails on me in Antigua, a month's residence here, and the simple duties of a rural parish, would give refreshment indeed to the weary mind. Not that there is not work to be done here. The population lie scattered far and wide, and the sheep have long been without a shepherd. But they are, I have reason to believe, attached to the Church, and to any man who would not mind being eight or nine miles from the town of Montserrat, but who could make his happiness in his family and his people, *i. e.* in a word, to a man with missionary spirit, the situation would be delightful : 200*l.* a-year would equal 300*l.* in England. But a man must be prepared to trust to his own poultry-yard, his own sheep on the hill-side, or else his cask of pickled pork, for dinner ; he cannot send to market very often. But how happy, how peaceful

one might be here,—and what a field of usefulness ! God send such a labourer for this portion of His vineyard.

It would not do to linger here too long. So we remounted for our ride homeward. Before reaching the school we diverged some fifty yards from the road, to see a sick person of whom Mr. Palmer the catechist told me. She proved to be an elderly white woman, who, with a sister, had been living for years out there. Three or four cottages were gathered together, but quite concealed from passers on the road, as well by their bananas, &c. as by the wild growth of bush and tree. The labourers were still out on their day's work ; the sister, who was in better health, was looking after some four or five dusky little ones, whose mothers were in the field, and one was lying fast asleep, half naked, with its thumb in its mouth, on the floor of the sick woman's chamber. I found she had been suffering from hemorrhage of the lungs ; and after administering such spiritual consolation as I could, and leaving a trifle to purchase material comforts, so sorely needed, I got into my saddle again. Alas ! these two poor women had been communicants, and had longed for the deep blessing of the Holy Eucharist,—how long ? Mr. Todd promised to ride out and visit them at an early day ; but how do we need another pastor here ! Well, my promised work must be done, so I could not linger, but returned to the school. There I examined the two first classes, and heard the little ones read, and the very little ones spell. They did Mr. and Mrs. Palmer credit. Then came the usual singing, and then with prayer and blessing I dismissed them. Good Mrs. Palmer expected my visit, and had made a cake, and a slice of this, with a glass of wine and water, formed excellent refreshment after our work. Once more on horseback we pushed forward, not that we could ride fast over the path, but there was no time for further delay, and we might not linger to look at the beautiful views which met our eyes on our return."

Subsequently each island belonging to the Diocese of Antigua was visited by the Bishop. Confirmations were held, and various other services performed. The notes taken of this visitation had not been written up into the Journal at the time of the Bishop's death, on 17th May.

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

THE Excursion in Samaria, Galilee, and Peræa, published in the *Colonial Church Chronicle* in the course of the two last years, has introduced the reader to the scattered sheep of the spiritual Israel, whom the providence of God has spared from the ravages of the devastating locusts of the Arabian desert, and from the long oppression of their Saracenic and Turkish masters, to testify to the truth of Christ, even in their depth of debasement and ignorance, and to witness to the vitality of the faith before those who have been its most relentless persecutors.

It is hoped that it will not be an unthankful task to exhibit to those who are interested in the fortunes of the Church in the land where it was first planted by its Divine Head, and nurtured by the Twelve and their apostolic successors, its present state in Damascus and Mount Lebanon,—still in contiguity to various forms of error, but in a less depressed state than that in which we found it in the trans-Jordanic regions. The attention of the *Society for the Propagation of the Gospel* was directed, not long since, by Mr. Cyril Graham, to the Druses of the Jebel Hauran, whom he represented as anxious to receive instruction, and willing to support teachers from England. It may be interesting, therefore, to investigate the history and religion of that remarkable people, in connexion with their more numerous brethren, settled in the villages at the south of Lebanon, which derives from them its modern native name of Jebel ed-Drûz, the Druse Mountain.

This Journal will lead us through some parts of Palestine which were not explored in our former excursion, and over part of the ground before trodden, which last will, therefore, be passed over very lightly. Where anything of Scripture interest, in connexion with sacred history or geography, appears to demand it, I shall not scruple to enter into fuller details.

PART II.

DEPARTURE FROM JERUSALEM—GIBEAH OF SAUL—GIBEON—SOLOMON'S VALLEY—BETH-ORON THE UPPER; THE LOWER—LYDDA—RAMLEH—EMMAUS—JAFFA—ANTIPATRIS.

Monday, May 1st.—Quitted Jerusalem, with a heavy heart, at half-past eight, in company with several friends, who, in accordance with ancient custom, came “to bring me on the way,” and whose tried friendship made it more difficult to sever the ties which bound me to the Holy City more strongly than I was at all aware until I came to quit its hallowed associations, and looked back upon its well-known walls and each familiar object with tears of fond regret. Often had I surveyed, from the ramparts of Jerusalem and from my own house-top, the peculiar conical hill, crowning the height of the ridge Scopus, now called Tuleil el-Fûl (Bean Hill), which has been recently identified, I believe correctly, with the site of Gibeah of Benjamin; where the rights of hospitality were so brutally violated in the days of the Judges, and which met with such exemplary vengeance from the assembled tribes of outraged Israel (Judges xix. xx.). Here then I now paused to look back for the last time on the city of our solemnities, to lift up a prayer for the peace of Jerusalem, and, for my brethren and companions' sakes, to wish her prosperity.

Bean Hill is due north of Jerusalem, and here it was that Titus first encamped on approaching the city, which he could survey from this commanding elevation and make his dispositions for its investment. From this point we bore westward, and at eleven reached the poor village of el-Jib, the site of the Hivite city of the Gibeonites, whose inhabitants practised that cunning trick upon Joshua which insured

them their lives on the penalty of perpetual servitude (Joshua ix.). Shortly before reaching the village we passed through a small plain, which we were fain to identify with the "Helkath-hazzurim, which is in Gibeon," where the twelve strong men of Benjamin contended in that desperate sport with the twelve of the servants of David, whose mutual slaughter proved the prelude to a general engagement between the armies of Ishbosheth and David, commanded respectively by Abner and Joab (2 Sam. ii. 12—17). We could not, however, identify "the pool" which had divided the combatants, called by Jeremiah (xli. 12) the "great waters that are in Gibcon," nor do I believe that other travellers have been more fortunate. Of the other cities of the Gibeonites, Beeroth only is certainly known, being still named Beeri, situated on the great Nablûs road, about four miles north of el-Jîb. The situation of Kirjath-Jearim and Chephirah is still matter of conjectures more or less probable.

From el-Jîb a fine broad valley leads almost due west, through the heart of the mountain region into the Merj Ibn-Omeir, in the plain of Sharon, and so by Lydda to Jaffa. Great interest attaches to this valley from the fact that it is still called Wady Suleimân,—a name probably derived from Solomon, the son of David, as being the high-road by which the timber for the temple at Jerusalem, conveyed in floats to Joppa, was transported to its destination; as this is still the only road practicable for heavy-laden camels between Jerusalem and the coast. Ascending the north side of the valley of Solomon, at two P.M. we reached Beit-'Ûr el-Foka (Bethoron the Upper), situated on the summit of the ridge which forms the great watershed between the plain of Philistia and the Jordan valley. We were following the line of the retreat of the vanquished Canaanites, as they fled from Gibeon, chased by Joshua and the victorious Israelites; and here it was in this steep descent between the Upper and Lower Bethoron, as they are still distinguished, that their rout was increased, and their destruction consummated by the miraculous storm of hail-stones; while "the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies" (Joshua x. 10—14). The valley of Ajalon, mentioned in this passage, may very possibly have been the ancient name of Wady Suleiman, derived from the town of Ajalon, the site of which is still marked by the village Yalo, situated on the southern side of this large valley, about four miles south of the Lower Bethoron.

The distance between the two Bethorons we found to be an hour, by a steep and rugged road. In neither of these villages could we discover any traces of ancient ruins; but about half-way between the two we passed on a hill very considerable remains of an ancient town, for which we could find no name. Descending still, but less steeply, from Beit-'Ûr et-Tahta, we had before us a fine view of the plain of Philistia, extending north and south as far as the eye could reach, bounded towards the west by the blue waters of the Mediterranean. Immediately below us, where the numerous valleys expanded into the plain, many villages embosomed in their depths or perched on rocky

knolls on their sides, looked pretty and pleasant enough in the distance, but did not invite the nearer acquaintance of one who had become familiar with the domestic habits of the villagers. On our right was a large valley, only inferior to Wady Suleiman on our left, named Wady Bûdrûs (Peter's Valley), a name which it derives from a synonymous village, situated not far from Lydda, which I am anxious to identify with the ancient and renowned Sharon, (the Sarona of the Acts,) a name which all modern endeavours have failed to recover among the numerous villages with which the valley is studded. My theory is, that its ancient name was changed in Christian times to that which it now bears, in compliment to the great apostle, or rather in commemoration of that miracle for which he had made this neighbourhood illustrious (Acts ix. 35).

Having reached the plain, and proceeding in a direction almost due west, we soon passed on our left the village of Jimzu, the ancient Gimzo (2 Chron. xxviii. 18), one of the cities in "the low country," occupied by the Philistines in the days of king Ahaz. We saw near our path on the left a large cistern, and chambers excavated in the rock. At half-past four we came to a large well, where a yoke of oxen were engaged in raising water, in a large skin attached to a rope, which worked over a wheel at the well's mouth, and was then drawn by the oxen to its full length, equal to the depth of the well, which Dr. Robinson had found to be 180 feet. About half-way between Jimzu and Lydda we passed the village of Danîal (Daniel) on our left, and had a good view of Ramleh, across the plain in the same direction, dominated by the tower of the forty martyrs, a conspicuous object for many miles round.

I must not mention Ramleh without recording a happy conjecture of a Russian traveller, which I have not seen elsewhere noticed, assigning to this place a more venerable antiquity even than is claimed for it by ecclesiastical tradition. General Noroff imagines the name to be a corruption, or rather a contraction, of Ramath-Lehi, the place signalized by Samson's slaughter of the Philistines with the jaw-bone of an ass. This is no place to argue the question, but I think it highly probable that the palace of Abd-el-Melik Ibn-Merwan, —which we know occupied this site before he founded his new town, in the early part of the eighth century,—was itself built in the vicinity of a more ancient city, whose old name, unintelligible to the Arabs, but easily convertible into a very appropriate and descriptive appellation (Ramleh, *i.e.* sand), may still be discovered under the sandy veil that now conceals it. Nor can I think the arguments against its identity with the Arimathæa of Joseph (S. John xix. 38) at all conclusive.

The direct road between Jaffa and Jerusalem, most frequently taken by pilgrims and travellers, passes through Ramleh, and I had become quite familiar with this route in several visits to the coast. It ascends from the plain to the hill country, just south of the ruins of 'Amwus, which mark the site of the Emmaus of Josephus, converted into Nicopolis by the Romans, and passing up the rugged Wady Aly crosses

the watershed a little above Kuriat el-'Enab, otherwise named Abu Gûsh, from a robber sheikh of that name. This village, with its ruined and desecrated, but still picturesque, little church, is reputed by the Greeks to be the Emmaus of S. Luke; and not only does its distance from Jerusalem correspond with that stated by the evangelist, but the tradition is further authenticated by the name of Colonia, which still cleaves to a village on the left of the road, about half-way between this and Jerusalem, which undoubtedly marks the site of the military colony which Josephus also informs us was founded by Vespasian in the district of that Emmaus "which was from Jerusalem threescore furlongs" (S. Luke xxiv. 13).

This last road is certainly that by which the crusaders approached Jerusalem, while that by which we had come appears to have been the more frequented in ancient times, as it was by way of Bethoron that the prefect Cestius both advanced to invest Jerusalem, at the outbreak of the Jewish war, and effected his disastrous retreat, with such terrible loss, after his panic-struck army had raised the siege. We wished also to believe that we were following the route of the great Apostle and his escort, when sent by Claudius Lysias by night from Jerusalem, by Antipatris, to Casarea (Acts xxiii. 23—33). But there is another ancient military road from the coast, farther north, by Jifna and Tibnah, through Wady Belat, by which Titus marched to besiege Jerusalem.

Arrived at Lydda at five p.m. We devoted forty minutes to the exploration of this very ancient site of Lod, a city of the Benjamites, built by Shamed, the son of Elpaal (1 Chron. viii. 12), standing in the midst of verdant orchards, wearing a more imposing appearance at a distance than it justifies on a closer examination; for its elegant minaret, tapering up from groves of palm-trees, proves to be little better than a mouldering ruin, surrounded by wretched hovels half choked with sand, and teeming with filth. Ludd abounds in blind men; I never saw so many in any other part of Palestine; the consequence, probably, of the clouds of fine sand driven by the wind over these wide-spread plains (the fruitful source also of ophthalmia in Egypt), although the villagers ascribed it to the abundance of the palms, and to free indulgence in the date!

The church of S. George, even in its ruin and desolation, has a special interest for the English archæologist, as it not only presents a very early specimen of pointed architecture, precisely corresponding with that of our own transition period at the close of the twelfth century, but probably owes its origin to Richard Cœur-de-Lion, who is said to have stipulated with his generous enemy Saladin in A. D. 1192, for the restoration of this church, which the Moslems had levelled with the ground on the approach of the crusaders in the preceding year. The semicircular apse still stands, close to which on the south one of the nave arches, still perfect, pointed, and of exquisite proportions, supported by clustered shafts, with foliated capitals, bears witness to the successor of that church, which was erected into a cathedral by the first crusaders immediately on their occupation of the

country. The ground plan of the church may still be traced. It consisted of a nave, 36 feet wide, with lateral aisles of 21 feet each; the length cannot be so easily determined, as a large mosk has been formed out of the west end of the nave. Precisely in the place where the altar must have stood is a ruined altar-tomb, where the head of S. George is said to have been deposited when his mangled body was dispersed to the four winds by the infidels. This story was repeated to me by the native Greek priest, who showed us over the ruins, and then conducted us to the poor church where the divine offices are now celebrated. What a melancholy contrast to the noble pile at its side—still so stately in its ruin! A small, dark, mean room, with all its furniture and ornaments utterly wretched and poverty stricken—a faithful type of the degraded and depressed condition of the worshippers, who number about one hundred among the 2,000 inhabitants of Lydda.

Taking leave of the priest at 5.40, we proceeded on our way through the unvaried plain of Sharon, along the very path trod by S. Peter on his mission from Lydda to Joppa, to awaken Tabitha from the sleep of death (Acts ix. 36—41). The distance is about nine miles, and we reached the outskirts of the town at 8.10, where a garden-house had been placed at my disposal, through the kindness of a friend at Jerusalem. Our baggage, however, which we had sent by the direct road, had not arrived, and our party had got scattered on the road, so that it was late before we got settled in our quarters; and when we fancied that we were so, a small episode with a centipede, and another with a scorpion, kept us in an unenviable state of excitement during great part of the night.

Tuesday, May 2d.—Roused betimes by the creaking of the Persian water-wheel in the yard—a simple contrivance, by which all the gardens of Jaffa are irrigated twice or thrice in the day—I rose and enjoyed the delicious freshness of the morning, and the view over the orange-gardens, which, more than a hundred in number, envelop the town on three sides for many a furlong, and extend quite up to the wall. The modern representative of that very ancient city, so familiar to the students of Holy Scripture, from its connexion with the history of Solomon the king, and Jonah the prophet, not quite unknown to classical mythology as the scene of the story of Perseus and Andromeda, is situated on a narrow swell of land, extending along the shore, and rising to a considerable elevation above the sea, towards which it falls so rapidly on the west that the houses appear to hang one over the other on the shelving rock. From my point of view it looked exceeding lovely, with its white towers strongly illuminated by the eastern sun, standing out sharp against the deep azure of the western sky, while the blue Mediterranean formed the horizon both on the north and south, and the whole picture was set in a fringe of the most luxuriant foliage. Here, however, as in all eastern cities, the illusion is dispelled immediately on entering the gates, when the eyes, and ears, and nose are assailed by sights, and sounds, and smells that do violence to all the senses at once. Its objects of interest are soon told. Outside the town, in a garden, a questionable tomb of Doreas. Within,

a picturesque fountain near the east gate ; the ruined castle, infamous in the history of Napoleon (where he gave orders for the sick and wounded to be poisoned when he resolved to abandon them on his retreat from Acre), and the ruin on the sea-shore, below the Latin convent, which a worthless modern tradition requires the credulous pilgrim to believe was once the house of Simon the tanner. However, we will not quarrel with the story, as it enables us the better to realize the fact that this was indeed the place where that great vision, so momentous in its consequences to the Christian Church, the very introductory passage in the history of missions to the heathen, was revealed to the apostle S. Peter, and from hence that he was summoned by that godly soldier of Cornelius's household to open the door of faith to the Gentiles. We shall presently follow his footsteps when we have first saluted our friends for the last time, and taken a long farewell of the garden-house in which I had passed so many happy hours during my former visits.

Leaving Jaffa at one p.m., we proceeded across the plain in a direction north-east to Kul' at Ras-el-'Ain, a distance of ten miles, which occupied us just four hours. This is, as its name implies, a castle, situated at the fountain head of the Jaffa river, now called Nahr el-'Aujeh ; erected, no doubt, for the purpose of guarding the great caravan road which runs through the whole length of this plain, from Mount Carmel to Gaza. A village named Mejdél, which was pointed out on our right, under the mountains, informed us that another tower had been built at no great distance, probably to secure the communication with the interior. The castle, which is situated on a low artificial mound, and flanked with circular towers, was formerly very extensive, but is now a complete ruin. Although we could discover no inscription of any kind, it was not difficult to assign it a date and a founder. It probably owed its origin to the renowned Saladin, and was one of a line of defensive works prepared by him against the Franks of the third crusade, which enabled him to contest every inch of coast with our lion-hearted king. Proceeding still northward, we passed through Khirbet el-Medineh, "the ruins of the city," in an hour from the castle, and in another hour through Jiljûlieh, unquestionably an ancient Gilgal, but hardly the same as that which belonged to the petty King of Dor, in the days of Joshua ; since Tantura is too far to the north.

Jiljûlieh has a peculiar character, and its mosk, khan and other buildings have a better and more substantial appearance than those of other villages. It was probably in former ages an important caravan station one day north of Ramleh. We found Kuphr Saba only twenty minutes distant from Jiljûlieh, and reached it in the dusk, at 6.45, where we found our tents pitched and dinner prepared. Here we had the satisfaction of believing that S. Paul and his escort had halted on their way to Cæsareia.

Reviews and Notices.

A Treatise on Problems of Maxima and Minima, solved by Algebra. By RAMCHUNDRA, late Teacher of Science, Delhi College. Reprinted by order of the Honourable Court of Directors of the East India Company, for circulation in Europe and in India, in acknowledgment of the merit of the Author, and in testimony of the sense entertained of the importance of independent speculation as an instrument of national progress in India. Under the superintendence of AUGUSTUS DE MORGAN, F.R.A.S. F.C.P.S., of Trinity College, Cambridge; Professor of Mathematics in University College, London. W. H. Allen & Co. 7, Leadenhall Street. 1859.

THE above is the title-page of a work of singular interest to those who look forward hopefully to the future of India. Many thanks are due to the Court of Directors who have caused Ramchundra's book to be reprinted, and still more to Professor De Morgan for the valuable preface with which he has introduced it to the English public. In the following notice we propose, in the first place, to give our readers some notion of what Ramchundra's book is, and then to point out the bearing which his labours have upon the evangelization of India.

I. We propose, in the first instance, to give some notion of what Ramchundra's book is, and we place this portion of our review in a section by itself, because there will be many readers of the *Colonial Church Chronicle* to whom the technical language of mathematics is unintelligible, and who will be unable to form any opinion concerning the merit of our author's investigations. We recommend such readers to take it for granted, upon the authority of Professor De Morgan and ourselves, that from a mathematical point of view Ramchundra's treatise must be regarded as one of great originality and ingenuity, and to pass on to the subsequent portion of this article, in which the work is regarded in its more simply Christian aspect.

It is well known to all mathematicians, that a simple class of problems of maximum and minimum may be treated by a purely algebraical method, depending upon the solution of a quadratic equation. It may be shown by this method, for example, that the rectangle under the two segments of a given straight line is greatest when the two segments are equal, or the line bisected. Almost all elementary treatises on algebra contain this method; but they contain no similar method applicable to cases of maxima and minima which are not reducible to the solution of a quadratic. The extension of the method manifestly involves very considerable mathematical difficulty, and so far as we are aware has not been effected by any European mathematician; indeed, the facile processes of the differential calculus are probably sufficient to deter mathematicians in general from troubling themselves to grapple with the problem.

Now the merit of Ramchundra's Treatise is this, that he not only solves a large collection of problems (as many as fifty-five) by the known method depending upon the solution of a quadratic, but he

treats by an analogous and purely algebraical process problems which depend upon equations of the third, fourth, fifth, sixth, and seventh degrees, besides others which involve two or more variable quantities. Ramchundra, it should be observed, was not driven to this course by ignorance of the more powerful method of modern analysis; but, being quite familiar with these methods, he set before himself the task of working without them, as a purely intellectual exercise, and succeeded in the task. "All the problems solved in the second chapter," he tells us in his preface, "bring out cubic equations, the solution of which, on the condition of maximum and minimum, required a new method, which I could not find, though I searched for it in several works enumerated hereafter. I then resolved to find out a method; and in intervals of leisure, during three years, I continually thought on the subject, and at last found it out."

It would be inconsistent with the character and purposes of the *Colonial Church Chronicle* to follow Ramchundra through any of his investigations, but we are extremely anxious to impress upon our readers' minds the fact, that the investigations are his own, and that his book exhibits to the mind of men competent to form an opinion (Professor De Morgan, for instance) marks of original power, and mathematical taste and ingenuity, of no mean order. Those who take the least interest, or no interest at all, in the evangelization of India, can hardly fail to be struck by the phenomenon of a Hindoo publishing a scientific book in our own language, quoting in its preface the ordinary English works bearing upon his subject as familiarly as any Cambridge writer could quote them, and presenting us with the solution of a problem of great difficulty by a method entirely original. Certainly we have here a fact not only remarkable in itself, but also very hopeful with reference to the invigoration of the native mind of India. Professor De Morgan writes thus in his preface to Ramchundra's Treatise:—"Many friends of education have proposed that Hindoos should be fully instructed in English ideas and methods, and made the media through which the mass of their countrymen might receive the result in their own language. Some trial has been given to this plan, but the results have not been very encouraging in any of the higher branches of knowledge. My conviction is, that the Hindoo mind must work out its own problem; and that all we can do is to *set it to work*; that is, to promote independent speculation on all subjects by previous encouragement and subsequent reward." We entirely agree in this view; we can no more force the Indian mind into an English mould, than we can compel the natives to assume our colour, or to conform themselves to our notions of dress; but we can set their minds to work, and put worthy objects of thought before them, and then leave the matter to themselves and to Him who is the common Father of them and us.

II. We have said that the publication of such a book as that of Ramchundra cannot be without interest, even to those who care nothing about the evangelization of India; we have now to add, that to those who do care about the spread of the Gospel, and who regard

India as given to this country chiefly as a vast field in which the seed of the Word of God is to be sown by English instrumentality, the book has an interest of a kind at which we have not yet hinted. We have spoken of Ramchundra simply as a Hindoo mathematician ; he appears upon his own title-page as "late Teacher of Science, Delhi College ;" but probably many of our readers may be aware that he is also a baptized Christian, and that as such he very nearly lost his life in the late Indian troubles. One of the most interesting portions of Professor De Morgan's preface consists in the story of Ramchundra's life, as given by himself. We would willingly transfer much of it to these pages, but must content ourselves with the merest sketch. Ramchundra was born in 1821, about fifty miles from Delhi ; he was educated partly in private schools, and partly in the Government School at Delhi. After leaving school, he obtained employment as a writer for some years : in 1841, the school being turned into a college, he obtained a scholarship in it by competition ; in 1844, he was appointed teacher of European science in the Oriental department. Soon afterwards, with the assistance of the higher students, Ramchundra formed a society for the diffusion of knowledge amongst his countrymen, and started a periodical ; in this, notices were given of English science, and the dogmas of Mahometan and Hindoo philosophy attacked and exposed ; not however from a Christian basis of operations, for Ramchundra and his coadjutors were none of them converts. These diffusers of knowledge, of course, were very soon condemned by their countrymen as infidels ; they were taunted by their friends as likely to become Christians ; but this they distinctly repudiated ; a kind of deism was what they sought to recommend, and so safe did they feel against any attempts to convert them to Christianity, that they challenged their friends to bring any missionary they chose, and see whether he could produce any impression upon them.

It must not be supposed that all this time Ramchundra was thinking as anxiously and patiently concerning the alleged truths of Christianity, as he was concerning mathematics and science ; he tells us himself, that when tracts and portions of the New Testament were given to him, he put them in a corner and never read them ; but why not ? why did a mind, which manifestly was so active and so intelligent, not endeavour to satisfy itself, whether the Christian religion were true or not ? Ramchundra himself gives us a reason, which ought to be duly weighed by all persons who concern themselves with the spread of the Gospel in foreign parts : the reason is, that *he did not think that the English believed in Christianity themselves* ; his conclusion was based upon the consideration that they did not, as a Government, exert themselves to teach it. We cannot enter here upon the wide question of the duty of the English in this respect ; but it is most important to remark how formidable an obstacle is placed in the way of the conversion of heathen people, when the notion takes possession of their minds that we ourselves do not believe in Christ.

The manner in which Ramchundra was undeceived on this point is thus related by himself :—"Once a Brahmin student was sent by an

English officer from Kotah to the Delhi College, and was recommended to the Principal's notice. This stranger in Delhi waited to see the church during Divine Service. The Principal, Mr. Taylor, also requested me to go with the Brahmin student to see the Divine Service in the church, if I liked. And thus, out of mere curiosity, we went there, and saw several English gentlemen whom I respected as well-informed and enlightened persons. Many of them kneeled down, and appeared to pray most devoutly. I was thus undeceived of my first erroneous notion, and felt a desire to read the Bible." That is to say, as soon as Ramchundra was persuaded that English people believed in Christ, he began to inquire about Christ; and the result of his inquiry was, that he left all and followed Him, gave up his caste after a hard struggle, and was baptized at Delhi, on the 11th of May, 1852.

In the troubles at Delhi, Ramchundra had a narrow escape from death; happily brotherly love prevailed over fanatic zeal, and his family assisted his flight; after passing through great dangers he reached the English camp, where he was employed as a translator; the last event in his life mentioned in the letter which Professor De Morgan has incorporated into his preface, and from which the preceding sketch has been taken, was his appointment, in September, 1858, to the head-mastership of a school then organizing in Delhi, a post which we believe that he still holds, and in which we wish him all success.

Some people, we are assured, still remain, who deny that there are any Christians in India; and some, who do not deny the fact absolutely, yet question whether any conversions have been made amongst the more intelligent natives on the ground of pure conviction. To such persons, Ramchundra and his book are a subject worthy of meditation; no one competent to judge can question the intellectual capacity of the author of the treatise which we have been reviewing, and no one can question the evidence which Ramchundra gives of his own conversion. Who can say how many more such conversions there might be, if proof were given on a large scale that we, who are called a Christian nation, are really believers in Christ?

When we have added that it has come to our knowledge, from another source, that Ramchundra was on one occasion beaten in the public road, by a person in British uniform, because he had neglected to make his salaam as he passed, we think we shall have said enough to stir up some earnest thoughts concerning the impediments to the propagation of the Gospel in India.

Colonial, Foreign, and Home News.

SUMMARY.

THE Clergy of the Diocese of HURON met in St. Paul's Cathedral, London, on Tuesday morning, June 21st, when the Bishop delivered his charge.

On Thursday, the 23d, the members of the Diocesan Synod

assembled at St. Paul's Cathedral. The Synod held its sessions in St. Paul's schoolhouse. The number of clergy present was 46, absent 10; lay delegates present, 49, and 85 absent.

A letter was read from the Bishop of TORONTO, inclosing a copy of a petition to the Queen, praying that a Metropolitan Bishop be appointed, with the view of holding Provincial Synods. The petition had been drafted by the Bishop of MONTREAL. After debate, a motion was carried, appointing a committee to draw up a reply to the Bishop of TORONTO's letter, stating that the Synod considered the subject as premature for decision.

The Convention of the Diocese of MINNESOTA met at St. Paul's, June 28, and elected the Rev. H. B. Whipple, of Chicago, the first Bishop of the Diocese. The Bishop elect has accepted the charge.

Bishop Boone, the Missionary Bishop from the American Church, sailed for CHINA in July, taking with him six deacons, whom he has lately ordained, and two candidates for holy orders.

On Easter-day two Chinese converts, an old man and a youth, were baptized in the chapel of the American Mission at Shanghai, by the Rev. E. W. Syle. At the same place, on April 26, the marriage of two Chinese Christians took place. The officiating minister was himself a Chinese: his name Wong Kong-Chai.

The Bishop of CAPETOWN sailed for his Diocese on Friday, August 5. We call the attention of our readers to the Bishop's address, which is circulated with this number. We have heard, with great regret, that the excellent Governor of Capetown, Sir George Grey, is about to leave the colony.

The Governor-General of INDIA appointed Thursday, July 28, as a day of general thanksgiving for the restoration of peace and tranquillity. The Bishop of CALCUTTA was requested to prepare a form of prayer for the occasion.

A series of public lectures to educated natives in Calcutta has lately been commenced. The first was read by Macleod Wylie, Esq., in the Hall of the General Assembly's Institution, Cornwallis Square. The Bishop in a short introductory address explained the objects of the course. The *Englishman* describes the lecture on "The Lessons suggested by the Early History of India," as masterly, clear, and comprehensive. The meeting was orderly and well attended. The other lectures in the series will be delivered by the Rev. Dr. Kay, Principal of Bishop's College, on "St. Augustine;" Mr. Cowell on "The Emperor Julian," Dr. Duff on "Menu and Education," and by the Bishop of CALCUTTA on "Dr. Arnold."

The Bishop of VICTORIA (Hong Kong) has gone to Sydney, to avoid the unhealthy Chinese summer, and to seek the improvement of his health, which we regret to learn is again impaired.

SYNOD OF ADELAIDE.—The following resolutions were proposed by the Governor of the colony, at the Synod, on June 7. It was resolved on a division that they should not be taken into consideration

"1. That in the opinion of this Synod the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia by a closer alliance between the branch of Christ's Church which this Synod represents and the other Protestant evangelical denominations in this colony.

2. That the most expedient course for usefully effecting such alliance appears to be a prompt and hearty recognition on terms of equality of our Protestant Christian evangelical brethren, whether originally sprung from the Anglican Church or not, as being all members of the general Reformed Church of Christ, with whom, therefore, we may safely and usefully ally ourselves in all good works."

The following protest against the resolutions was made by the Archdeacon:—

"My Lord President,—With every sentiment of respect and esteem for the character and person of his Excellency Sir Richard Mac Donnell, and while fully appreciating his motives, I beg to enter my solemn protest against the introduction for discussion into this Synod of the motions tabled by his Excellency, on the following grounds:—

1. Because I believe what is therein proposed involves an essential change in the constitution of this branch of the United Church of England and Ireland, which, supposing such change desirable, we are not competent to initiate.

2. Because they propose to decide upon matters which are utterly beyond the power of this Synod to deal with, as set forth and defined in the preamble and declaration of the conventional compact entered into by and between the Bishop, the clergy, and laity, by their representatives of this diocese.

3. Because they ask the presbyters of this diocese to act in direct opposition to the second article of the 36th Canon, which they are sworn to observe, and in violation of one of their ordination vows—namely, 'to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word,' much of which I believe to be held by some communions which are embraced in the terms of the said motions.

W. J. WOODCOCK, Archdeacon.

Adelaide, June 2, 1859."

SYNODS AT MONTREAL AND QUEBEC.—The Bishops of MONTREAL and QUEBEC have held their Diocesan Synods; in each there was opposition to the Episcopal veto, but it was carried by large majorities. These dioceses are now fully organized, and, with TORONTO, are waiting for a Provincial Synod, each diocese having elected 12 clerical and 12 lay representatives. The following is the resolution of the Quebec Synod regarding the Episcopal veto:—

1. The Synod shall consist of the Bishop of the diocese, of the clergy of the same, and of lay representatives to be elected as hereinafter provided; and no act or resolution of the Synod shall be valid unless it shall receive the concurrence of the Bishop and of the majority of the clergy and laity present and voting at the meeting.

The Article was carried by a majority of 109, viz.—yeas, 146—37 Clergy, 109 Laity ; nays, 37—3 Clergy, 34 Laity.

PROFESSOR H. H. WILSON ON WIDOW BURNING.—(From the *Friend of India*.)—At the meeting of the Royal Asiatic Society on the 19th March, Professor H. H. Wilson read a communication from Rajah Radhakant Deb of Calcutta supporting the authority of the text in the Rig Ved, appealed to as sanctioning *Sati*. He quotes a portion of the Taittēniya Sanita of the Black Yajur, which contains the address of the widow to the fire, praying for courage to support the ordeal she is about to undergo, as well as other passages. The Raja points to the practice as described in the Mahabharat, and cites a translation of Propertius “De Uxoribus Indicis.” Professor Wilson observed that he had never intended to deny that texts might be found in some of the Vedic authorities for the rite ; but he held that the particular text which alone had been cited in its support, really prohibited it, and this Radhakant had not been able to invalidate. Professor Goldstücker agreed with him that the Black Yajur Veda was a questionable authority. Its genuineness was doubted by Madhava Acharya, the great commentator on the Veds.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 5th, 1859.*—The Bishop of CAPETOWN in the Chair.

The sum of 10*l.* was granted for the establishment of a boarding-school for Tamil girls in Ceylon.

The sum of 10*l.*, subject to the approval of the Bishop of Calcutta, was granted in behalf of a similar native school for Tamil girls at Delhi, on the application of Mrs. Gubbins, Bangor.

It was agreed to place at the discretion of the Bishop of Columbia for general objects in his diocese 400*l.* Bibles and Prayer-books to the value of 50*l.* Books and Tracts to the value of 50*l.* Books for the performance of Divine Service, fifteen sets.

The sum of 200*l.* was placed at the disposal of the Bishop of St. Helena for church-building ; this to be in addition to the 100*l.* voted towards St. John's Church in May.

The sum of 30*l.* was granted towards the erection of two schools in the district of Wynberg, Cape of Good Hope ; one of them, at Constantia, is to serve also as a chapel.

Books to the value of 10*l.* were voted at the Bishop's request towards schools at Simon's-town, Cape of Good Hope.

The Board placed at the disposal of the Bishop of Grahamstown the sum of 400*l.*, with special reference to a church at Burghersdorf, and a girls' school at Grahamstown.

The report of the Foreign Translation Committee was read and adopted.

Fifty copies of each of the Society's Turkish tracts were granted to the Rev. T. Walters, of Smyrna.

THE
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AND
Missionary Journal.

OCTOBER, 1859.

CHRISTIANITY AND HEATHENISM.

(Continued from p. 329.)

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Arch. Hare.*

WE endeavoured in our last paper to show that there is evidence in the religious systems of heathen nations of a deep-seated conviction that the present state of disorder, in the world and in man himself, was not from the beginning, but that there was once a period of harmony and perfection. It will be our object in the present paper to show that there underlies the same systems a hope, more or less distinct, of ultimate restoration to the primal state of perfection, and in close connexion with this hope, a sense of the need of some divine interposition in man's behalf, of the intervention of one who should conquer all man's deadliest foes, and reinstate him in his lost inheritance.

And here we would notice first (though bearing only indirectly on our subject), the universal belief in the immortality of the soul. Go where we will we find this belief, though opposed by the strongest human prepossessions, occupying the largest space in the minds of every people of the ancient world. “Every nation of antiquity,” as it has been well said, “had a future world of its own, pictured with the imagery of loveliness or terror, familiar to its habits of existence. The Greek filled the regions of the soul with the marble hills and sparkling waters of

his own delightful land. The Scythian gave it the boundless grandeur of his deserts, and piled the tomb of his chieftain with the weapons or ornaments which he had used during life, for imaginary huntings and feasts beyond the grave. The men of Scandinavia imagined palaces of supernatural pomp, where the spirits of his king and warriors revelled in perpetual banquets, listening to their exploits chanted by shadowy bards. The Egyptian embalmed his dead, and thus attempted to fix before his eye, in the imperishable body, an emblem of the imperishable soul." For, just as in no age and in no clime has man been able to believe that the distracted phenomena of the external world presents the true and rightful condition of things, but ever looked back to a period of primeval innocence and harmony, so he could not help believing that this period would one day return; and the inherent consciousness of his own immortality, and of a future life, strengthened his hope in a future regeneration.

Reason suggested to him the *probability*, conscience whispered the *necessity*, of a future state. When he contemplated the face of external nature, he found everything subject to the great universal law of adaptation. Nature was seen to do nothing in vain; for everything there was a purpose. For the taste there was food; for the sight, never-ending objects of delight and inexpressible beauty; for the ear, the sounds of sweetest melody. But when he looked within and surveyed his mental and moral economy, he discovered faculties which never received their full development on this side the grave. The aspirations of the soul, the yearning after an indefinable something, which he felt he had not attained, ever suggested the inquiry, Whence arises this dissatisfaction? *Why* does nothing earthly satisfy? If it be that man is born into the world to go through the various stages of infancy, youth, and old age, amidst ever-recurring disappointment, and possibly great privations, only to be annihilated in the "dank, dark grave," why had he faculties which enabled him to appreciate the sublime and admire the beautiful? Why had he aspirations after some higher bliss, which neither sensual nor intellectual perfection enabled him to attain, if after death he was to slumber in unconsciousness? These faculties were not meat nor drink; they did not clothe the body or minister to its happiness. Why then did they exist? For future use, for future development, he replied, unless he alone of all created beings presented the anomaly of *waste* feelings and *waste* faculties: "*Sic mihi persuasi*," wrote Cicero, "*sic sentio, quum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tot scientiæ, tot inventa, non posse eam naturam quæ res eas contineat, esse mortalem.*"

His reason, then, thus suggesting the probability of a future life, and conscience whispering its necessity, man was ever, true to his high nature, looking beyond the grave, and questioning the enigma of death and decay. That these heavy laws were ever to bind him in their inexorable sway, he could not bring himself to believe. There ever lay nearest to his heart an undefinable hope that a Vanquisher of Hades would one day appear, who should unlock the secrets of the grave, and be a bringer-back of Paradise and all its joys. And this hope of redemption ever centered in a Person, and looked forward to one in whom men would find all that they sought vainly in themselves and in those around them.

And, first of all, if we appeal in confirmation of this to that poetry which classical studies have made so familiar to us, "what frequent mention," as one has well said, "we meet in the Greek fable of visitors of Hades, of those that have descended and held intercourse with the spirits there, those who have in a sense 'preached to the spirits in prison,' and then returned from the kingdom of night—or it may be burst for others, as well as for themselves, the gates and barriers of the grave, rescuing and bringing back from that dark region to the glad light of life some delivered soul!"¹ What a significant fact it is that the great cycle of the labours of a Hercules was not completed till he had done battle with him who held the keys of death and Hades! Greatest of the sons of men in heroic story, yet his task was not done till an enemy more potent far than any of flesh and blood had been overcome, and the lord of death destroyed!

In a manner parallel with this we find (to quote that eminent authority to whom we are so much indebted, and who has been so lately taken from us), in the later writings of the Persians, "frequent mention of a glorious hero-prophet, by whose ministry, as one chief organ of Ormazd, the empire of the *devs* shall be subverted, earth herself shall be restored to something of her pristine glory, and the wrongs of man redressed." The name of this expected champion of the Perso-Arjan race is Sosiosh (Saōshyōs), "the Benefactor."² With the natural gravitation of human souls, which ever attracts them to mighty personalities, it was believed that this benefactor would be a

¹ Trench's "Hulsean Lectures," p. 187.

² Hardwick's "Christ and other Masters," iv. 215. "Through all the religion of the ancient Persians there runs the liveliest expectation of a time when every poison and poisonous weed should be expelled from the earth, when there should be no more ravening beast, nor fiery simoom, when streams should break forth in every desert, when the bodies of men should cast no shadows, when they should need no food to sustain their life, when there should be no more poverty, nor sickness, nor old age, nor death."—Trench's *Hulsean Lectures*, p. 232.

man, that the time of his appearance would be when evil and impiety had grown to an appalling magnitude, that then coming noiselessly and silently, he would evince the grandeur of his mission by destroying death itself, and by recalling all the dead to life; that on this a separation of the good and bad would be effected, and in the end "hell, the dark abyss of Duzakh, with its godless tenants, being purified and renovated by the final conflagration, the whole family of man will be assembled on the new-born earth to sing the glory of Ormazd and the amshaspands."¹

In India, again, notwithstanding all the wayward tendencies of its wondrous polytheism, diverging sometimes as widely as possible from the principles of true religion, "there was always," we find, "in the heart of man a yearning after some external saviour; there was always a presentiment that such a saviour would eventually stoop down from heaven, and by an act of grace and condescension master all our deadliest foes, and reinstate us in our lost inheritance."² Hence, as outward expressions of this dim but constant expectation, the frequent traditions of the Hindús respecting the descent of God to earth in various forms of creaturely existence. Hence the incarnation of Vishnu in the form of an enormous fish, to preserve the human species and promote the bliss of his righteous followers. Hence, also, the Krishna legends, and the Kalki-Avatar, in which the Chinese, the Japanese, and Siamese legends all agree. At the close of the Kali-yuga, "when the world, relapsing more and more into impiety, has reached the brink of annihilation, the Hindú expects a fresh deliverer, human both in form and aspect, seated on a white horse, and armed with a destructive scythe. To him will be awarded the eight faculties which constituted man's original perfection; he will also be a genuine 'portion of Brahma,' the 'Beginning and the End.' By his irresistible might he will destroy all the *mléchchas* and thieves, and all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time, shall be as the seeds of

¹ "Christ and other Masters," part iv. 215. "Even in the *Pollio* of the great Latin poet, however little interpreters are at one concerning the wondrous Child, the kindler of such glorious expectations, however unsatisfying the common explanations of his words must be confessed to be, yet this much is certain, that the poet could not conceive or dream of a merely natural golden age. It must centre in a living person, and unfold itself from him; it must stand in a real relation to his appearing, being the outcoming and reflection of his righteousness. The world's history can have no sentimental and idyllic, it must needs have an epic and heroic, close."—*Trench*, p. 233.

² Hardwick, ii. 160.

human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity.”¹

And if from India we pass to the religions of Oceanica and of the Malayo-Polynesian family, we find a remarkable legend of an exalted champion, who strove to conquer the foes of man, and to overcome the grim lord of death. Amidst all its wildness it evinces proof that, even in those far-off islands, man did not give over hoping, but looked for some miraculous intervention on the part of heaven. The mythic hero of the Maori, the “Oceanic Baldur,” the “Prometheus of the Southern Seas,” is, or rather was, Maui the Young. There is not an island which did not once hold him in reverence, and look up to him as its great hero. Of human origin, he had been, it was believed, after a cycle of labours akin to those of the Grecian Hercules, admitted into the number of the gods. Having, however, on one occasion, descended into the subterranean world, he was greeted by his mother, who was there confined, as the destined conqueror of death and restorer of life to the sons of man. With the express intention, therefore, of achieving the fulfilment of this hopeful prophecy, “the hero of New Zealand entered on the last and greatest of his labours. He had noticed how the sun and moon, which he was instigated to extinguish, were immortalized, because it was their wont to bathe in some living fountain: ‘he determined, therefore, to do the same, and to enter the womb of Hine-nui-te-po, that is, Hades, where the living water, the life-giving stream, was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged the birds, his friends, not to laugh. He then allowed great mother Night to draw him into her womb. His head and shoulders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals; Maui was cut in two, and died. Thus death came into the world [or rather, in accordance with a second and more congruous version, kept its hold upon the world]. Had not the Piwaka-waka laughed, Maui would have drunk of the living stream, and man would never [more] have died. Such was the end of Maui!”²

There is something almost touching about this wild legend; there is an evident reaching out after a champion of man—a victor over death, who should deliver the hapless sons of men from their gloomy bondage unto fear. But no one had re-

¹ Hardwick, ii. 162. It is true that this legend is traced to later influences; but it exists, and, *as such*, points to hope of future deliverance from present ills.—See Percival’s “Land of the Veda,” p. 196.

² Hardwick’s “Christ and other Masters,” iii. 205.

turned from the place of departed spirits to tell the Maori that death was not invincible. Death—so ran the legend—had triumphed over Maui, and not Maui over Death. But even here, amidst all the wildness of this curious legend, we have surely indications of that feeling which lies so deep-rooted in the breast of man, “that he was not made for death—for that dread and alien thing,” which, notwithstanding, he found himself subject to. It may be cited as one proof, amongst many others, that the world has ever “looked round for one who should roll away the stone from the door of that sepulchre, to which it had seen its sons one after another unreturningly descend; and eking out the weakness of its arguments for immortality by the strength of its desires, that it has been forward to believe that for this one and that the stone had been actually rolled away. But yet that presently again, it has felt only too surely that it had but the shadow, and not the very substance, of the things hoped for: and in doubt and perplexity, in despondency and fear, has made the words of the Psalmist its own: ‘Dost thou show wonders among the dead? Shall the dead rise up and praise thee?’ but, unlike to him, it has not known what answer to give to its own question.”¹

Gathering, then, together what has gone before, we see how the human heart, unable to acquiesce in the heavy laws of death and decay, has ever either looked back with fond regret to a period of primal innocence and harmony, or forward to a day when Paradise should be once more restored, and all things “made new.” We see also how this hope of future restoration, which we have traced in Persia, and Greece, and India, in China and the islands of the Southern Seas, linked itself on to a person—to one who should come, and by a miraculous interposition, overcome man’s deadliest foes, and reinstate him in his lost inheritance. True it is that these ideas lie buried beneath every variety of distortion and exaggeration. Now they seem altogether lost and overlaid, and the world would seem to have acquiesced in its dread bondage. Now again they reappear, and prove that hope was not altogether given up, but that man still, amidst disappointment and cruel errors, looked forward to a day of redemption.

We group together, then, once more, the ideas we have discerned beneath the overlying weight of heathen error and superstition—the inability to acquiesce in the present condition of things—the fond belief in a primal state of perfection—the anticipation of future deliverance—the hope of some divine interposition; and now we ask, How does Christianity deal with

¹ Trench’s “Hulsean Lectures,” p. 188.

these ideas? how does it minister to the wants of the sin-tormented family of man? how does it prove itself a gospel—a “glad tidings”? What are the cheering tidings of great joy it proclaims to nations prostrate, powerless, terror-stricken, distracted with the awful problem, whether it is a Vishnu or a Siva, an Ormazd or an Ahsiman, a preserver or a destroyer, who is the rightful Sovereign of the universe? What potent magnet has it wherewith to attract the hearts of men who, in abject fear and cringing deprecation, bow down before the terror-created gods of heathendom, with their ritual of blood, and fire, and vapour of smoke? We say it is to be “considered as a *trust* deposited with us in behalf of others—in behalf of mankind, as well as for our instruction.” Why is it a *trust*? Why do we consider ourselves the stewards of a mighty *blessing*?

Familiar as we may be with the general characteristics of Christianity, it is well to reflect on it in relation to the wants of the human heart, and to observe how in very truth it is not the cold denial and contradiction of all that men have been dreaming of through the different ages of the world; but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations, and revelations. This part of our subject, however, we will reserve for another paper, which will conclude the series.

(To be continued.)

THE LATE ARCHDEACON HARDWICK.

SELDOM, we feel sure, did any event create a deeper sensation at Cambridge than the melancholy news of the death of the late Archdeacon of Ely. Who, at all acquainted with the Cambridge of the present day, has not heard of Charles Hardwick? Who, that enjoyed the privilege of his acquaintance, and could estimate his varied gifts, his untiring diligence, his genuine piety, did not anticipate a bright and useful career, fraught with blessing alike to the Church at home and the Church abroad? Whose earlier years gave brighter promise for the future, and betokened more important services to the cause of truth? And now we must speak of all this as past, as what we looked for but which can never be realized. For after perishing by a frightful, though, we trust, an instantaneous death, he now lies buried in the cemetery at Luchon, under the shadow of the Pyrenees.

One can hardly realize it as a fact, or believe that he whom we saw, only yesterday as it were, in the full enjoyment of health and strength, and working zealously for the Church he

loved so well, has really gone from among us. Yet so it is. In the inscrutable decrees of Providence, it has seemed good to call him hence in the very midst of his career of usefulness and honour, and he was snatched away from us without a moment's warning. To us here in England the details of his death are only too familiar; but for the sake of readers of the *Colonial Church Chronicle*, far removed from their native shores, we will give an extract from the letter of a Cambridge correspondent to a contemporary paper:—

“Mr. Hardwick was in the habit of taking a short run upon the Continent at this season of the year. He was a hard-working man, and his little continental trip was of great benefit to him, both mentally and physically. Switzerland was a favourite destination of his upon these occasions, and he used to delight in pedestrian explorations of the Alps. This year he varied his route, and went to the Pyrenees—not, I apprehend, for the first time. He was at Bagnères de Luchon, and at the *table d'hôte* of the Bonnemaison hotel there certain mountain excursions were talked of and partly arranged; but it does not appear that he had actually agreed to join in any of them. On Thursday, the 18th of August, however, a small party set off for the famous Port de Venasque, a Pyrenean pass into Spain. Mr. Hardwick did not start with this party; but he ascended the mountain soon after them, with a guide, and joined them at breakfast a little below the port. After breakfast a proposal was made by one of the party to ascend a rock about 1,200 feet above the port, called the Pic de Sauvegarde, and it was in this supplementary excursion that the accident occurred. Mr. Hardwick and the gentleman who proposed the ascent, unaccompanied by a guide, mounted to the top of this rock; it was a work of some time, for Mr. Hardwick's companion seems to have left him, and reached the top twenty minutes before him. In the descent they again separated, Mr. Hardwick fancying that he could get down by an easier path than that by which they had ascended. After he parted from his companion he was seen no more alive. Of course the small party at the Port de Venasque were greatly alarmed when he did not make his appearance amongst them; they searched for him as well as they could, but were at length compelled to return to Luchon without him. An expedition was immediately organized, and by eight o'clock on Friday morning a band of guides and police was at the summit of the Pic. At length, after much search, traces of his footsteps were made out, and finally his body was found at the foot of a sharp slope of rocks, down which it does not appear to have been by any means impossible for him to have got with safety; it was a dangerous place, but not impracticable, especially to one more or less accustomed to mountain-climbing. Happily he was spared the horrors of a lingering death, for his skull was so split as to show that his sufferings could have been only momentary. His left arm, it seems, was also broken in two places, and his watch was found in three pieces not far from the body. The immediate

cause of his fall must ever remain uncertain ; there was no eye to see, and there is no tongue to tell, whether he accidentally slipped or 'lost his head ;' as the place was not exactly a precipice, probably it is to a mere slip we owe the great loss which the Church and the university have sustained. On Sunday afternoon, August 21st, he was buried by the French Protestant pastor of Toulouse, in the cemetery at Luchon, with no friend or connexion to follow him to his last resting-place. Many a Cambridge man will make a pilgrimage to his grave ; they will find it in the south-east corner of the cemetery, close to the marble bust of a Mr. Cunninghame ; by-and-by, I doubt not, there will be something more definite to mark the spot where the ashes of Archdeacon Hardwick repose."

When he was thus suddenly taken from us, the Archdeacon was only thirty-eight years of age. He was born at Slingsby, in Yorkshire, about the year 1820. Having entered St. Catherine's College, at Cambridge, he rose, by untiring diligence, and the patient improvement of talents of a high order, to a distinguished position in the University of Cambridge. Soon after taking his degree, in 1844, he devoted himself to theological studies. In 1847 he brought out the first proof of his literary genius in a carefully-executed edition of "Fullwood's Roma Ruit." In 1851 appeared his well-known "History of the Articles of Religion," a work of great research and historical value. In 1853 he published, among the valuable theological manuals issued by Messrs. Macmillan, his "History of the Christian Church in the Middle Ages," which was followed in 1856 by his "History of the Christian Church during the Reformation." In the previous year he had been elected Christian Advocate in the university, and brought out the first of the annual publications required by the conditions of that office. It is with these publications that the readers of the *Colonial Church Chronicle* are most familiar. They were to have consisted of six parts, entitled "Christ and other Masters, an historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the ancient World : with special reference to prevailing Difficulties and Objections." A nobler theme could not have been found, or one more suitable to the office of a Christian Advocate. Four parts only had been published at the time of his death, and thus the work remains incomplete. The attention of our readers has been drawn to its great merits on several occasions. But we shall be pardoned if we pass in rapid review the design and scope of the work.

In the first part, then, which is introductory, we have three very able chapters on (1) The Religious Tendencies of the Present Age, (2) The Unity of the Human Race, (3) The Cha-

characteristics of Religion under the Old Testament. A preparation is thus made for that strict examination of the sacred books and other ancient documents of heathen nations which forms the subject of the other parts of the work. In the second part he treats of the religious systems of India; in the third, the religions of China, America, and Oceanica; in the fourth, the Egyptian and Medo-Persian systems; in the fifth, the lamented author intended to have dealt with the religions of ancient Greece and Rome, and to have concluded with the religions of the Saxon, Scandinavian and Slavonic tribes, "amongst whom the principles of heathenism appear to have been strongest, and some of whom were not converted to Christianity for a thousand years after its promulgation." Two most important fields of inquiry had thus not been entered upon at the Archdeacon's death. But from the portions of this great work which we have we can gather how valuable it would have been to the Church at large. The unwearied diligence, the noble candour, and large-hearted sympathy which he brought to bear upon it, make it especially valuable in these times, when we often hear it alleged, and that in quarters where one would have least expected it, that Christianity is merely a phase of man's religious instincts, that different soils are adapted to different religions, and the value of Christianity as a revelation from on high is ignored and disowned. To arm the Christian Missionary with suitable weapons wherewith to meet indifference at home and heathen opposition abroad, no work was better planned than "Christ and other Masters." "If it be found," says the author, "on a strict examination of their sacred books, and other ancient documents, that nearly all the heathen systems were defective in those very points which form the leading characteristics of revealed religion; if the general tendency of pagan thought was in philosophers to pantheism, or the worship of nature as a whole, and in the many to polytheism, or the deification of particular energies of nature; if sin was there regarded as eternal and as necessary, or in other cases as unreal, notwithstanding these frequent reclamations of the moral consciousness that drove men to devise new rites of worship, and to rear new altars in honour of the 'unknown' divinity; if being thus 'without God in the world,' the heathen were also 'without hope,' the victims in their thoughtful moments of distracting doubts, of abject terror, and of withering desperation, we may thence derive not only a fresh stock of motives for disseminating truths that we possess, but special reasons for abstaining from all heathenish speculations, and for listening with more docile spirits to 'the oracles of God.'"

Nor while labouring thus with his pen to defend the cause of

Christianity, and to equip the Christian Missionary with well-tempered armour wherewith wisely and prudently to assault the strongholds of heathenism, was he less active in promoting by the influence of his personal energies the cause of home and foreign missions. For a long time he was a most efficient secretary of the University Branch Association of the *Society for the Propagation of the Gospel*, and from a report now lying before us we see what an interest he took in the proposed Oxford and Cambridge Mission to Central Africa, to which attention has been so lately drawn in our pages.

From this sphere of usefulness he has been removed so suddenly in the very prime of life. Many other of his literary undertakings might have been alluded to, but this must suffice. Our consolation must be, that He who made him what he was, and had given him the talents he so earnestly strove to improve, has taken him to Himself. For ourselves we will conclude this brief memoir, so disproportionate to his worth, with the words of a contemporary, "The memory of his pure-minded, practical goodness, and of his genial warm-hearted kindness, will be fondly cherished, as a precious legacy, by those who knew him best; and it will be their own fault if they are not the better for having known him, and for having lost him so early from their sight."

Correspondence, Documents, &c.

VISIT TO JAPAN.

WE think the following letter will interest those of our readers who desire that Missions should be established in Japan. The *New York Church Journal*, to which we are indebted for it, takes it from the *New York Herald*.

"United States Steamer Powhatan, Singapore,
March 12, 1859.

As the introduction of Christianity for the second time into Japan is without question the most important undertaking of the age, I wish to show the shoals and the quicksands which exist in the way of its execution.

The churches which are preparing to take advantage of it are undoubtedly sincere in their wishes for the propagation of the Gospel of Christ; but if the latter gather up hurriedly a score or more of missionaries and pack them off to Japan, as they would to a newly-discovered island of savages, they will do more to retard their object than the subsequent efforts of years will wipe away. I have but lately returned from Japan, after my third visit. During these three visits I have passed the greater part of a year among those strange

and greatly underrated people. I have sounded the most intelligent of them over and over again upon the subject of religion, and it is my firm conviction that the utmost caution and circumspection will be requisite to avoid alarming their suspicions. Let me relate extracts from several of the conversations which I had with them on this subject. You will observe how warily I approached it:—

‘Where does the money come from to build these magnificent temples?’ I asked; ‘I seldom see any but the priests and a few old women at worship—men do not provide money without an object.’

‘They are built,’ the interpreter replied, ‘with funds begged by the priests. When a new temple is desired, the priests go around to every one, and are seldom turned away empty-handed.’

‘But what is the use of building them,’ I asked, ‘when so few use them as places of worship?’ The money thus spent might better be employed in planting rice.’

‘True,’ he replied; ‘but they are often used as quarters for persons of rank when travelling. Your Consul-General at Simoda, for example, lives in one of them. How unfortunate it would have been if there had not been a temple at Simoda when he arrived. How could he have been provided with quarters suitable to his rank?’

‘In our country,’ I replied, ‘we build large houses expressly for the accommodation of strangers. We build temples also, which we call churches, but they are sacred to the worship of our God.’

‘Which God? Tell me something of your God.’

‘We have but one God—the Father of everything that is good, and the Master of all that is evil. We believe that no evil power can trouble us without the consent of the Master; and He tells us to ask Him daily to protect us from its influences. He tells us also to love each other, to return good for evil, and to hate the devil, who is the father of all evil. In Japan you worship the devil, supplicating him who is your enemy to spare you. We, on the contrary, go directly to his Master, and say, Protect us from thy slave, who is seeking to destroy us. Which course, now, is the most sensible of the two?’

‘Yours is the best for America, and ours for Nipon,’ he replied. ‘You know, a great many years ago, the Christians came to Nipon, Japan, and after that we had rebellion and much bloodshed. Nipon is better as it is. What do you want with religion? Nipon is very well now.’

‘I was only asking you how you built your temples,’ I replied carelessly, and changed the subject.

Three or four days later I was taking lunch with Dr. Pompe Van Meerdervoort, the Dutch physician, of Desima (we were at Nagasaki during this time), and mentioned the result of my conversation with the interpreter. ‘They are morbidly suspicious upon the subject of religion,’ he observed. ‘There are many who think that Commodore Perry’s sole object in coming here was to pave the way for the reintroduction of that faith which was exterminated in 1816. I have observed that when your mild old chaplain comes on shore for a walk, they cast glances of mistrust, perhaps of fear, at him. I was speaking

only a few days since to one of the most intelligent of my pupils (the Doctor has a class of some fifty medical students, from the best families of Jeddo, to whom he lectures daily) in regard to our religion and theirs, and I must confess that he got the better of me.

“Our religion,” I observed, “conduces to a high state of morality, to the preservation of law and order, and to the comfort and welfare of the poor.”

“Then why is it,” he asked, “why is it that in your country people die of hunger in summer, and of hunger and cold in winter? If your religion is better than ours, why does it not feed and clothe those unfortunates as that of Nipon feeds and clothes its unfortunates? If it is conducive to law and order, why do I read in your Dutch books of so much crime and of so many punishments? If it is productive of a high state of morality, why do your merchants swindle us?”

‘Now what could I say in answer to all this?’ continued the Doctor. ‘I could only point to the purity of life inculcated by our religion, and to the impurity of life advocated by theirs.’

In speaking of our ‘mild old chaplain,’ the Doctor referred to the Rev. Henry Wood, of New Hampshire, at present a chaplain in the United States’ navy, and attached to this ship. And now, before relating another conversation which I had with a second interpreter on this subject, I wish to show how he overcame the ‘mistrust’ and ‘fears’ of which the Doctor spoke, and finally succeeded in working himself into their confidence, and indeed into their affections. I doubt if there is any man who has the interests of ‘the religion of Christ Jesus and Him crucified’ more at heart than this gentleman; and during our three months’ stay at Nagasaki he devoted himself with untiring energy to the task of preparing a groundwork upon which future brother-labourers might stand while spreading their nets. Now let us see how he commenced.

Every day one or more of the interpreters (of whom there were six or eight set apart by the government to master the English language) came on board in charge of wood, water, fresh provisions, or something of that sort, for the use of the ship, and they were invariably invited below by any of the officers who happened to be on board. Sometimes we talked upon one subject, sometimes upon another—mutually seeking information at each other’s hands. One day Mr. Wood brought out a little book, a common primer, with a cat, or dog, or ox, or lion, on each page, and with the name underneath in large print.

‘Here,’ he said, ‘you are asking about animals. Here you can recognise them by the drawing; and if you will step to my room I will teach you how to pronounce their names.’

‘Ah! yes,’ they exclaimed, ‘you very kind. Now not time—to-morrow.’

‘Very well,’ he replied, ‘you’ll come to-morrow?’

‘Yes, we thank.’

And the next day they did come. And as I passed by the little state-room an hour later, I heard, ‘Ba, be, bi, bo, bu,’ sounding just as

natural as if coming from a 'country school for grown people' in my own country. Thus commenced the first minister of the Gospel to enlighten Japan.

The day following this I was walking on the quarter-deck, and noticed a small corner of it screened off. It seems that the Japanese had suffered from the heat of the confined state-room on the previous day, and that Mr. Wood had obtained permission to screen a space on the quarter-deck for his school-room. A week later, while on shore, I intruded suddenly (as had been my custom) into the reception-room of my friend Yashero, the interpreter, when, to my unbounded surprise and gratification, I saw Mr. Wood seated at a low table, with five of the eight interpreters gathered around him. Just as I interrupted them, Yashero was spelling 'Ba-ker, baker.' They were evidently making great headway.

'You see,' said Mr. Wood quietly, in reply to my surprised look; 'you see we were so often interrupted on shipboard, and there was so much noise, that Yashero yesterday proposed that we should come on shore to this room. So here we are. They have asked me to meet them here every morning at ten o'clock, and I must try to do so.'

'Yes it is better than ship,' joined in Yashero.

'They are the most apt scholars that it has ever been my fortune to meet with,' continued Mr. Wood; 'but there is one stone over which they all stumble. They cannot, to save them, pronounce the letter L, they invariably get it R. Pronounce the word "lead," Yashero, "red."'

'No, not red, but lead.'

'Cannot,' objected my friend, with a deprecatory shake of the head.

'That's strange enough,' I observed; 'more especially when we reflect that the Chinese, from whom we are told these people are descended, have a failing in exactly the opposite direction. Don't you remember the boatmen of Hong Kong, who always tried to get double fare by saying "Me velly poman! You velly litch man?"'

'Of course I do; and it is strange.'

'Well, that being the case, I won't interrupt you any longer. Good morning, Yashero. Pronounce "lead," old fellow.'

'Cannot, my friend,' accompanied by another deprecatory shake of the head.

Months passed, and the day arrived which was to see us leave our quiet anchorage. I was ordered to call upon the Governor before sailing, with the usual compliments of the flag-officer. To make myself understood, it was necessary first to call upon Yashero, and carry him along as interpreter. I found him seated upon his knees, calves, and heels, studying out a few simple exercises preparatory to the arrival of Mr. Wood.

'Come on, Yashero,' I said. 'Pick up your two swords and come along. I am going to call on the Governor from the Commodore. You can't go to school to-day, old fellow.'

‘Why will you speak Governor?’

‘The Commodore will say good-bye, and hope that he shall live a thousand years.’

‘Ah! I am ready.’

He hoisted his large paper umbrella to protect us from the sun; I took his arm, and the next moment we were following the long, straight street which passed within a few hundred yards of the Governor’s palace.

‘You are sorry to come away from school, Yashero? You like Mr. Wood?’

‘Oh! Mr. Wood very good. Japanese all like him.’

‘Is he a good teacher? Does he teach you well?’

[I am here giving the precise words of Yashero, as well as I can recall them.]

‘Oh! very well. Interpreter rike (like) Mr. Wood stop Nagasaki. Vice-Governor rike Mr. Wood stop.’

‘Ah yes,’ I returned, ‘but Mr. Wood cannot stop, as you express it. He is sent to our ship by the Government to make the sailors good; and we are all so bad that he must talk all the time. I’ll tell what it is, though, Yashero; if the Japanese want Americans to come and teach them our language, there are a great many more just like Mr. Wood in the United States, who would be glad to come. They would teach you, and you in return could teach them. We must learn each other’s language now, you know, since we are going to buy and sell.’

‘Ah, yes.’

‘Come now, Yashero, you and I are friends. I want to talk something inside to you. [If a Japanese is telling you something which he wishes kept quiet, he calls it talking inside; and if otherwise, outside.] Will you keep it inside?’

‘I think so; yes.’

‘When we come back here, if Mr. Wood was to offer to the Governor to tell some friends of his to come here and teach you American, and then after that, when you can speak American, to tell you all about our God, what do you think the Governor would say?’

‘I don’t know.’

‘Would you be glad to see some priests of our God come here to teach you to speak American?’

‘Yes; very glad.’

‘Would you build houses for them, and hire them a small piece of ground?’

‘I think so. I think Government give house and ground.’

‘Well! I’ll tell you what it is: you tell the Vice-Governor to speak to the Governor about it, and when we come back, if they will ask Mr. Wood for three or four ministers to teach the Japanese the American language, he will be glad to write to the United States for them. The Governor must not ask the Commodore for them, as he is the representative of our Government here, and our Government never has work with religion. That is one reason why we are such a

great people. Every one thinks as he chooses about religion, and the Government protects every temple in its separate worship.'

'Great many religion you have, then?'

'No; only one. But the people of one temple say, "if we believe God, we must be washed all over to become good;" and others say, "if the minister puts a little water on our heads it is enough:" we all believe in the same God, however, and what He tells us in His book; but some say He means one thing and some another.'

'I think can speak Vice-Governor.'

'Very well; and when we come back he must send to speak to Mr. Wood.'

'Yes.'

The foregoing is the sense of my conversation with Yashero, the interpreter of the Vice-Governor of Nagasaki during our last interview; and the careful reader will doubtless see in it, and in that which precedes it, enough to convince him that time and great caution must be used in the re-introduction of Christianity into this country. As the case now stands, the Japanese themselves will probably take the first step. That is, I am convinced that when this ship returns to Nagasaki the Vice-Governor will consult with our chaplain upon the subject of obtaining one or more ministers of the Gospel, to act as teachers to the interpreters at different ports; and thus, once located upon the soil under the favour of the Government, and without any apparent 'pushing' upon their part, it will not be long before, like Mr. Wood, they will command the respect and affections of their pupils. Then, as a foreign population, no matter how limited, grows around them, they will need a small church. Their pupils, already sufficiently progressed in our language to comprehend the church service, will attend, partly from curiosity, partly from the desire to learn more. They will be necessarily struck by the strange and sublime truths which are uttered with such unmistakeable reverence, will become the first converts, and will subsequently influence their friends. This may be called a fancy sketch; but, strange to say, it is the unalterable opinion of nine out of ten persons with whom I have conversed—the 'tenth' unfortunately being an energetic, though in this case a mistaken, minister of my own Church, who advocates sending at once as many missionaries as we can command. I cannot predict all which his course would accomplish; but of one thing I am certain: it would strengthen to a certainty the present suspicion of the Japanese mind, that in evincing too much anxiety, and in spending so much money to effect our several treaties, we have been actuated mainly by the desire to force our religion upon them.

It is not difficult to see what a revulsion of feeling this conviction would create towards Americans. At present we stand higher in their eyes than any other people; let us not dig away our own foundation.

I now wish to say a few words as regards the manner in which our chaplain taught his eight pupils. I wish to show how they were induced, of their own accord, to converse upon religious topics.

‘It is pleasant to hear the church bells ring,’ was the sense of an exercise which he left them to study out.

The next day they knew all about it, with the exception of the word ‘church.’

‘What is “church?”’ asked one of them.

‘A church,’ answered Mr. Wood, ‘a church is a large building in which we worship our God. It is not like your temples, however, for while yours are filled with large idols, ours are almost empty. We do not like to be bothered with such clumsy pieces of wood and stone, which never can do us any good, and which our God tells us will certainly do us harm, because we should worship only Him. Now these idols in your churches cannot well be of service to you, from the fact that you yourselves must first make them, and afterwards take care of them. How can you expect them to take care of you, when it is you who are taking care of them?’

At this some laughed acquiescently; others looked grave and remained silent. Here is another specimen of his teaching:—

‘The decoration of the graves of our friends is a beautiful employment.’ This exercise, which he also left with them to be studied at their leisure, was a source of both gratification and surprise.

‘Then you Christians do not think it wrong to make beautiful the graves of your friends, and to cherish their memory?’ was the sense of a question now asked by one of the party.

‘By no means,’ replied Mr. Wood. ‘On the contrary, we highly approve of it. In America we select, like you, the most beautiful spots for their graves, erect handsome monuments over them, plant trees and flowers, and visit them often, to say within ourselves, “Here lies what was once my brother!”’

The following day one of them wrote, ‘We do not understand about the black people. Why is the skin of the African black, and the head of the European red?’—or words to that effect.

‘Here,’ remarked Mr. Wood to me, ‘was now an opportunity for explaining, at their own request, some of the great points of the Christian belief. I eagerly took advantage of it to preach what was almost a sermon, and when I had ended they were not only pleased, but evidently excited.’

‘Let us hear what you told them,’ I petitioned.

‘I told them that a great many years since, our God had created this world; then man, to govern it; then woman to keep man company; and He blessed them with many children; that after a while the children’s children of these children became very bad; that they tired of the earth and strove to reach heaven, and that to succeed in this they had commenced to build a very high tower, which they foolishly supposed might be made to reach heaven; that God had become offended at their presumption, and in a moment changed the speech of each family into a different language, and then scattered them over the entire earth. That Europe was peopled by one of these families, America by another, Japan by a third, and Africa by a fourth. What had since operated to change the colour of the African

in such a marked manner we supposed to be the effects of climate, mode of life, diet, and intermarriage. We were therefore consequently all brothers, the children of the same parents, and all had souls to be saved by our common God. For although they did not acknowledge the Lord Jesus Christ, He still protected them in pity for their ignorance, and would one day show us His infinite love, "which passeth all understanding." At this one of them jumped up, clapped his hands, and exclaimed, 'Yes, it is true, we are all brothers—we are all brothers!'

Thus end my remarks upon the very practical and sensible course pursued by our chaplain. Here we see a Japanese (he was Nishi Kichizuro, the chief interpreter to Arawa Iwa-mi-no-kami, the venerable Governor of Nagasaki) becoming excited over a simple relation of the history of the human race, clapping his hands, with glistening eyes, and ready to embrace his teacher; but take my word for it, had that teacher gone to Japan in company with a dozen or more Missionaries, as will undoubtedly be the case, and said, 'I have come here, because the treaty permits it, to preach the Christian religion to the Japanese, and will be glad to see any of you at my house that will come,' take my word for it, not a Japanese would have crossed his threshold. Let us, therefore, look before we leap towards the execution of the most important project of the age. Let us send to Japan as teachers not only our best Christians and most able men, but also our most liberal-minded Christians. Let not intolerance or mediocrity be the first to grapple with the deeply-seated prejudices of forty millions of unusually intelligent human beings. The stake is so grand that we may well afford the exercise of a little patience. The Japanese mind differs widely from that of other Orientals in one important point: there is nationality of feeling, if I may so express myself, which upon great occasions will drive them like a flock of sheep in the same direction. Let a dozen or more intelligent, pious, and liberal-minded missionary teachers once secure any number of scholars, and these scholars will soon become converts. Let them once cast down the idols of a single temple, and it will no longer be even a question of time. It will spread like wildfire.

At this moment the Japanese know no difference between the Church of Rome and that of England—much less between the hundreds of almost hostile sects scattered over our own country. They look upon us all as followers of the Cross; and should a mistaken zeal for one's own particular religion ever destroy this impression, ever show them one-half of the intolerance and unchristian bitterness which has but too often been displayed among us ourselves, the heaviest blow of all will then be struck against 'the re-introduction of Christianity into Japan.' So much for this important question for the present.

And now, before concluding, let me remark that the services of our chaplain, as teacher to the interpreters, were particularly acceptable to the authorities at Nagasaki. So much so, indeed, that both the Governor and Vice-Governor thanked him in the most earnest

manner, and sent him the most beautiful presents when we were about leaving. There is a vast change indicated in the feeling of Japan by this action of the Governor, for it must be remembered that he—this same old man—is the very one who opposed so strongly the opening of his country to the world when Commodore Perry first visited them. In the case of the Vice-Governor it is different; for he is one of the leaders of the free intercourse party, who have always battled against their exclusive policy. Five years since, the aged Governor remarked,—‘Why will you seek to change our life by admitting intercourse with the world? Nipon is now happy, what more would you have? She will never be so happy more.’

And only four months since he thanked a minister of the Gospel for teaching his officers to learn a strange language, and asked him to come back. Here certainly is a great change.”

BISHOP WILLIAMS (OF WAIAPU) ON MISSIONS.

WE have elsewhere announced the consecration of Archdeacon Williams to the bishopric of the native district of Waiapu.

On the day after his consecration, when certain resolutions bearing on missionary operations were brought forward in Synod, he made the following observations, for which we are indebted to the *Church Missionary Intelligencer* for September 1 :—

“‘ It might be naturally expected that I should have some remarks to make upon that part of the Resolutions which referred to Home Missions among the natives. And here I may venture upon a statement in which I know that I shall be borne out by those members of the Synod who were among the older settlers in this country. It is this—that upon the first settlement of the New Zealand Company at Wellington, the difficulties which were anticipated were much diminished by the fact that the natives of this place had, for the most part, made a profession of Christianity. Instead of being met by a hostile array of savages, ready to commit outrages on every occasion, the settlers found a people under the influence of religion, clothed, and in their right minds. Soon after this event it was felt by the English Government to be necessary to establish British authority in the country; and when it was proposed to the native chiefs to cede the sovereignty of the country to the Queen, by signing the treaty of Waitangi, and there was an attempt to raise an opposition to this measure, it was found that the influence of the Christian natives bore down this opposition, and this important end was secured without difficulty. Then again, a few years later, when the unhappy collision broke out in the north, it was owing to the influence of Christianity that the termination of this outbreak was so favourable. I will only here allude to one little incident to show how different was the manner in which the natives then carried on their warfare from what it would have been at an earlier period. It was witnessed by our secretary, the Rev. Mr. Burrows. The troops were quartered at the time at

Waimate, having to receive their supplies from the ships lying at anchor at Kororarika: these were conveyed by water to Kerikeri, and from thence by land carriage, a distance of ten miles, to Waimate. Mr. Burrows was on his way from that place to Kerikeri, and met two drays, one laden with ammunition, the other with provisions, and accompanied only by two soldiers and the drivers of the drays. Proceeding a little further, a party of about a dozen natives suddenly jumped out of the fern, and asked Mr. Burrows if he had met the drays which had just passed, adding that they had seen them, and could have killed the people without difficulty, and have taken possession of all the drays contained, but that they would not act treacherously—they liked open fighting.

The fact, then, that Christianity was in some measure established before the country became colonized, has been of incalculable benefit to the colonists, and a duty is thus laid upon us to requite this obligation as much as may be to the natives, by securing to them a continuance of that Christian instruction which has been productive of such good results to ourselves. It is through the agency of the *Church Missionary Society*, for the most part, that Christianity has been established among the natives, though I would not omit to mention the Wesleyan Mission, which has also done a large portion of this work. But the *Church Missionary Society* wishes now gradually to withdraw its Mission. Since the country has become a British colony, and a regular Church system is being established, it considers that the more proper sphere for its labours is in those countries which are still in a state of heathenism. In pursuance of this intention, while they do not propose to withdraw any of their Missionaries who are in active employment, they decline to fill up any vacancies which may occur through sickness or death. The consequence is, that there are many interesting tribes who are left unprovided for: they are as sheep without a shepherd. Our lay representative from Taranaki has told us of the condition of the natives there; how that, within his observation, they had gone back in every way. Those natives, some years ago, were living at Waikanae, under the charge of Archdeacon Hadfield, but when peace between the tribes was established, they returned to their homes at Taranaki, and now they have no teachers. There are many other tribes in a like condition. There is another body of people still nearer to us, in the valley of the Hutt: they are much scattered; but three Sundays ago there were 200 of these assembled on the occasion of the opening of a weather-board church which they had built at their own expense at the Upper Hutt, when the Rev. S. Williams administered the Lord's Supper to forty communicants, on which occasion the Offertory collection amounted to upwards of four pounds; and on the Sunday following I had a congregation of forty at the Lower Hutt, when that venerable old chief, Te Puni, whose portrait is hanging before us, was present, and after service, according to custom, attended school, and repeated in his place the Catechism of our Church; but all these natives, since the removal of Mr. Hutton, are without instruction.

It has been proposed, that in the districts where the population consists of a mixture of the races, the clergyman who has charge of our own countrymen shall be also held responsible for the native race, but experience tells us in most cases the system will not work. A clergyman whose special care is the white population, having withal a new language to learn, finds that the charge is difficult; and while the English settlers will have seven-eighths of his attention, the natives will scarcely receive the remaining portion. The only remedy for this state of things is to raise up a native pastorate, and I am thankful to be able to state, for the information of the Synod, that there is every prospect that this provision will be made. There is already the Rev. Rotu Waitou at the East Cape, who has now been several years a native clergyman, much respected by his countrymen, over whom he exercises a most beneficial influence. Then, again, there is the Riwai Te Ahu, who was with us at St. Peter's Church yesterday. He, too, is a most satisfactory instance to show how well the plan of a native pastorate is likely to succeed. There are many other natives also preparing for ordination at the central schools at Turanga, Auckland, and elsewhere. One great difficulty must be the means of support for a native ministry; but the subject of endowment has been already before the natives, and there are many who enter into it with spirit. Among the natives of East Cape many contributions have been brought together, and more than 100*l.* now forms the basis of a fund to which those members of our Church who are able to do so will do well to add. I trust, therefore, it will be recognised as a duty resting upon the Church in general, to promote the establishment of a native pastorate, and that this subject will be recommended by the Synod to the consideration of the several Diocesan Synods.

After considerable discussion, a series of important resolutions were agreed to, acknowledging with gratitude the great services rendered, under God, to the island by the *Church Missionary Society*, urging the continuation of the efforts of the Society, and calling forth at the same time the exertions of the newly-planted Church, both to complete its own internal organization, and to diffuse among the surrounding heathen the blessings of Christianity. The resolutions are as follows—

1. This Synod wishes to avow its sense of the responsibility resting upon the Church in these islands to extend, as far as in it lies, the knowledge of our blessed Lord and Saviour, and the enjoyment of His means of grace, to every creature within this ecclesiastical province, and to the heathen beyond.

2. The Synod desires to record its conviction that it is the duty of every member of the Church to give, according as God has prospered him, to the furtherance of these objects, and that it is the duty of every clergyman to bring these obligations periodically before his flock, with the view of stimulating their bounty.

3. This Synod commends to the several Diocesan Synods the early consideration of measures for securing a regular contribution from the congregations of the several dioceses, and for apportioning the same to the several objects—

- I. Of missions to the settlers of thinly-peopled districts.
- II. Of missions to the natives within each diocese.
- III. And of the existing missionary endeavours amongst the heathen of the Pacific Islands, which have hitherto been carried on by the Bishop of New Zealand.

4. That, with a view to the spiritual wants of the natives of New Zealand, the time has now arrived, in the opinion of the Synod, when the natives should themselves be stimulated to further efforts for the support of the Church in New Zealand.

5. That it is due to the *Church Missionary Society* to communicate to them the resolutions which have been passed by the Synod with reference to measures for drawing out the contributions of this Church in support of Home and Foreign Missions, and to accompany the communication with a grateful recognition of their labours for the evangelization of the aborigines of these islands, and with the expression of the opinion of the Synod, that, since the colonization of New Zealand, there has never been a period when the native race more urgently required the undiminished efforts of the *Church Missionary Society* than at the present moment."

THE MISSION AT EDEYENKOOBY, TINNEVELLY.

(BY THE REV. R. CALDWELL, LL.D.)

THE readers of the *Colonial Church Chronicle* will remember the very valuable series of papers on the Tinnevelly Mission, which were furnished by the Rev. Dr. Caldwell when in England, and which were afterwards published in a separate volume by Messrs. Bell and Daldy, as "Lectures on the Tinnevelly Missions."

The following "Report of the District of Edeyenkoody for 1858," written by Dr. Caldwell, will not fail to interest those persons who feel the importance of entering in at the door which is open to us in India. It is extracted from the Report of the Madras District Committee of the *Society for the Propagation of the Gospel in Foreign Parts*, for 1858-59:—

"I am thankful to say that since my arrival in the district, on the 12th of February, after a long absence on sick leave in England, my health has been such as to enable me to apply myself to my work without interruption. Nowhere is there a greater necessity for 'redeeming the time'—for 'working whilst it is day'—than in India, in which the future condition of entire nations depends, under God, on a small handful of Europeans, and in which one after another of that small band is so suddenly overtaken by 'the night in which no man can work.' Indian experience teaches one to wish to compress a life's labours into a single year.

I have set before me throughout the past year the twofold object of improving the condition of the congregations and schools already in existence, and of making fresh inroads on the surrounding heathenism, and though nothing that has been aimed at has been fully

accomplished, it is a comfort to me to see that some progress has been made.

I will speak of the schools first.

The female boarding-school contains at present thirty-two pupils, and has given us much satisfaction, as it has always done. It stood in need, not so much of improvement, as of enlargement, and we expect to see it considerably enlarged next year, by means of a grant out of the *Christian Knowledge Society's* new Indian Fund. The day-schools throughout the district, including those in Edeyenkoody itself, stood greatly in need of improvement. Much time and labour have been expended on working them up, especially by Mrs. Caldwell, ably and faithfully seconded by two young native assistants, and it is evident on looking around at the close of the year that their condition is improved. The number of children on the books in the various schools has increased from 473 in December 1857, to 794 in December 1858. A still better criterion is the number *present* at the usual monthly examinations, which was 254 in January, and 542 in December 1858. There has been, I find, an increase of 73 Christian boys, and of 124 Christian girls,—in all, of 197 Christian children. The increase in the number of heathen children is 120. The total number of Christian boys now in school is 279, of Christian girls 288. These numbers agree very exactly with the proportion between the sexes existing in the district, and the total number of Christian children in school, viz. 567, is at the rate of one in five to the entire Christian population, which is a proportion that does not admit of much increase.

These numbers exhibit numerical increase, but are no test of educational efficiency. The importance, however, in districts like these, in which we labour amongst an ignorant population, of every increase in the number of children of Christian parents attending school, provided that arrangements are made for their learning at least to read when they do attend, can scarcely be overrated. The Christianity of people who cannot read is capable of but little improvement, and is wholly incapable of exercising any influence on the intelligent and educated higher classes. We may almost as well give up our Shanar and Pariar Christians to their fate as allow them to bring up their children, especially their daughters, in hereditary ignorance of their original condition. I rejoice greatly, therefore, over every Christian child that is allowed by its parents to attend school, and still more when the parents themselves send the child, and prove by their payment of school fees that they have learnt to take an interest in its education. The above-mentioned increase in the number of children in school has not been the result of any bribes or rewards. Not one farthing has been expended in this way throughout the year. Under all the circumstances of the case, indeed, it seems likely to be highly expedient, if not absolutely necessary, for some years to come to sweeten a little that bitter pill, female education, and we expect to have the means of doing this next year; but my experience this year proves that it is possible to get on without any such aid. Though

possible, it is very difficult, and there are places in which it would not be expedient to bend the bow excessively.

I may mention, as an instance of the difficulty with which one has to contend, the last case of the sort that occurred. I spent last Wednesday in the village of Anneikoody, where there is a school supported by the *Christian Knowledge Society's* grant, and there found, on going very carefully over the list of the people's names, that there was a Christian girl in the congregation who had not yet attended school.

I had thought that all the girls had at length been induced to attend, but this girl's father was so obstinate and intractable, that the school-master and the headmen had given him up in despair. I sent for the father, and at the same time for the heads of the congregation. The father came, looking literally black as night, and in the most peremptory way refused to allow his daughter to learn. He was a new convert, but as hard to bend as heart of tamarind. 'Let her attend church,' he said, 'and learn prayers by heart for the salvation of her soul, but learn to read she shan't.' The headmen and I argued with him and endeavoured to talk him over for a good half-hour, answering every objection and excuse that he brought forward; when, at length, step by step he began to yield. First, *he* would consent, but his wife never would; then, he would not prohibit his wife from giving her consent; lastly, he would tell her that he wished her to consent. He was still confident, however, that there was not the least use in speaking to her on the subject. As soon as matters reached this point, I invited the headmen and other members of the congregation to accompany me, and off we went to the man's house to see and speak to his wife. The poor woman seemed in half a mind to be angry and half a mind to feel flattered at such a deputation waiting upon her: she argued against the proposal, however, with all her might, proved to her own satisfaction that her daughter's services could not be spared even for a few hours a day, and was kept to her point by the girl herself, who commenced crying most piteously. She also, however, after a time, showed symptoms of yielding, when, suddenly, a bright thought struck her. Pointing to the infant in her arms, she said, 'I will send this child to school; this is a girl also, and I make a vow to you that I will send it to school as soon as it is able to walk; there, now it is settled.' I was not to be shaken off by this transparent device, but told her that God had given her the elder child as well as the younger one, that her children were all God's children that had been given her to bring up, and that she ought not to do harm to any of them, but have all educated in turn. At last she yielded, like her husband, and in about a quarter of the time, and they both consented that from that day forward their daughter should learn half the day in school and do the work of the house for the other half, and that in future they would be more willing to obey when I gave them any advice for their good.

Not only is the number of children attending our day-schools increased, but the efficiency of the schools is, I hope, increased also. The searching examination which the children of the various schools

receive every month, on a plan which we have again introduced, has evidently the effect of pushing the children forward, and keeping the masters to their work. The majority of the children are destined to be taken away from school so soon by their parents that there is much danger of their leaving school before they have learned to read, and this probability becomes a certainty if they are allowed to remain too long in the lower classes. To meet this evil, and secure at least their learning to read before they are taken away from school, I divide the children of our village schools into four classes, and lay down a rule respecting the time that they should remain in each of the three lower ones. In the first, or alphabet class (the Tamil alphabet is a very complicated one), they are to remain a year, in the first half of which they should learn to write the letters on sand, and in the second the vowel marks. In the second, or spelling class, they are to remain half a year, during which they learn to write (and, of course, to read) short sentences on the sand. In the third, or in perfect reading class, they are to remain also half a year, during which they have to read their way through a book of Bible stories and learn to write a little on the palmyra leaf. They must then be ready to enter the fourth or highest class, in which they are to learn to read fluently and to write accurately. Other lessons in addition to these are taught from the beginning, but everything is and ought to be subordinated to learning to read. I found by my former experience, and have again found this year, so far as the experiment has gone, that this arrangement is quite practicable, and that when strictly carried out it produces the desired results. It is only at the general monthly examination of each class, and by the examiner alone, that children are moved up into the higher classes, and if any child fails in the examination, and cannot pass within the prescribed time, the schoolmaster is mulcted an anna a month (for each child) till it passes. At the same time, to make the strictness palatable, and in consideration of the harder work that it imposes, the masters are paid better salaries than they formerly received. In consequence of this two-fold stimulus to exertion, in addition to the influence of continual exhortations, the masters have exerted themselves uncommonly well, especially during the past six months.

I find that from July to December, 270 children have been promoted to higher classes.

Eleven masters and four mistresses have passed the Government examination, and are now receiving grants-in-aid. This has largely contributed to the improvement of the quality of the education imparted in all our schools. In addition to the ordinary routine of native lessons, the children are now taught geography, the English system of arithmetic, Tamil grammar, and in several schools the rudiments of the English language. In consequence of these improvements, the more intelligent of the people are now not only more willing to send their children to school, but are daily becoming more willing to pay for their education. Wherever English is taught, in however small a degree, I find the parents are now perfectly willing to pay.

Our first step was to diffuse education amongst the people, without waiting for their consent; our second—a step which we are now everywhere beginning to take—is to teach them to pay for education.

Of all secular studies that are capable of being taught in Tamil to village children, geography seems to be that which is best fitted for the enlightenment of the minds of Hindoos. I am sorry, however, that most of the children remain in school too short a time to attain to much enlightenment of any sort. I fear I must add that they generally acquire, whilst in school, as little religious enlightenment as secular. There is no want of religious teaching. The children read the Gospels and are catechised upon them; excellent religious lessons are contained also in their reading books; they are taught plenty of catechisms, prayers, hymns, and what they like still better, high Tamil religious lyrics. As to the direct religious result, however, of all this, the most that can be said, I fear, is that it is to be hoped it will do them good at some future time. These remarks do not apply, generally speaking, to the female boarding-school, a school in which a different atmosphere prevails, and in which many of the pupils appear to have received direct spiritual benefit. The children of heathen parents attending our day-schools still more rarely appear to obtain any direct advantage from the education they receive. Too generally they unlearn at home in the evening what they were taught in school during the day. We have at present in our various schools 227 heathen children, and have had a larger or smaller number of them in school for the last fifteen years; and yet during the whole time I know only of two pupils who became Christians through their own conviction of the truth alone. This would seem to be a discouraging result, and the absence of the direct fruit from the education given to native Christian children would seem to be equally discouraging; and yet I feel no discouragement, but am anxious to extend vernacular education as widely as possible. The ability to read which the children acquire in our schools—even if they acquired nothing else—even if their minds were as torpid when they left school as when they entered—is the seed of innumerable blessings. The advantages which professing Christians may and must derive from being able to read their Bibles are obvious to every one, but in many instances it has proved in time a blessing to heathens also. The most intelligent, improvable converts we make amongst the adult inhabitants of this neighbourhood are those who had learned to read, when children, in our mission-schools. There are, indeed, few heathens in this neighbourhood who have learned to read in schools of any other kind. Within the last few months we have been joined by a considerable number of adult converts, and I have been thankful to find that many of them could read. A few days ago, for example, two young men who had recently abandoned heathenism and joined our congregation at Kôdâvily, came to see me. I found they wanted Bibles. ‘Can you read?’ I asked them; ‘Yes,’ they said, ‘we learned to read in the mission-school in Narvaladi’—the next village to theirs. I gave each of them a Tamil New

Testament, and asked them to let me hear them read me a portion, which they did as clearly and distinctly as I could wish. Here, I thought, is an excellent illustration of the indirect ultimate benefit arising from our mission-schools. If it had not been for our schools, it is quite certain that these young men could never have learned to read at all. Notwithstanding their conversion, it would probably have been their lot to remain in almost hopeless ignorance for many years; whereas now a great deal of the work which has to be done for their enlightenment has been finished off ready to hand. They can understand what we teach them, they can understand sermons, they can read the Scriptures and Christian books for themselves, they can take their own part in the worship of God in church. How greatly the labour that must be undergone on their account has been lightened by the simple fact that they had attended our schools."

(To be continued.)

ORDINATION OF A CHIPPEWAY INDIAN.

THE following extract from a private letter, on the subject of the Chippeways and Dacotahs, appears in the *New York Church Journal* of July 27:—

"Agreeably with the suggestions of a friend, I send you the following account of the Chippeway ordination in the Faribault Mission. The Right Rev. J. Kemper, D.D., was accompanied by the three clerical associates of our mission (the Rev. Messrs. Breck, Manney, and Peake) from St. Paul to this place; likewise by three Chippeways, viz. J. Johnson Enmegahbowh, Isaac Manitowab, and his brother-in-law. The two former were delegates from St. Columba (Indian) parish to the Diocesan Convention just held at St. Paul, and cast in their vote for the Bishop Elect along with ourselves.

On Sunday, July 3d, we proceeded to the school chapel, where services are held. Rev. Mr. Peake read Morning Prayer, and the Bishop preached. Mr. Peake then read the Litany and suffrages, after which the Presbyters unitedly presented the Indian candidate for ordination. Independently of the large congregation of whites, we were gratified with the voluntary attendance of a number of the Dacotah warriors, besides women and children, who came to witness the ceremony. Thus, for the first time, these hereditary foes met within the portals of the church, gathered under that cross at whose foot, in the latter day, the lion and the lamb will rest in peace. As the service proceeded, and as the Bishop approached the 'laying on of hands,' the Indians evinced the greatest possible eagerness to see him. They were much impressed by the exceeding solemnity of the occasion, and I trust that this impression will never be eradicated from their minds. Manitowab, who is a Christian chief of no mean repute among the Chippeways, and his two companions, the services being finished, now mingled fearlessly with their old enemies, and shook them warmly by the hand. In the afternoon, Evening Prayer

was read by the Rev. Enmegahbowh, the new deacon. Since the world began, who has ever heard of the services of our mother Church being conducted by a Chippeway? Is not this a glorious triumph for the Cross of Christ? After Evening Prayer, the brother of the Christian chief received the apostolic rite of confirmation. Rev. Enmegahbowh interpreted the service sentence by sentence. Immediately after the sermon by the Rev. Mr. Peake, the newly-confirmed red man addressed the whites in Chippeway, which was also interpreted. He said, 'I have a few words to say to my white brethren. I am glad to see so many present who worship the Great Spirit. I have seen all my way down (two hundred miles), that the ways of the white man are better than those of the Indian. I will tell my people, when I go home, what I have seen. Great kindness has been shown to us by the whites since we left home. We are very grateful for their kindness.' He then turned to the clergy present and addressed them in words of great affection, and especially of gratitude for having this day given the Chippeway nation one that can preach to them in their own tongue the wonderful works of the Great Spirit.

Manitowab now made a very friendly address to the Dacotah, or Sioux, which was interpreted into English by the Chippeway deacon, and thence into Sioux by Mr. George Faribault. As I was on my way home in the evening, I was told that Pepé, the Dacotah chief, would be at the mission-house to respond to the speech of Manitowab. True to his intentions, he came, attended by a few of his braves. Both parties smoked in silence for some time. After a few introductory words by Rev. Mr. Breck, Pepé opened the council by shaking hands with all present, and then reiterated the words of friendship already expressed by the Chippeway chief. 'He was delighted with the opportunity now afforded both nations, hitherto at hostility together, to send their respective children to the same school to be taught, and where they could play together. He was much pleased with the appearance of these civilized and Christian Chippeways, and would henceforth look upon them as brothers.' Manitowab now replied to this chief as follows: 'I will take back with me your words. The Chippeways will not hereafter be afraid to send their children amongst their friends. I have taken many scalps, but I will do so no more. That good man (pointing to Mr. Breck) came amongst us some time ago. He came and taught us how to be good' (here the Bishop, who was listening attentively to all that was passing, walked up to Mr. Breck, patted him on the breast, saying, '*This is the man*'). 'Listen to the good white man,' continued the chief. 'He will make you good. When I hear of a Chippeway war-party on the Minnesota River, I will write to tell you, so that you can be upon your guard. Thus much blood will be saved.' Pepé said, 'I like your speech. I will go to war no more. I will also let you know, through the Missionary, if the Dacotahs send out war-parties.' Here the old chief, getting up, took Manitowab by the hand, and said, 'We will send our sons, and our daughters too, to school.' We all laughed at this, the Bishop thinking this to be the surest way to heal up the breach. After

another shake of the hands and a smoke all round, the chiefs and braves took an affectionate leave of each other.

Thus ended this council. Pepé, the Dacotah chief, is a noble looking old man. His frank and open countenance gives you immediate confidence in him. As he sat in the white man's chair, his white blanket gracefully folded around him, he looked right nobly. If you have never heard an Indian chief declaim, you can have little conception of the grace of his person and dignity of his carriage. He copies nature in all his gestures and postures, therefore this oratory approaches much nearer perfection than that of the whites. Manitowab is a good specimen of the Chippeways. Once the bravest and most warlike of their chiefs, by the influences of Christianity he has been brought out of darkness into light. The bloody chief of former days is now the successful farmer. He dresses like the white man, and lives like him. He was always Mr. Breck's friend. He always wanted to hear him. When he left us, he embraced Mr. Breck with such a good will that he almost lifted him off the ground ; tears were in his eyes, and he received the promise of a visit by Mr. Breck to his village in August. Enmegahbowh said that they would jump out of their moccasins with joy, if Mr. Breck and his wife would but go again into the Indian country. The plan that originated the Faribault Mission, for the benefit of the red races, is now developing itself beautifully in this mission-house and school. Already, Dacotah children are beneath the care of this Mission, which are taught in the same school and in the same faith with the more Christian children of the longer-taught boys and girls of the Ojibwas. This school of the prophets will raise up missionaries for the red man, and the Indian children taught here will return teachers and catechists to their respective tribes."

PRESENT STATE OF THE CHURCH IN GREECE.

THE following interesting article on the present state of the Church in Greece is extracted from the *Spirit of Missions* of the American Church :—

"We have been put in possession of a communication which gives the following encouraging facts in relation to the Church in Greece :

'The errors of this ancient Church are fast disappearing. The repeated and wide-spread dissemination of the pure Word of God has produced a mighty effect in various ways ; the seed sown has taken root, and is bearing fruit to the glory of God ; inquiries respecting prominent errors, both of doctrine and practice, are becoming matters of discussion among the Greeks themselves, and that with the utmost freedom, and with perfect liberty of conscience. Many of the old errors and many superstitious customs are now quite discarded by some, and as the 'Greeks still seek after wisdom,' and eagerly embrace it when comprehended, we may, and we ought to entertain the best hopes of a thorough reform within their Church ; its foundations are

of old, and they are stable ; the wood, hay, and stubble that have been built upon them will disappear.'

We are glad to publish, in connexion with the above, the following article, translated from an editorial article in one of the most influential papers in Athens. Who will not see in this article that a change, as 'from darkness to light,' has taken place ? that there is a breathing after something better, something more excellent ?

The following article appeared in the Athens newspaper, *The Age*, in Greek, *Αἰών*—of the 3d of January, 1859 :

'This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorizing the publication of an edition of the Sacred Scriptures in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge, England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of Government, an edition of that commodious, cheap, and handsome Cambridge version of the New Testament.

Even independently of Government aid the Synod may easily effect the desired object. It is only necessary to make an appeal to the piety of individuals. We think no one can doubt—for ourselves we are persuaded, that for an enterprise of such a character, for so pious and benevolent an undertaking, the offerings of Christians would flow in abundantly. Moreover, the publication of the Scriptures absolutely demanded to supply our first and our indispensable necessities, would soon lead to the publication and dissemination of other books of a spiritual character. We might have a well-prepared series of Sacred History, of Church History (so important for our young ecclesiastics), of homilies, of works on Christian morality and Christian practice, and so forth, to be written, however, in the simplest possible style, adapted to the comprehension of the common people.

The plan that appears to us to be best calculated to accomplish this, would be the establishment of a Bible Society, which, while it would have for its immediate object the dissemination of the Holy Scriptures and pious works, would, at the same time, tend to awaken and maintain a lively zeal among the Christians of our communion.'

The writer of this article (which, by the way, appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, 'that the Greek clergy have not only a holy but a national ministry confided to them ; the formation of the moral character, and the development of the mind and feeling with regard to divine things through the preaching of the Word of God.' He recommends the preaching clergy to avoid all vain display of learning, and to 'preach the Word' with the utmost simplicity ; 'not with enticing words of man's wisdom ;' and to imitate in this, as in all other respects, 'the example of the Great Preacher, our blessed Lord and Saviour,

who always spoke to the people in a language and a style adapted to their comprehension. The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard ; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest, and at the same time the sublimest book the mind of man can imagine ! Jesus spoke to fishermen to be understood of fishermen, for that was His object ; and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.”

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 2.

KUPHR SABA NOT ANTIPATRIS—ROMAN ROADS AND POSTING-HOUSES—CÆSAREIA THE CRADLE OF MISSIONS—ITS RUINS—THE CROCODILE RIVER—DOR.

Wednesday, May 3d.—Rose at 5 A.M., and rode into the village to investigate its claims to represent the royal city erected by Herod the Great, and named after his father Antipater. Two fragments of columns, lying neglected near a large and deep well, were the only ruins I could discover. The village lies on a low swell of the sandy plain, on the west of a dry wady, in which it is difficult to identify Josephus's description of the site of Antipatris, built on “the most beautiful plain in Herod's dominions, rich in rivers and trees,” “surrounded by a stream, and a grove remarkable for the size of its timber” (Ant. xvi. 5. 2) ; and, even allowing considerable abatement for hyperbole, I must doubt whether this precise site could ever have answered to this description, although it is very possible that the part of the plain near to the 'Anjeh might have corresponded with these notices. Indeed, in the passage where the Jewish historian narrates the building of the city (B. J. i. 21. 9), he says only that it was built in the plain called Kapharsaba ; nor need the incidental allusion to it elsewhere (Ant. xiii. 15. 1) necessarily imply more than this. I would therefore place Antipatris at Khirbet el-Medineh, which we passed more than an hour south of Kuphr Saba, and the name of which, signifying “the ruins of the city,” clearly indicates an ancient site. This too would exactly correspond with the distance stated in the Jerusalem Itinerary, which places Antipatris ten miles north of Lydda, and twenty-six south of Cæsareia,—the precise distance by measurement on the English Ordnance map of Palestine. This restoration will also relieve Eusebius and S. Jerome from the imputation of a double inaccuracy, in placing Gilgal (now Jiljûlieh) six miles north of Antipatris, by considerably reducing the error of interval, and entirely rectifying that of the bearing ; Kuphr Saba itself being something less than a mile north-west of Jiljûlieh.

Thus, then, the conclusion of Drs. E. Smith and Robinson, in which I was fain to acquiesce on my arrival last night, was set aside on

further investigation this morning, and I am persuaded that the Antipatris of S. Luke's narrative in the Acts is now first restored to its proper place in the geography of Palestine, viz. at Khirbet el-Medineh. And here it will be well to remark in passing that the distances and intervals of the Roman Itineraries were not mere random guesses or arbitrary surmises, as almost all modern calculations in Palestine have been until quite recent times. The great thoroughfares of the Roman empire, even in the remoter provinces, were not only carefully surveyed by the Government officers, but actually marked with milestones, many of which still exist, though for the most part too much obliterated by time to be accurately deciphered; and making very slight allowance for such accidental errors in readings as may have crept into the text in progress of successive transcription, the Antonine and Burgundian Itineraries, composed fifteen or sixteen centuries ago, are the most faithful and trustworthy road-books for the modern traveller.

Another test of this accuracy will occur immediately. Leaving Kuphr Saba at 6.45 A.M., we proceeded northward through the plain, having Mount Ephraim on our right, the sloping sides of which were studded here and there with villages, among which Kuphr Jemâl and Tayibeh were the most conspicuous. The plain was somewhat monotonous, though here and there a few stunted shrubs relieved the dreary waste of sand, and once the scene was enlivened by a large party of Bedawîn, from the neighbourhood of Jebel-Hauran, with camels laden with millstones made of the black basalt of which that remarkable district is composed. At nine o'clock we reached a village named Kulensaweh, marked in the Ordnance map precisely ten miles north of Khirbet el-Medineh, and so identified with "*Mutatio Betthar*," which the Jerusalem Itinerary places ten miles north of Antipatris, and sixteen distant from Cæsareia. A fine well of living water, which still supplies the villagers, further identifies it with the halting-place where the Roman post-carriages changed horses. Here the road, which had before run almost due north, turned a few points west, and brought us at 11.30 through a prettily wooded but flat country to the village of Mukhalid, placed in the maps too far south and too near to the sea, which we did not reach till 1 P.M. Following the coast-line, we came in sight of Cæsareia about 2 o'clock, and shortly after passing Nahar Zabura, reached the ruins at 4 P.M.

Many are the historical associations connected with Cæsareia of Palestine, from the time when it emerged from its obscurity as Strato's Tower, and suddenly rose into an important city under the magic power of Herod the Great, who deserves to be reckoned the greatest builder of ancient times, when the extent of his works is compared with the limited resources which he had at his command. But this is no place even to epitomise the chequered history of this maritime capital of Palestine, the massive remains of which still astonish the traveller, although it has served as a quarry for all the towns and fortresses along the coast for many centuries past. One event of all others fixed my thoughts while I wandered amidst its

ruins, and that may occupy us again for a few moments in the retrospect. I remembered, when I was a boy, being taken to Runnymede and to Magna Charta Island, and although at the time I had but a very vague notion of the vast importance of the great constitutional questions which were there determined between the king and his barons, or of the bearing of that page of our history on the development of the laws and liberties of the nation, I yet carried away an impression of something grand and beneficent, affecting me as an Englishman, whose interests and freedom had been mixed up in that old and mighty quarrel; and I was the better for the visit, young as I was. My boyish impressions of Runnymede were strongly revived among the ruins of Cæsarea; for here it was that the great charter of our Christian liberties, and of our exemption from the tyranny of the Mosaic law, was, as it were, signed and sealed and ratified between the Apostle of the Circumcision and the first Gentile convert. It may be that I had been disgusted with a system of teaching, the tendency of which was to build up the middle wall of partition between Jew and Gentile, which had been broken down by the Gospel; and I actually revelled here in "the liberty with which Christ hath made us free," and trampled under foot the yoke of bondage in which a modern revival of the Nazarene heresy had sought to entangle me—a galling yoke indeed, which, even S. Peter complained, "neither we nor our fathers were able to bear." It is impossible to exaggerate the importance of that event to the history of the Christian Church, establishing as it did for the first time the vital truth, "that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him." The clever author of "Nozrani in Egypt and Syria" has proposed that "all kings and commonwealths in Christendom should combine together, in unity of spirit and the bond of peace, to rear over Jacob's well the noblest and loftiest temple ever made with hands, wherein 'all people, nations, and languages,' should bow down and worship the God and Father of us all, through the 'one Mediator between God and men, the man Christ Jesus,' 'the second man, the Lord from heaven.'" When that Utopian scheme is accomplished, I will suggest the establishment, on a scale of equal magnificence, of an equally catholic Propaganda at Cæsarea, in which all missionaries, whether to Jews or Gentiles, shall graduate before they go forth to their work; for if S. Augustine's of Canterbury is justly regarded as the most appropriate seminary of missionaries for the country which was evangelized from that centre, where on earth is there to be found a spot so well suited, from its historical recollections, for a universal missionary centre as this, where the door of the faith was first opened to the Gentiles; where S. Philip the deacon and evangelist resided with his four virgin daughters, which did prophesy; where the great Apostle of the Gentiles abode for two whole years, and preached to Jewish kings and princes and to Roman procurators; where the father of ecclesiastical history compiled, for the instruction of the Church in all ages, those wonderful records of the rise and progress of the primitive and apostolic Churches,—of the

faith and patience of martyrs and confessors, nowhere more wonderfully exhibited than in this city, and of which the historian was himself an eye-witness,—and of the triumphs of the Cross over pagan superstition and idolatry, from the Pillars of Hercules to the Indian archipelago, from the steppes of Scythia to Ethiopia?

The ruins of the ancient city spread far beyond the more recent wall, which can be easily traced along its entire length, and probably marks the extent of the mediæval city, so long and warmly contested by the Crusaders. The site of the amphitheatre is distinctly marked by a hollow hill on the south of the town; and here it was that the virgin Thecla, and the youthful Apphianus, and the aged Pamphilus,—the coryphæus of that white-robed band,—and their worthy fellow-athletes, won their crowns. There are, also, large remains of the two moles which formed the harbour, insignificant in size for a first-rate man-of-war in these days, but equal to accommodate a fleet of ancient triremes. We examined carefully the southern pier, and the water was so beautifully clear that we had no difficulty in understanding its structure. The huge blocks which formed the foundations of the massive breakwater, sunk upon the solid rock and bound together with iron rivets, was the substructure for a wide paved platform, supported by vaults and adorned with colonnades, the shafts of which, composed of syenite granite, verd-antique, and other costly marbles, can be seen in scores, probably in hundreds, some lying prostrate in the water, as regularly laid as though they had been designedly submerged, others amalgamated into the massive concrete in which the buildings were constructed. The solidity of the blocks which stand at the land end of the southern mole is truly portentous: they may possibly have belonged to the Tower of Drusus, the largest of Herod's construction, or at least to some important tower or bastion of the Crusaders' city. Not far from this, and within the walls of the later city, is a level platform, terraced as it were upon the side of the gentle slope on which the city was built, on which may still be seen the triple apsidal termination of the cathedral of the Metropolitan See of the Frank kingdom, and the heavy buttresses of the west end, with other ruins sufficient to determine the dimensions of the ground plan of the church, which we found to be 160 feet by 74 feet. This was also, doubtless, the site of Herod's temple, dedicated to the genius of Rome, possibly converted under Constantine into a Christian church, in which Eusebius the historian, and his successors, exercised his episcopal functions. Conjecture has not ventured to determine the site of Herod's Basilica, where S. Paul was confined for upwards of two years, in enjoyment of as much liberty, however, as was consistent with a state of captivity; and it is highly probable that the materials of this judgment-hall have been carried off to Jaffa or Beirût, to serve some more ignoble use, as we found that extensive excavations in quest of hewn stones for the latter port were going on among the ruins. Not a living soul now inhabits Kaisriyeh, and in this respect it seems to have inherited the largest share of the curse that cleaved to all the undertakings of its founder.

Possibly the excesses of the cross-bearers filled up the measure of its doom.

Leaving Kais-riyeh at a quarter past five, we skirted the sea-shore for some time, and passed the ruins of two aqueducts which formerly supplied the city with water from the river Zerka, about an hour distant to the north-east, where the stupendous dam, 230 paces long and 20 feet thick, constructed for the purpose of raising the water to the requisite height to feed the aqueducts, still exists, and serves as a mill-dam to eight or ten mills, still in active operation among the ruins of as many more. This river Zerka is the Crocodile river of ancient geography; and it is a very remarkable fact, attested by many witnesses, and recorded by Dr. Thompson in his valuable work recently published, that in the marsh formed by damming up the river living specimens of this immigrant from the Nile are still found. We crossed the mouth of the Zerka an hour north of Cæsareia, and not long after another stream, called by our guide Nahar Tantura. We arrived at our tents on the sea-shore at Tantura at forty-five minutes past seven, and were lulled to sleep by the rippling waves, amid dim and indistinct recollections of the Canaanitish capital of Dor.

Reviews and Notices.

The Missionary Candidate's Manual. London: Rivingtons.

THE Warden of St. Augustine's has just published this little book for the use of missionary candidates. It consists of an address,—hints on the preparation of the body, of the mind, of the spirit, with a prayer for a missionary probationer, and a list of Christian graces to be frequently prayed for, and a table of missionary annals.

The following is an extract from the address:—

"It is essential that, while yet on the threshold, you weigh well your motives, take a just estimate of your qualifications, count the cost, and assure yourself of the ends you have in view. Possibly some sermon or speech has excited in you a desire for missionary work. Do not trust to ardent feelings suddenly filling the mind. Distrust still more a mere longing to enter on new scenes, a curiosity to see new countries, a fondness for changes in situation. Fickleness of disposition, and a wish to get out of difficulties and trials, which encompass a man at home, are *no* marks of a missionary spirit.

A call of God is founded on a deep sense of the misery and degradation of a fallen world, a strong conviction of the duty of seeking its recovery through Christ our only Saviour, and a hope of bringing souls to the saving knowledge of Him. Have you, then, a real desire, founded on such views? and, at the same time, a sense of your personal insufficiency, springing out of the thought of the difficulties and dangers which surround the work? In order the more fully to ascertain this, refer the matter sincerely and entirely to the will of God; offer up much earnest prayer to Him; open your thoughts and wishes to those relations and friends who can understand you best; seek the advice of your spiritual pastor; and watch patiently the leadings of Providence."

We are rejoiced to hear that the College is prospering: it has now thirty-five students, and additional buildings are required.

Missionary Sermons, Preached in Hagley Church during the Season of Epiphany. Edited by the Hon. and Rev. W. H. LYTTELTON, Rector of Hagley, and Honorary Canon of Worcester. Bell and Daldy. 1859.

THIS course of sermons has been published in the hope that it may be useful to speakers and others engaged in promoting the great work of Missions. The volume consists of a preface by the Editor, written in an excellent spirit, and of six sermons:—I. *On Missions in New Zealand*, by the Rev. R. LAWSON. II. *On Missions in India*, by the Rev. Canon TREVOR. III. *On Missions in North America*, by the Bishop of ST. HELENA. IV. *On Missions in China*, by the Rev. E. MONRO. V. *On Missions at the Cape*, by the Bishop of CAPETOWN; and VI. *A concluding Sermon*, by the Rev. T. C. CLAUGHTON, of Kidderminster. After this table of contents, no words of ours are wanted to commend this excellent little volume to all our readers. We will venture upon one extract, on the subject of Missionary Bishops, from the beautiful and eloquent sermon which concludes the series:—

“But, as regards the means used, there is one point which has been brought before your minds more than once already, to which, in concluding this subject for the present, I would again advert. It is this: that as, in bringing any other system to bear on a great object difficult of attainment, you would not apply it partially and imperfectly, but in its completeness, lest you should fail of your end; so, in witnessing for Christ to the nations of the earth, we should use the help of all those whom He hath set in the Church—send forth bishops, to ordain elders in every city, as the apostles did at the first; and, lest they should be overburdened, support them in their work and labour of love with deacons, as at the beginning. And this, not after a nominal and formal manner, as in India, where one bishop is left to preside over I know not how many millions of people, and cannot, except at long and dreary intervals, visit the Churches to see how they do, but that there should be bishops according to the existing need; bishops who should abide in one place, as St. Paul did at Ephesus and Corinth, a year or two years, if a door were opened, or go on to other cities as the Spirit should call.”

Sermons: preached chiefly on public occasions. By THOMAS JACKSON, M.A., Rector of Stoke Newington, &c. London: Longmans.

MANY of our readers, doubtless, will recognise the name of Mr. Jackson as a frequent and eloquent advocate, in the pulpit and on the platform, of the objects to which the *Colonial Church Chronicle* is devoted. To those who are not so acquainted with him, the subjects of these nineteen sermons will show how often his aid has been sought, and how heartily it has been given, in support of various charitable institutions. More than one admirable model of a charity sermon might be pointed out; and this is a kind of composition in which real excellence is very rare. The parochial sermons contained in this volume show great power of thought and command of language: they are affectionate and practical appeals, with just so much tendency to redundancy of imagery and epithets as would enhance their effectiveness in delivery, without materially impairing their usefulness for perusal.

The Wisdom of Piety, and other Sermons, addressed chiefly to Under-graduates. By the Rev. FREDERICK MEYRICK, M.A. Oxford: John Henry and James Parker. 1859.

THE name of the author of this volume of sermons will be sufficient recommendation to the readers of the *Colonial Church Chronicle*. The sermons are full of good sense and originality. The more of his writings which we read, the more we respect him.

The following extract is well suited to our pages. It is the conclusion of a sermon preached on November 5:—

"And for the other hindrance of the Church, our want of zeal. Why do we not do more to gather into the fold the crowd of heathen souls which our vast empire opens to our Missions? Why are we not even more alive to the spiritual needs of our Colonial dependencies? Why are there even yet only some 120 Bishops of the Anglican Communion throughout the world, instead of ten times that number? Why do we not help to lift the load of poverty from the neck of the long-oppressed Church of Scotland? Why will we not sympathize more generously with the Church of Ireland, and if we think her in any wise deficient, do our best to remedy that deficiency, instead of coldly condemning the missionary efforts which, after her long lethargy, she is beginning to make in her Master's service? Why are we not more earnest in drawing closer the bonds of love between the mother and daughter Churches of England and America? Why do we make no inquiries into the state of the Scandinavian Churches, with a view to uniting them with ourselves, provided they are, as some think them to be,¹ sound in doctrine and discipline? Why will we sit still and do nothing towards displaying to the Continental Churches the true character of the Anglican Church? Why will we allow that which ought to be dearest to each one of us, our Faith and our Church, to be misrepresented and misunderstood, and not utter one word to silence calumny and enlighten ignorance? Why will we not show to weary-hearted men, who are stretching out their hands, if haply they may find the truth, a living example, as far as may be, of the Church of St. Augustine, which their soul longs for? Why will we not set an example before their eyes, whereby they too, like ourselves, may work out their own reformation, instead of burying themselves in one of the two abysses, Infidelity or Superstition?² Why do we not struggle more against the heathenism of England itself? For if the light of England's Church is to shine to the heathen, throughout our Colonies, in Ireland, to America, upon the Continent, it must burn brightly in England itself. And let us here recollect, that the pulses of the life of England's Church beat in her Universities; and let us remember that her adversaries know this as well as ourselves."—P. 159.

If our space would allow, we would gladly transfer to our pages the concluding paragraphs of the sermon on the "Peace with Russia," where Mr. Meyrick speaks well of the duties we owe to the Eastern Christians and to the Mohammedans of Turkey.

Missions to the Heathen, No. 37.—Journal of a Residence at Fallangia, in the Sõ-sõ country, on the Western Coast of Africa; and of Two Voyages on the Rio Pongas and its Tributaries. By the Rev. W. L. NEVILLE, M.A. London: Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge.

THIS is one of the most interesting numbers in this series, of which it is the last published. We would, if our space would allow us to do so, quote from it largely; but we trust that it is, or soon will be, in

¹ See Bishop Lascombe's Allocution Pastorale, p. 30, and Sermons, *passim*.

² Efforts have been made in this direction, with considerable success, in the course of the last few years, by the Anglo-Continental Society.

the hands of our readers. There are parts of it which make us feel more and more the necessity of some authoritative decision on the baptism of polygamists.

We have received from Messrs. Rivington: (1.) *The Book of Canticles; or, Song of Solomon, according to the English Version, revised and explained from the original Hebrew.* The title-page states that this is the second edition. (2.) *Notes on the Apocalypse, as explained by the Hebrew Scriptures; the place of prophecy of America and Australia being pointed out.* (3.) *Five occasional Lectures, delivered in Montreal.* By FRANCIS FULFORD, D.D., Lord Bishop of Montreal. This is, as might be expected, a very interesting book. The second lecture is headed "Some Remarks on Colonial Institutions,"—the fifth, "The stated Prospects of Science and Literature in Montreal."

From Messrs. J. H. and J. Parker: (1.) *Caractère de l'Eglise de l'Angleterre*, a translation from Bishop JEBB's once well-known tract, "Peculiar Character of the Church of England, as distinguished both from other branches of the Reformation and from the Modern Church of Rome." A short life of the Bishop is prefixed, written by Dr. OLDKNOW, of Bordesley. The translation is by Dr. GODFRAY, and the book is the latest publication of the Anglo-Continental Society. (2.) *The Constraining Love of Christ*, a very beautiful sermon, by the Rev. H. H. SWINNY, now Principal of Cuddesdon College. In the same pamphlet are three sermons, with much good sense and good advice, preached to the students at Cuddesdon by the Rev. JACOB CLEMENTS. (3.) *The Responsibility of Man to the Law of God*, a sermon preached at the Assizes at Oxford by the Rev. W. B. JONES. (4.) *Catechetical Notes on the Saints' Days*, being Part 2 of the very useful "Catechetical Series." (5.) *The Lazar-House of Leros, a tale of the Eastern Church of the Seventeenth Century*; and (6.) *The Rivals, a tale of the Anglo-Saxon Church*; the last two being Nos. VI. and VII. of "Historical Tales," some of the best in the series. (7.) *The Denyer Theological Prize Essay, 1859, on the use and abuse of the Proverb, "Charity begins at Home."* By the Rev. T. H. STOKOE.

From Messrs. Mozley: *The Chosen People, a Compendium of Sacred and Church History for School-children*, by the Author of "The Heir of Redclyffe," a very good little book.

From Sampson Low: *Thoughts on the Services; or, Meditations before Worship*, by A. CLEVELAND COXE. This edition has been "adapted to the use of members of the Church of England" by Rev. LEOPOLD J. BERNAYS.

From Messrs. Wertheim, the following tracts: (1.) *The Pluckley Tracts*, from 1 to 18. There are remarks on different characters in the Old Testament, from Adam to Eli, passable, but not very good. (2.) *Short Prayers for Cottagers*, being two morning and two evening prayers, and a prayer to be offered by parents on behalf of their chil-

dren. (3.) *A Churchman's Dream*, a bad tract in every way, written, apparently, with the object of sowing discord among brethren.

From A. W. Bennett: *Immigration to the British West Indies*, a pamphlet by the Rev. WM. G. BARRETT, containing statements which, if true, prove that the slave trade is really revived in the emigration of Coolies.

From Le Page and Co.: *The British Soldier in India*, by F. J. MOUAT, M.D., F.R.C.S., an interesting pamphlet, but not in our line. We hope the writer's new adjective, where he speaks of a question being "in too transition a state," &c., will not take root.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND left St. John's on St. Peter's-day (June 29), to visit the northern portion of his diocese. There had been an early Communion, and though no public notice had been given, there were upwards of forty communicants. The Bishop took with him in the *Hawk* the Rev. Mr. Tucker and Mrs. Tucker to Forteau. Mr. Gifford is removed to Portugal Cove. Two American gentlemen (one a painter) were going to explore the Labrador, and had kindly undertaken to convey the Rev. Mr. Hutchinson to his station at Battle Harbour. Mr. Hutchinson had been at St. John's for six months on account of his health.

At the Confirmation recently held in Christchurch, Ottawa, by the Bishop of TORONTO, one hundred and forty candidates presented themselves, among whom were a great many well advanced in life. There was evening service, and the Bishop preached from the text: "Now if we be dead with Christ, we believe that we shall also live with Him." He seemed greatly delighted at the number, and said the like had not occurred with him more than once or twice before during an episcopate of over twenty years. The Bishop is in his eighty-fifth year, and looked well.

The Right Rev. Bishop SOUTHGATE, formerly Missionary Bishop from the American Church to Turkey, has been appointed to the Rectorship of Grace Church, New York. He has for some time been Rector of the Church of the Advent, Boston.

We learn with great regret that Bishop Davis, of SOUTH CAROLINA, has become almost totally blind.

Sir George Grey, late Governor of the Cape of Good Hope, and formerly of New Zealand, the enlightened supporter of missions and Christian schools as the great agents of civilization of the heathen, having been recalled, has arrived in England. The same ship (the *Celt*) which has brought him, has brought also a petition to the Queen, signed by 2,000 colonists, praying for his restoration.

The Church of St. Bartholomew, Settlers' Hill, GRAHAMSTOWN, was opened for public worship on Trinity Sunday last, June 19th. It

will be consecrated when free from debt. The present debt is 130*l.* The church is seventy-six feet in length. The total expense is 2,200*l.*, of which sum three-fourths was raised in England, and the remainder in the colony. A large part of the funds was provided by friends of Archdeacon Merriman, who have also made very valuable presents of church furniture.

The Rev. F. Bankes, Principal of St. Andrew's College, GRAHAMSTOWN, has been compelled to visit England on account of his health. The Diocese can ill spare him, and we trust he will soon be able to return to his duties.

The Venerable Archdeacon William Williams, of Turanga, was consecrated to the Bishopric of the native district of WAIAPU, on Sunday, April 3d, in St. Peter's, Te Aro. There are now five Bishoprics in New Zealand.

MASSACRE AT BANJERMASSING, BORNEO.—Our readers have probably seen in the newspapers an account of the massacre which has lately taken place at Banjarmassing, on the south coast of Borneo, where the Rhenish Missionary Society has had a Mission for some years. Several of their Missionaries, with their families, were murdered. The following is a letter from Barmen (the head-quarters of the Society) to the *Evangelische Kirchen-Zeitung* for August:—

"You already know from the papers the severe dark visitation which has come on our Rhenish Mission. Our field of labour in Borneo, which has lately appeared more and more hopeful, is annihilated at a blow; five, perhaps six, missionary families murdered, all the other brethren in danger of their lives, all the stations plundered. I do not know if any Society has ever had a heavier blow. And yet should we not, even in our tears, praise the Lord who has so honoured our brethren that they have given up their lives for His Name's sake, and who has also raised martyrs from our little congregation gathered from the heathen in Borneo? Is not this dark night a seal to us that He will soon cause the clear light of the Gospel to shine there? May He also bless it to the awakening of our Missionary Societies at home.

MISSION OF THE AMERICAN CHURCH TO JAPAN.—(From the *Spirit of Missions* for September).—"Advices may soon be looked for from our Missionaries appointed to this interesting field. Circumstances have led to an earlier entrance upon their work there than was anticipated by the Foreign Committee. Upon the departure of the Rev. Mr. Nelson from Shanghai, it was found necessary for the Rev. Mr. Williams to return to that city from Dzang Zok. His associate, the Rev. Mr. Liggins, was left to prosecute the work at Dzang Zok, having for his assistant the native Deacon Chai. In the course of his labours, Mr. Liggins was thrown into the midst of an excited rabble, and severely beaten. His health had previously been quite poor, and this rough treatment was so serious in its effects as to lead to his return to Shanghai. Acting under medical advice, it was judged best for him to try what re-invigorating effect there might be in a visit to Nagasaki, in Japan, for which place he sailed on the 23d of April."

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CHRISTIANITY AND HEATHENISM.

(Continued from p. 367.)

“If there had not been something congenial and responsive to Christianity in the heart of man, in vain would Christianity have called to him. Her voice must have fallen unfelt, as music on the deaf, and light on the blind.”—*Archd. Hare.*

No one can have perused the epistles of the New Testament without being struck with the frequency wherewith the Apostle Paul contemplates the message of glad tidings which he was commissioned to proclaim, as the revelation of a secret, of a hidden purpose. This hidden purpose¹ he declares to be “the gathering up again, in the dispensation of the fulness of time, of all things in Christ;” the knitting anew of the broken relations between man and his Maker.

Intending, therefore, in this our concluding paper, to dwell on the adaptation of Christianity to the wants of humanity, we cannot forbear remarking, by way of introduction, that Christianity is no thing of to-day or yesterday; that it is, as the apostle reminds us, the unfolding of an eternal purpose. “It

¹ ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.—Eph. i. 10. “Reconciliation was the first stage; reconciliation to a prior state of harmony the second; summation of all things to and into Christ,—in a word, restitution in its fullest sense, the third; the final end and aim of the eternal counsels of God.”—*Ellicott's Sermons*, p. 8. Compare in the Creed of Irenæus, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς πατρὸςίαν αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα.—*Heurtley's Harmonia Symbolica*, p. 8.

lay in Judaism," to use an expression of De Wette, "as leaves and fruit do in the seed."¹ It is the fulfilment of a promise, on which had hung the hopes of men for two thousand years, before a select nation was, to further a particular purpose, removed, during the time of its career, out of the family of nations.

During the period that elapsed between the call of Abraham and the advent of the Redeemer, our attention is, indeed, mainly directed by the sacred writers to the education, the fortunes, the history of the elect nation. But we are ever and anon reminded that the world, having once been created by God, had at no period been neglected or abandoned by Him; that the golden thread of promise guided, though invisibly, the destinies of *all men*; that the more particular direction given to the destinies of a single nation, was not particular in the sense of *exclusive*, but for the sake of an *ultimate universalism*.²

For reasons, the wisdom of which we can, to a certain extent, though of course not fully, appreciate, it appears to have been necessary that the human race should be *trained* for the reception of redemption, in order that it might be able to appreciate the tidings of redeeming love, not only as tidings, but as "glad tidings;" not only as an *ἀγγελία*, but a *Εὐαγγέλιον*. Accordingly, ever since the day of the dispersion, when, in punishment of the presumption of the sons of men, Jehovah rent their only bond of unity, the nations of the earth had been³ *suffered* to wander away from their Father's home, and to walk in their own ways, and feed on husks in a far country. But they had never been forgotten; they had never been forsaken by the God who made them, and whose children they were. They had been suffered to pursue their own courses—to feel after Him whom they had neglected, if haply they might find Him; and when the period of the Advent came, when at last the children of Japheth were to meet again in the tents of Shem, and the glad tidings were to be proclaimed to man, a long and weary wandering in a far country had done that which nothing else could do—had brought them to a sense of their own wants, and their own insufficiency. The inscription on the altar at Athens when visited by St. Paul, was the testimony of the nations to their true condition.

The Greek and the Latin languages had reached and passed

¹ Amongst the features of Judaism fitting it for the introduction of a universal covenant we may notice (1) that it was a creed suited for all; (2) that it ignored all "caste;" (3) that its non-finality was developed by its own prophets.—See Hengstenberg's "Pentateuch," ii. 459; Hardwick's "Christ and other Masters," ii. 176.

² See Hengstenberg's "Pentateuch," ii. 454. "Hence we see Judaism develop by the side of heathenism: the latter was to prepare mankind for salvation, the former, salvation for mankind."—*History of the Old Covenant*, i. 127.

³ Acts xiv. 16.

their full development; art and literature, philosophy and politics, had done their utmost, and man's unaided energies had put forth the maximum of their power. The threads of human development had been strung to their utmost tension, and yet man had not attained that happiness, individual and social, which he felt he needed.¹ Sensual perfection had been his; intellectual perfection had been his; still the happiness which should satisfy his *entire* being had not been gained. His soul still "thirsted again;" it had reached no "fountains of living water." Never yet, spite of all his efforts, had he been able to solve the problems of his destiny; to extract the sting from care, from sorrow, and, above all, from death. Which way was he to turn? All childlike faith in his old and better creeds was gone. To philosophy? It had tormented him with questions, but it had answered none. To polytheism? Stripped of all that partook of a moral spirit, it had sunk down into an enjoyment of art; it had given him no divinity a whit better than himself. He longed for something *certain*—for some assurance of peace "which the world cannot give." He cried out for "one to stretch out his hand,"² and pour oil and wine into the scars and wounds of his soul, and restore himself and the world around him to their primeval beauty, and harmony, and perfection.

The prodigal had come to the husks. Can we reflect on the social³ features of the period of the advent, on the utter misery of the masses, the general scepticism, the craving after magical rites, the horrors of slavery, the gladiatorial shows, the degradation of women, without feeling convinced that this "man's extremity was God's opportunity;" that this was the real "fulness of time," when the world stood self-convicted of its impotency to regenerate itself; when, if ever, having tried all else without success, it would welcome aright the Prince of Peace,⁴ who, in its old age, came to make all things young, and, out of the wreck of its dying civilization, to build up a fairer and a new?

And how did He prove Himself the Prince of Peace? How were the glad tidings He bade his apostles proclaim adapted to the wants of the world He came to save?

We will group together once more the religious ideas which seem to underlie the systems of Greek and Roman mythology, even as we have seen that they may be detected in more modern

¹ See Hooker's "Ecel. Pol." i. xi. 4. Gladstone's "Homeric Religion," ii. 529.

² Seneca, Ep. 52. "Oportet manum aliquis porrigat."—Trench's *Hulsean Lectures*, p. 290.

³ See "Geiseler," I. 31. n. Trench on the Parables, p. 395. Wescott's "Gospel Miracles," pp. 80, 81.

⁴ Augustine, *Opera* vi. 80. c. "Senectus mundi."

systems. We have seen that man never could utterly forget his high destiny; that he could not bring himself to acquiesce in the disorder and derangement he perceived around him; that he felt a conviction that this disorder was not from the beginning, but that there was once a period of harmony and perfection. We have seen that he either looked back to a period of primal innocence, or forward to a period of ultimate restoration. We have seen that to secure this end he had a dim conviction of the necessity of some interposition on the part of Heaven—of the appearance of one who should amend the existing relations between himself and God, prove himself the vanquisher of death and the grave, master all his deadliest foes, and reinstate him in his lost inheritance.¹

How, then, does Christianity stand related to these ideas, to the wants which they express?

I. And, first, as regards present disorder, moral and physical: is it ignored, either in the records of the preparatory Jewish dispensation, or of that which is its antitype and fulfilment? "Where is there less effort to make men comfortable by dissembling the fact, that misery and death have gotten hold of the earth? The Gospel does not start with a philosophical lie; what man by bitter experience has discovered to be his condition, it assumes to be his condition." It tells him that he is great; but it tells him also that he was once far greater still. Does the Greek, the Persian, the Hindoo, the islander of the Southern Sea look back with fond regret to a period of primal innocence? Does the idea of a golden age find an echo in his heart? He does well. There *was* a golden age; there *was* a time when "the morning stars sang together, and the sons of God shouted for joy," at the fair sight of an unfallen world; and man, created "in the image of God," was pure, and innocent, and happy; and, "behold, all things were very good."

But a change ensued. Man fell from his high estate. With full knowledge of all the factors of man's complex nature, the Divine Record reconciles his dignity and misery. It urges not one of these great verities, but both. It teaches man to apprehend the origin and grandeur of the race to which he belongs, that he may apprehend the real nature of his fall.

And what light does it throw upon the nature of sin?² It does not speak of sin as springing up in the first instance within man, from the spontaneous impulses of his own nature. It

¹ In addition to what has already been offered on this point, many most interesting illustrations might be adduced from the Scandinavian mythology.

² See Hardwick's "Christ and other Masters," i. 95. Professor Butler's "Ancient Philosophy," ii. 149.

discloses the existence of a great Foe, and thus responds to the deepest convictions of men in all climes and in all ages.

There is a dark and subtle power at work in the world. There is an Enemy—a great Slanderer. But he is not, as the human heart in its terror has imagined, *supreme*, or opposed in *co-equal* and *co-ordinate* power to man's Creator. He enjoys no *independent* existence. He is himself a created being; himself fallen from a high estate. He has, indeed, "brought sin into this world, and all our woe;" but he is in no sense the Creator, nor has he any *rightful* dominion whatever over the race which he has ruined, as the worshipper of a Siva, a Moloch, or a Tarru Pennu believes.

II. How does the Divine Record assure man of this, and so respond to his hope of ultimate restoration, when his deadliest foes shall be defeated, and all things made new?

In answering this question, let us recall a scene which once took place in our own island. When Ethelbert was king of the South Saxons, and sat with his wild soldiers on the bare ground, expecting the missionaries coming up from the shore, what symbol did the monk Augustine spread out before the eyes of the king and his rude retinue? He came up, we are told, "with a huge silver cross borne before him, and beside it a large picture of Christ painted and gilded, after the fashion of those times, on an upright board, chanting with his companions a solemn litany for himself and for those to whom he came."

And of what was that cross the symbol, the seal, the assurance? Of God's infinite love—of the interposition of his own Son in behalf of man, and for his salvation—of the fact that man is not an orphan, or neglected by Heaven, but that He who made him in the image of God had Himself interposed to arrest the consequences of his fall.

And now that we have reached this, the very centre of the Christian's faith—the revelation of the God-man—we may pause to consider the divine response to the wants of humanity, implied in the Saviour's life, death, resurrection, and ascension.

What is the first fact that meets us in the records of the life of the Son of Man upon earth? Is it not a conflict with the Destroyer? Not only in His incarnation itself have we that, of which the Theophanies of the Old Testament were "preludes and surrogates," viz. a real meeting-place between heaven and earth; but its declared object is the very one which man has felt he needed—the vanquishing of his deadliest foe. He had ever been craving after a *Σωτήρ*, and had testified his cravings by applying the title to *human* saviours and deliverers, who never completely fulfilled the idea, but always left some portion which lacked supplementing—who were too often but hideous carica-

tures of what he felt and needed. But here, in the person of Him who left the glory He had before the world was, is revealed the true champion of the human race.

And how did He prove his right to the title of Saviour and Deliverer? By mighty works¹ which, one and all, had an important bearing on the object of his high mission—the destruction of the works of the devil.

1. Had man, as we have seen in the case of the Persian, the Khod, and the wild tribes of America, bowed him down in abject prostration before hideous powers of evil, whose errand he believes it is to poison human joys, and aggravate the load of human wretchedness, then, in the record of the life of the Incarnate Word, he reads that these powers have no real supremacy—that there is One mightier than these—One whose commands they dare not, cannot, disobey; who has proved Himself supreme over them, so that they cannot thwart his power.

2. Had man, as we have seen, stood aghast when he contemplated the pain, the misery, the sickness that afflict the sons of men? Had he trembled before the mysterious agencies of the plague, or the pestilence, and asked himself, what means this physical disorder, doubting whether it might not be the normal operation of some inexplicable law? Then in the same record is revealed to him One who *has lived* upon this earth, and proved Himself the rightful Lord over disease and pain, as much as over the powers of darkness; he hears of One before whose approach, and at whose command, every form of human malady fled away—Who spake but a word, and the apostle's wife's mother rose from her fever-stricken bed,—Who spake but a word, and the blind man saw all things clearly,—Who spake but a word, and the paralytic stretched out his withered hand,—Who spake but a word, and the string of the dumb man's tongue was loosed, and the flesh of the leper came back to him as the flesh of a little child.

3. Had man, again, when he saw the “dank, dark grave,” the cavern, or the funeral pyre,² trembled before this darkest mystery, and tormented himself with questions as to its meaning and design? Had there ever lain nearest to his heart, an

¹ “Pledges of a redemption wrought, foreshadows of a redemption realised.”—Westcott's “Characteristics of the Gospel Miracles,” p. 4. Trench on the Miracles, p. 48. “They are all *pledges*, in that they are themselves firstfruits of His power. Now they appear peculiarly the works of dominion, and nature yields once more to man the pledges of his sovereignty. Now they are embodied in works of love, and man welcomes in his own person the types of his restoration. Now they are shown in works of judgment, and the great Adversary announces, in the confession of despair, the advent of his hopeless ruin.”—Westcott, p. 9.

² See Professor Butler's Sermons, i. 215.

indefinable hope that a Vanquisher of this last and most terrible of enemies would one day appear, who should unlock the secrets of the tomb, and prove whether or no death could be conquered? Again, the record of the God-man's life on earth satisfies this deepest yearning of his soul, and reveals One, who, by acts known and seen by men, proved Himself victorious over death, in all its stages, in the death-chamber, on the way to the grave, in the sepulchre itself.¹ We saw in our last paper, how, in the beautiful legend of the Southern Seas, the mythic champion of Oceanica undertook to conquer man's last enemy, but how Death triumphed over Maui, not Maui over Death: is not that a gospel which reveals One who has proved Himself to be the Resurrection and the Life?

4. Had man, again, stood bewildered before the disorders of inanimate nature, its thorns and briers, its wastes and wildernesses, its earthquakes and tempests, its hurricanes and storms? Had he felt himself utterly powerless before many of these phenomena, the imagined order and repose of nature vanishing, and nothing left for him but a depressing sense of his own finiteness and vanity? And had he inferred that these outward struggles were signs of some awful convulsion in high places, wherein the Good Being has been brought into collision with other powers, and in the struggle has either succumbed, or continues to maintain an ineffectual contest? Then from this error too he is delivered, so often as he contemplates the works of Him who proved himself Lord over nature and the elements, before whom His disciples marvelled, and were afraid, "for even the winds and the sea obeyed Him."

5. Had man, lastly, felt within himself a deep-seated source of disorder, a schism in his own soul? Had he felt that his will was in bondage to some mysterious and opposing power, in consequence of which, "when he would do good, evil was present with him"? Had he felt brooding over his soul, paralyzing his noblest efforts, staining his best deeds, a sense of guilt, a conviction that he and his Maker were not at one? And had he, scarcely himself knowing why,² sought for peace and propitiation in sacrifice, offering up hecatombs of sheep and lambs, or even giving "the fruit of his body for the sin of his soul"? Then how does the Christian revelation deal with this conviction, so deep-seated, so wide-spread? How does it respond to the man's belief that sacrifices have a value, that in some way

¹ (1) The death-chamber. Matt. ix. 18. ff.; Mark v. 22. ff.; Luke viii. 41. ff. (2) The bier. Luke vii. 11—18. (3) The tomb. John xi. See Westcott, p. 51.

² On heathen views of mediation, and the satisfaction of the natural wants of man in the doctrine of the Atonement, see Thompson's "Bampton Lectures," esp. Lecture II.; Trench's "Hulsean Lectures," esp. Lecture IV.

they propitiate and atone, and restore the disturbed relations between man and his Maker? Does it put it down as a natural madness, a childish error? Does it deal with the idea as a dream, a sport, a delusion? Where is it more emphatically affirmed that sacrifice had a meaning, that it was the shadow of a deep reality? Sacrifice is the key-note of Scripture from the beginning to the end. The first promise in Paradise, the predictions of prophet after prophet, the whole economy of the Tabernacle and Temple services, symbol on symbol, type on type, had pointed to it, declaring it to be no natural madness, no mental delusion. And this mysterious gravitation, then, and then only, finds a centre when the Son of God is revealed, hanging on the cruel cross: and at the very hour that the blood of a thousand paschal lambs is flooding the marble floor of the Temple, the true Lamb, "that taketh away the sin of the world," expires upon the cross.

Here is death—death for man—in man's stead. The death of the just for the unjust. But not death only. The body was laid in the new tomb. Friday night, Saturday, and Saturday night passed away; and, at last, responsive to the cry of many an anguished heart, the world's first Easter-morn was come. At last, Death and the grave found One for ever stronger than they. One whom they could not detain that He should see corruption. At last, "the dim and scattered rays of traditionary belief, of intuitive feeling, of philosophic reasoning, were brought, as it were, to a focus, condensed, and poured with an immeasurably stronger, and expanding, and all-permeating light, upon the human soul."¹ At last, the mystery was once and for ever solved, and it was known that Death was not invincible.

Is there not a gospel here for the sons of men in every clime? Say we not rightly that there is something congenial and responsive to Christianity in the heart of man, that Christianity does not call to him in vain, that her voice does not fall unfelt, as music on the deaf, or light on the blind? In what other system are all the functions in man's complex being thus taken into account, and all his deepest wants responded to?

Thus roughly and briefly have we sketched out some of the main aspects of Christianity in its relation to the spiritual needs of the human race. The more we reflect upon the subject, the more convinced do we become that this view of our most holy faith demands constant and reiterated study from us who seek to lead up men to the light of truth, and to set them free from their errors, that it never can be neglected without great peril to ourselves. The satisfaction of man's deepest wants, which

¹ Milman.

Christianity alone supplies, lies at the bottom of all social, moral, and religious progress; what these wants are, and how they are satisfied, it is our *duty*, as it is our *privilege*, to study and inquire.

And here, in drawing our paper to a conclusion, we would quote from a sermon, preached on Easter Day at the University of Cambridge, by one¹ whose name can never fail to command respect, and which brings out with singular force many of the points to which we have been seeking to direct attention. Speaking of the progress of Christianity, in contradistinction to the efforts of Mahommedanism, to extend its influence, he says, "The Cross wins conquests which the sword could not win. Even the patient sorrows of an earthly sufferer can move with an unearthly influence those who witness them. Even common sorrow has a dignity which is confessed and felt. And what wonder is there, if sorrows so deep and unutterable as those in Gethsemane and Calvary—sorrows borne upon a heart so holy—sorrows of One so gentle and so great—should come home to us with a power beyond any power ever known before, and should reach, not to a nation, but to the universe, and should penetrate, not the surface, but the soul. And if we add to the influence of respect and sympathy and love—the knowledge that the death of the mighty Sufferer was a victory through suffering, and that the whole world, watered by His blood, has been revived and rescued from its primal curse of barrenness, and desolation, and disgrace, and woe; we shall scarcely need to ask,—at least, we shall have a ready answer to that question :

'Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power,
For comfort, than an angel's mirth?'

And, assuredly, it is by this power that the doctrine of the Crucified has won its way,—never pandering to one earthly passion; never tolerating one human sin; never holding out one worldly hope: yet, wherever it has been given free course, there has it never failed to find for itself a resting-place, and a home. It has taken captive emperors, wise, learned, and powerful. It has broken down the stronghold of hearts that seemed impervious to fear, hope, or love. It has brought vast tribes of naked cannibals to live lives of purity, and gentleness, and holiness, sitting before the feet of Jesus, clothed, and in their right minds. And it has only failed to work the wonders which are its very natural products, because the great balm has been so ill administered, and has so often when administered been diluted

¹ Professor Harold Browne's Sermons, on the "Atonement and other subjects," pp. 26, 27.

and adulterated with false figments of man's making, and of the teaching of the Evil One. I know that it is only the Gospel in all its purity, the Cross in all its power, that can convert the nations; and that, since Paul first preached it, the purity, and so the power, have too frequently failed.

But I pray you, brethren, to consider whether both its progress and its failure be not the truest proof that it is from heaven. For in its purity it has *never* failed to go forward, and its ill progress or its decay has always been proportioned to its corruption or its imperfection. Where the incarnation of the everlasting Son, and the atoning might of His sacrifice, and the sanctifying grace of His Spirit, and the purifying power of His faith, have been the message carried out by ministers bearing His authority, and the Church assured of His presence, there has never ceased to be a response, loud and deep, and ringing far and wide, among the nations that it has visited. And if it be, as indeed it is, a great general evidence to the worth of Christianity, we may surely claim it too as a special evidence to the worth of true and orthodox Christianity, of the Gospel, in all its fulness and integrity, unadulterated by superstitions, and undiluted by philosophy—the Gospel, not of Rome, nor of Geneva, nor of rationalism, nor of mysticism; but the Gospel, which Jesus Christ preached in Jerusalem, and in Capernaum, and which Paul preached in Athens, and at Antioch, in Spain, and in Italy, and possibly even in those dark places of the earth, which were then, in very truth, the utmost bounds of the West.”

PRIMITIVE MODES OF PROPAGATING THE GOSPEL.

THE attention of Churchmen has of late been especially drawn to the inquiry, how we ought to frame our Missions for the conversion of the heathen? in particular, whether those Missions should be carried on by Bishops or not? It is natural, in such a case, to turn our thoughts to the question, how did the early Christians act in similar or analogous circumstances? It has been a pleasure and satisfaction to myself to bring together such authentic statements as I could find bearing on this matter during the first four centuries. It may not be uninteresting to others to read them. If I have not, as probably I have not, exhausted the subject, I hope others may be stimulated to supply the deficiency.

What first strikes one in such a research is, the almost entire silence of history with regard to the introduction of Christianity into any particular country. We hear of the progress of the

faith throughout the Roman empire, and beyond its limits; but we are not told at what time, or by what means, each tribe or country was brought to know and believe in Christ. There are only three or four instances in which we have an *authentic* account of the introduction of Christianity into any country, and of these two are towards the end of the third, the other two at the beginning of the fourth century.

The fact is, that the spread of the Christian religion throughout the Roman empire was without outward show or manifestation. It spread, as far as the world saw, secretly, and by individual influence. Wherever there was a Christian, there was a centre of converting power. The well-known statements of St. Justin Martyr, and the incidental sayings of Tertullian and others, show that the religion spread from man to man.

And it was so with regard to countries external to the empire. Wherever Christians were thrown—travelling for purposes of trade, or carried into captivity—by their lives at least, and, to those who were won by their lives, by their words, they drew men to believe in Christ; to share in the peace, the joy, the purity of which they had become partakers. Like men who know and have themselves experienced the efficacy of some specific remedy for the most painful and loathsome diseases, they rejoiced to tell other sufferers by what means they might be recovered. Thus every Christian was a propagator of Christianity; and it enters as truly into the idea of a Christian that he should propagate the Christian life in others, as well as maintain and develop it in himself, as it holds of all organic beings, vegetable or animal, that they are so made as to reproduce their species, as well as to sustain their own individual existence. Hence it is that we do not find records of the progress of the Gospel: it grew up as the young plant, it spread like the leaven.

This is illustrated by the particular narratives which follow, and by the following general statement from Sozomen, *Eccl. Hist.* ii. 6. "In the case of almost all the barbarians, the occasion of their embracing the Christian religion arose from the wars between them and the Romans in the reigns of Gallienus (A.D. 259) and his successors. For at that time an immense number of various tribes passed over from Thrace, and overran Asia, and other barbarians in different parts did the same. In consequence, many Christian Bishops being taken captive, were living amongst them. And when they, by simply naming the name of Christ, and calling on the Son of God, healed those that were sick among them, and cleansed those that were possessed with devils, and besides lived holy and blameless lives, and overcame their reproach by their virtues, the barbarians,

wondering at their lives and marvellous deeds, felt that they should be wise, and find God propitious to them, if they imitated those who appeared to be good men, and worshipped the Almighty in the same way that they did. Making them, therefore, their guides, they were taught and baptized, and in due course joined in church worship." This account seems more especially to refer to the Goths, of whose conversion we have a more precise account in Philostorgius, and other northern tribes.

Further, it appears that presbyters (and perhaps laymen) were sent forth to preach the Gospel, to evangelise; but not in our sense of a Mission, which ordinarily conveys the idea of a fixed locality, and a settled and permanent work therein, for the establishment of a Christian Society.

Eusebius (Eccl. Hist. vi. 10) says, in speaking of Pantænus, afterwards head of the great school of Alexandria, and in early life a Stoic: "It is said that he exhibited such earnest zeal for the Divine word, that he was appointed as a herald of the Gospel of Christ for the nations towards the east. For there were still, even up to that time, many preachers (evangelists) of the word eager to devote their divinely-inspired zeal, in imitation of the apostles, to the increase and building up of the Divine word; and Pantænus, as one of their number, is said to have gone as far as the Indians . . . where he found that before his coming the Gospel of St. Matthew had been in possession of some of those who had the knowledge of Christ, to whom St. Bartholomew had preached, and left with them that Gospel in Hebrew letters, which they had preserved up to that time."

This sounds as if Pantænus had gone from place to place preaching; he does not seem to have been a settled missionary. At the same time, it must be observed that Eusebius only says, λέγεται, and λόγος ἐστίν.

We also find a request made by the chief of Arabia to the Bishop of Alexandria, to send Origen to him, *κοινωνήσονται λόγων αὐτῷ*; and that Origen accordingly went, but did not stay long. This is sometimes spoken of as a missionary journey, but it is not certain whether it ought to be so regarded, or, indeed, whether the Arabian chief was not a Christian. Origen was sent for most probably on account of his high reputation.

We pass now to the conversion of particular tribes. Philostorgius (ii. 5) gives much the same narrative respecting the conversion of the Goths as Sozomen does of the barbarians generally; and it seems probable that the more general statements of the latter refer to that nation, whose irruption through Thrace into Bithynia occurred A.D. 259. Philostorgius, however, says that many of the captives were clerics (*κατειλεγμένων τῶ κλήρῳ*). He adds, that the ancestors of Ulphilas were

among the captives; and further, that in the reign of Constantine, Ulphilas caused a large number of Christian Goths, who had been driven from their homes in a persecution, to pass into the Roman territory; that he was sent by their king as an ambassador to Constantine, and was there ordained Bishop of the Christian Goths by Eusebius, then Bishop of Constantinople, and became their first Bishop. He seems, however, to mean first Bishop of the section of Goths who thus migrated.

The next fact in point of time is the conversion of the Armenians; the circumstances of which, not being narrated by the great Church historians, are derived from various quarters, of doubtful authority. We will, however, take them as they are summed up in Smith's Dictionary of Geography, art. Armenia, and of Biography, art. Gregory the Illuminator: the general similarity of the circumstances to those of the well-authenticated narratives which will follow, may be a sufficient confirmation of their truth for our present purpose. Tiridates, the King of Armenia, when in exile, took into his service one Gregory, a Christian; and on his return to Armenia at his restoration, Gregory accompanied him. He refused, however, to join in the idolatrous worship of the country, and was, in consequence, subjected to severe persecution. "A calamity, which was regarded as a punishment for this persecution, induced Tiridates to place his people under the instruction of Gregory. The result was the conversion of many people, and the erection of churches; and Gregory, after a journey to Cæsarea to receive ordination, returned as Metropolitan into Armenia, baptized Tiridates and his queen, and many other persons, built new churches, and established schools."

The next two instances we take from the Ecclesiastical History of Ruffinus. He is the real authority on which the narratives rest, and he derived them from persons well acquainted with the facts: from him they have been translated and embodied in the ecclesiastical histories of Theodoret, Socrates, and Sozomen, to whom, and not to Ruffinus, references are usually made. (Ruffinus, Eccl. Hist. i. 10; Socrates, i. 20; Sozomen, ii. 20.)

A Christian woman was living as a captive slave among the Iberians. Her faithful, chaste, and modest conduct, her prayers by day and night, excited the wonder of the barbarians, and their curiosity as to the deity whom she worshipped. After a time, the recovery of a child by her prayers to Christ, as God,—and afterwards that of the queen of the country, led the latter to urge her husband to join her in worshipping Christ. He was led to do so by a deliverance from danger, and they sought instruction from the female slave. She taught them that Christ is God; and instructed them how to pray and

worship Him, so far as a woman could ("supplicandi ritum venerandique modum, in quantum de his ceterisque fœminis fas erat, pandit"). A church was built, and the king and queen, themselves not yet *initiati* (baptized), taught their people, and led them to believe. At the suggestion of the captive an embassy was sent to Constantine, to entreat him to send *sacerdotes*, to complete the mercy which God had begun towards them. These were sent. This account Ruffinus received from Bacurius, King of the Iberians, "a man of strict piety and veracity," who held the office of Domesticorum Comes in the empire, and was living with Ruffinus and his friends at Jerusalem.

We pass now to the last instance, that of India ulterior; which is generally understood to mean *Æthiopia*.

The story which Ruffinus (Eccl. Hist. i. 9) tells, as he heard it from one of the parties concerned, is very interesting: we have room only for an abstract from it. It is derived from Ruffinus, and narrated by Socrates, Eccl. Hist. i. 19; Sozomen, ii. 24; Theodoret, i. 23.

"Two Christian boys from Tyre, *Ædesius* and *Fruementius*, accompanied a philosopher on his travels as pupils. He was killed; they were taken by the *Æthiopians*, and became slaves to the king: (in the words of Ruffinus, 'pueruli reperti sub arbore meditantes, et lectiones suas parantes, barbarorum miseratione servati, ducuntur ad regem.') They were highly esteemed and confided in by him; and during the minority of his son, *Fruementius* became an influential minister. He then began to make anxious inquiries whether any of the Romanics (*i.e.* people of any part of the empire) who came as traders to the coast, were Christians; for these he built churches, and brought them to meet for prayers; he gave them ground for churches, and every encouragement, by all means endeavouring that a germ of Christianity might thus spring up. He then went to *Alexandria*, to tell to St. Athanasius and the bishops what had been done, and to ask them to send a bishop. They agreed that it was best to consecrate *Fruementius*, who thereupon returned as the first bishop of the *Æthiopians*." This account Ruffinus received from *Ædesius*, who returned to Tyre, and became a presbyter in the church of his home.

There is a remarkable similarity in all these accounts. It seems that the Christians awakened attention to their religion, taught those who wished to learn, as far as they could, brought them to join with them in prayers, building prayer-houses for their meetings—but they do not appear to have baptized them, still less to have celebrated the Holy Eucharist. They continued in the condition of catechumens till an opening occurred for their receiving the higher blessings by the instru-

mentality of a bishop. It would be easy to imagine a parallel case occurring now through a shipwrecked crew of Christians, on some island of the Southern Seas,—or some of Franklin's companions, if any of them are living among the Esquimaux.

I would only observe that the word *sacerdos* in Ruffinus, as ordinarily in other writers, means a bishop, and is in these narratives interchanged with *episcopus*; the same is the case as regards *ἐπίσκοπος* in the Greek writers. When used absolutely, without anything to determine its meaning otherwise, it must be understood of a *bishop*, and I have so translated it in the extract from Sozomen. Instances could easily be accumulated.

From this limited induction it would appear—

I. That we have no instances of what we understand by Missions, viz. Clergy sent out and fixed permanently in special localities, among an entirely heathen population, with the view of converting them and establishing them as Christians, unless the instance of Æthiopia be considered such.

II. That every Christian, as such, was, by the undesigned, and even unconscious influence of his life, and so far as he was able, where there was an opening for it, by his instructions, a propagator of Christianity.

III. That presbyters, perhaps laymen, were sent out to evangelize, travelling from place to place; thus breaking up the ground.

IV. That when the thorough instruction of the people, and the founding a Church was needed, a bishop was sought for, and considered necessary.

I need but allude to the primitive view respecting the duties and the necessity of a Bishop. He was the ordinary administrator of baptism, the sole minister of confirmation, which was held to be necessary for Christians, the chief teacher, and regulator of the discipline of the Church.

V. That no instance can be found of “a Mission conducted by presbyters”; that is, of the authoritative sending forth of presbyters, with the view of establishing a Church in any particular tribe or place.

I have confined myself to the first four centuries; I should be glad if some one else would continue the inquiry. But my impression is, that when afterwards, as in the case of St. Augustine of Canterbury, a Mission at first consisted exclusively of presbyters, it was with the intention of bishops being sent, as soon as the work seemed hopeful.

B.

Correspondence, Documents, &c.

LETTERS FROM JAPAN.

THE following letters, which the September number of the *Spirit of Missions* copies from the *New York Journal of Commerce*, seem to have been written by the Rev. Henry Wood, chaplain in the United States navy, who is spoken of in the letter which appeared in our last number, and which was written by an officer of the ship to which Mr. Wood is attached :—

“U.S. Flag Ship Powhattan, Sea of China, *March 12th*, 1859.

When my school was thus fairly inaugurated in the fine chamber in the Russian bazaar, I commenced my labours in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, or had resided there ; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age ; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese ; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves ; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles ; often they innocently joked with each other, always delicately, and sometimes quite facetiously ; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled ; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their *pipes* with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely.

The ambition of the young men was excited ; as they often remarked verbally and in their compositions, that their learning would hold

their 'promotion,' meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction ; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the most agreeable *souvenirs* of my Eastern life, and, indeed, of my whole life. The Japanese *characters* are the same with the Chinese, though the languages are different, just as the Roman character only is used in all the different languages of Europe. Like the Chinese, the Japanese write with a hair pencil, and from the top to the bottom of the paper, beginning on the right hand. The rapidity and delicacy with which these characters are made, so complex and intricate that the inexperienced eye is unable to follow the strokes, and the hand to copy them, are astonishing. The names were written as follows : *Nalabyash Eisyamohn* ; *Nisi Tomida* ; *Namura Gavechiro* ; *Yocogama Matonojan* ; *Kitamra Mothohiriro* ; *Isibasi Skedsuro* ; *Jwaysay Yasiro* ; *Misima Sootara* ; *Isoda Keinoske*. As the young men had obtained a smattering of *Dutch* from the Dutch residents in Desima, they were not ignorant of the Roman alphabet, and the first labour was in teaching the *sounds* of the letters. And truly, '*Hic labor ; hoc opus est*,' as I never knew or imagined before ; nor can any one appreciate it without a similar experience. Hours were spent, from day to day, in this effort, either the ear of the students being unable to catch the slight difference of sound in certain cases, or else, as is more probable, the organs of speech being too rigid and fixed by use and time, and becoming unable to give the nice modulations which would have been easy at an earlier period. At length, however, the sounds of the letters were all mastered, vowels, consonants, and diphthongs, except the single letter *l*, which defied all efforts. For two long months this task was repeated, day after day, and at last abandoned, in utter despair, the young men often bursting out in a loud laugh at their own grimaces and distorted countenances and unearthly sounds, as they attempted to pronounce this letter, but more frequently mortified, and ready to burst into tears. Some, however, at length came pretty near to the true sound, while others could do nothing with it. The Japanese have not the sound of that letter, and uniformly pronounce *l* like *r*.

Thus they proceeded from the alphabet to monosyllables, and from monosyllables to polysyllables, and at last to easy lessons in reading. Then came the most serious difficulty—a labour which at first was most exhausting—becoming a *living dictionary*, in imparting ideas to words which to the interpreters had no meaning.

The next labour was upon the English grammar, where no difficulty was experienced, except in the *verb*, which in conjugation, in moods, tenses, inflections, and auxiliaries, is so unlike the Japanese verb, that it seemed to the students the absolute demonstration of 'outer barbarianism.'

The next study was arithmetic, which was no *study* at all ; for they seemed to understand it by intuition. Like the Chinese, the Japanese use a calculating machine, with which they solve questions with astonishing rapidity and accuracy, leading me to suspect they would be prejudiced against the *Arabic* figures and system of computation ; or if they were willing to adopt them, that they would work with them awkwardly and vexatiously. To my surprise and delight, they needed but little instruction, when they 'walked through' the arithmetic like old experts. They had never seen slate or pencil ; and when they were given to each of them, and they saw the economy, as well as the convenience, above the calculating machine, and hair pencils, ink, and paper, they were as happy as though they had received a fortune. The Japanese have little of the poetical temperament ; but they are well endowed with the bump of good common sense and practical judgment, and cannot fail to excel in mathematics and the mechanic arts.

Geography next came up, which was the more interesting to them from having in my possession a good supply of the best maps, which were spread out before them as the study was pursued."

Another Letter from the same.

" U. S. Flag Ship Powhattan, Sea of China, *March 16th*, 1859.

I have heretofore remarked that my Japanese interpreters displayed an admirable order of mind for mathematics, in further test of which I put them into algebra, in its fundamental principles, in which they seemed to be quite at their ease, making their study a diversion rather than a labour. Nothing proposed in the course of studying was distasteful, nothing intimidated, and nothing attempted was invincible. They had not the least knowledge of *astronomy* beyond what their eyes taught them ; and when the *comet* appeared in such length and splendour above the western mountains, they contemplated the strange sight with admiration, but not with terror, though they had no science or theory to account for it. Their sensible inquiries led us for awhile from the geography of the earth to that of the heavens ; and being furnished with good maps of the skies above us, as well as of the globe beneath us, it was easy to give them distinct and satisfactory ideas of astronomy, without going into the regular and thorough study ; for which time was wanting. Very naturally, and, indeed, almost inevitably, the comet became an associate teacher in my seminary, furnishing the opportunity I was seeking to discourse on the great themes of God and his character, which I was wishing to introduce, and resolved to introduce, but not violently, or in a way to create offence and distrust, remembering the *place* where I stood, and its *history*. When questions were proposed about the comet, it was easy and natural to proceed from the *effect* to the *cause*, and to discourse on the existence and character of God, and the origin, the extent, and the laws of the material creation. The absurdity and folly of idols and idol worship were then argued, from the utter inability of all the numberless and

huge blocks of stone and wood, however painted and gilded, in the temples which crowned all the hills that looked down upon us, to create, or move with such power, rapidity, and regularity, absolute and never failing, the immense machinery which the interpreters saw above them and around them, and of which the long, blazing, and beautiful comet in the heavens was a part and exponent. Not only did they take no offence, but they listened with attention and respect, and seemed to give their assent. At this stage I did not venture to refer to *Christianity*; waiting for some inquiries from them to bring the subject up. But a triumph was already won; the Japanese mind is wonderfully logical; it listens to arguments patiently, even when they are against established prejudices and opinions, and when it is convinced, unlike the Chinese mind, it feels under obligation to follow the conviction. From what afterwards appeared in the young men's faces and conversation, I had not a doubt they saw the foolery of idols, and held them in utter contempt. They seemed to be ashamed of them as a national reproach. I was sincerely thankful for the appearance of Donati's comet in Japan, it so readily turned lecturer, and rendered me such important aid.

The interpreters were soon put to the task of writing exercises in English, as the best method of *mastering* the language, instead of merely a conversational smattering in it. Great labour was required in teaching the proper arrangement of words in the construction of a sentence so different in the Japanese collocation from our own, while much patient drilling was needed in *punctuation*, of which they seemed to have no knowledge. The students used a hair pencil, instead of a pen, in writing their exercises, and India ink instead of our own, while the paper was made from the bark of a tree, called the 'paper tree,' a species of mulberry; but so soft and spongy was the paper, that a common pen could not be made to move over it without blotting, or tearing it in pieces. Still resting the hand on the wrist, and holding the pencil nearly perpendicular, they not only write with great rapidity, but in a round, manly, and even graceful hand, so perfect that one would think they had never written any but the Roman characters. There was not a poor hand in the whole number.

These exercises have so much interest, both as curiosities, being the *first compositions in the English language* ever attempted by the Japanese, and also as illustrations of Japanese talent in the rapid progress made by the student, that a selection from them shall be sent to the *Journal of Commerce*, in every particular, however minute, just as they came from the hands of the young men.

As before intimated, the great object in taking upon myself so severe a labour, was to ascertain the state of the Japanese mind toward Christianity, and by these gratuitous services make, if possible, an impression on the young men and the Japanese officials, favourable to the attempts certain to be made, and soon to be made, to re-introduce Christianity. It was not wise to introduce the subject of Christianity at once, and bluntly. The Japanese are remarkable for their courtesy and regard to others' feelings; and they would have been disgusted,

if not exasperated, by anything bearing the appearance of rudeness. I waited, therefore, till I had secured the confidence of the governor, and the confidence and, I may add, the *affection* of the young men, nor even then did I make an onslaught, but, as I before remarked, waited for incidents or inquiries which should make the religious turn of the instruction natural and inevitable, and throw the responsibility, if anywhere, upon the Japanese themselves. Soon an opportunity was presented by the questions asked by one of the students, when the words *church*, *pulpit*, *organ*, and *choir*, occurred in one of the reading lessons. This led to the explanation of the form of church edifice, the Sabbath, public worship, the singing in the church, the construction of an organ, and the manner of playing it, the preacher and what he preached, and the happy effects of preaching upon those who heard and obeyed it. Thus Christianity in all its doctrines and duties was expounded *at their own request*, and to which they listened with undivided and untiring attention. Having stated what there *was* in the church, it was natural to remark what there *was not* in it. There were no *idols*, as in the Japanese temples, so thick around us. God is a *spirit*. God is like the *mind* or the *soul*, in man, which has power, thinks, and feels, but which we cannot see, or touch, or hear. No statue or picture, therefore, can represent *God*. I asked them just to look at their idols; how ugly, how stupid, they are, which know nothing and do nothing, and instead of helping those who worship them, cannot even help themselves. For they can be kicked; they can be thrown into the streets and be broken in pieces, and yet cannot prevent it or even resist it! How absurd, then, to make them, and more absurd to worship them! The students listened attentively, and evidently were convinced, for, as I have before said, they have excellent logical powers; at the same time they looked sad, as though all this was indisputably true, and yet they knew not what to do. Thus, as the *comet* had come to aid me in teaching *natural* theology, these few isolated words casually occurring in a reading lesson, and which the young men could not understand, opened the way, by a simple compliance with their request, to give the whole history and explain the whole system of Christianity in the very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. 'What is heaven?' they asked again. I explained, when they caught the idea, and exclaimed, '*Paradise! Paradise!*' The word had probably travelled down from the time of the Catholic missions. They next asked, 'What becomes of bad men?' They go to a bad place, where they are punished for their wicked deeds. 'Is *fire* there?' they anxiously inquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the traditions of centuries. They were perplexed about the meaning of the word *God*, which I used. I

explained, going from effects to a cause, from the world to Him who made it, when one exclaimed, in high excitement, 'The Creator ! The Creator !' Yes : this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked, excitedly, '*Jesus Christ ?*' In some way he had heard and understood the *double* name, but hesitated when he heard the *single* term only. 'Yes, *Jesus Christ*,' I replied. 'He loved us ; he pitied us ; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked whom he came to make happy, that they seized him, and put him to death on the cross. He was buried, but he rose again.' All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where these things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead ; trees overshadow them ; gravelled walks wind among them ; urns are before them ; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a past generation, and even more ! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new comer ! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead should live again, and rising from their graves meet again with their friends. '*Resurrection ! Resurrection !*' exclaimed one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I was startled almost as if I *felt* the resurrection !

All these incidents go to show that certain Christian doctrines, and these the grand and essential, yet linger in the Japanese memory ; dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall once explain those obscure memories which are mysteries even to those whose minds contain them.

Another incident I can never forget, or cease to feel the startling emotion it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number wrote the following inquiries : 'How is it that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair ?'

He was evidently perplexed and troubled by a fact which was un-

accountable. This led to an historic resumé of the origin and progress of the human race. Originally, there was only one pair ; all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion ; while the food, the clothing, and the habits of the people had more or less to do in producing the same effect. But, however different in features, in form, in language, and complexion, all were descended from common parents, and therefore were *brothers*—Americans, Japanese, Europeans, Chinese, and all. This was a new idea ; it had never entered their minds ; they had never dreamt of it ; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and brandishing his hands, exclaimed, ‘YES, WE ARE BROTHERS ! WE ARE BROTHERS !’ What could be more sublime ? What more touching ?”

THE MISSION AT EDEYENKOOODY, TINNEVELLY.

(Continued from p. 387.)

“I TURN now to the congregations.

There are at present 38 villages or hamlets in the district in which native Christians reside, in 32 of which there are congregations—many of them, it is true, almost too small to be dignified by that name. The number of souls on the Church lists is at present 2,641. Much labour has been expended during the year on the systematic oversight and instruction of the various congregations. I may mention here two arrangements which I have made, and which will, I trust, have a good effect.

The first is, that I have induced the members of all the village congregations within two miles and a half of Edeyenkoody—five in number—besides the Christian inhabitants of several petty hamlets, to come to Edeyenkoody Church every Sunday for noon service—(Litany, pre-communion, sermon, and offertory),—and the members of all the congregations to the east of the Nallar river, that is within six miles, to come to Edeyenkoody for Divine Service once a month, when the communion is administered. This has always been done by communicants, and now I am trying how the plan will succeed with the non-communicants also. I hope in this way to increase the amount of my direct personal influence over the minds of the inhabitants of the out-villages, and to provide them periodically with spiritual food of a better order than they are likely to obtain from the native teachers. It will also render it unnecessary for me to be absent so frequently from Edeyenkoody, the principal village in the district, on Sundays. For the present the plan works well ; the real trial, however, will com-

mence in a few months, when the hot season, the land wind season, and the ceaselessly hard working palmyra season, three difficulties in one, will all set in together.

The other arrangement I have made is intended to facilitate the formation of regular native pastorates. I have placed the three most efficient native catechists I have in three circles of villages, each containing three or four congregations, which are so situated as to render it probable that they may become in time distinct pastoral churches. There are schoolmasters in several of the villages in each circle, by whom the children are instructed during the day, and the parents, together with their children, assembled every morning and evening for prayer. The duty of the catechist is to spend an entire day every week in each of the villages in his circle, which he is to devote partly to the spiritual benefit of the existing congregation, but chiefly to the work of gathering in the heathen. He is also, except on the day when all the people come to Edeyenkoody, to have service and a sermon in three of his villages in succession. I hope by this arrangement to connect the people of adjacent villages and hamlets somewhat more closely together, and thereby to diminish, if not to get rid of, the necessity of employing so many inferior men as teachers of Christianity. I also hope to give the people in this way a taste for good sermons and intelligent ministrations. In England we should of course employ ordained ministers to do the work which is entrusted to these catechists. There are obstacles to acting on this plan in India at present. It would be three times more expensive, and I question whether in general as much real work would be done. Many of our native catechists are intellectually well qualified for ordination. What they want is character. Where we see the requisite steadiness and consistency of Christian character, we shall be only too happy to recommend them for ordination. In the meantime we employ them in a probationary, *retractible* order of the ministry, which all churches and all societies labouring amongst orientals have found the necessity of instituting. There are persons who hold that the Church has no power to make any such arrangement. I believe, however, that in every age and every country the Church has power to make whatever arrangements and to institute whatever ministries are found to be necessary for enabling her to get her work done.

With respect to the condition of the various congregations in the district, I am happy to be able to speak hopefully of the greater number. In every congregation, indeed, there is much room for improvement as regards enlightenment, freedom from caste prejudice, zeal for Christianity, Christian morals, and piety. Even amongst those of whom I can speak hopefully, some are in a much more hopeful condition than others. In at least eight villages and hamlets, however, out of 38, I see no signs or prospect of improvement.

It is not for me to shut the door of hope against them, and so long as they will listen to me I will teach them the good ways of the Lord, and entreat them to walk therein, but the total failure of all that has been done for them hitherto reduces my hopes to a very low figure.

With these exceptions, I feel gratified with the progress the congre-

gations have made during the year; and the amount which has been collected during the year for religious and charitable purposes, 511 rupees, encourages me to take a cheerful view of our prospects. The congregation of Edeyenkooddy itself is not only the largest, but in every respect the best in the district, and the accuracy of this estimate is proved by the prosperity of the Bible Classes and the Adult Sunday School. On the last Sunday on which I stayed at home, the Adult Sunday School assembled, as usual, at 8 o'clock, after morning prayer. I found the number of *adults* present to be 226, out of a population of 605, or including a neighbouring hamlet, 666, a considerable proportion of whom are petty traders, frequently absent on business, and 191 of whom are children attending our day schools. The number of persons present who were able to read was 80, who constitute the four superior classes of the Bible Classes, all of whom, with the exception of three men, learned to read in my own time. Those who were unable to read, and who still form the majority, were instructed in an elementary catechism of Scripture facts and doctrines. They constituted 11 classes, and the whole of the classes were instructed by 15 voluntary teachers, under Mrs. Caldwell's superintendence.

I felt a sight like this to be a great refreshment and encouragement. It made many remaining imperfections retire into the background. I only wished that I could see as much order and discipline, and as many reasons for thankfulness and hope, in the smaller congregations.

Generally, indeed, I notice that the peacefulness, order, and progress of the various congregations bear a perceptible proportion to their size. I am led by this, as well as by other considerations, to regard endeavours to increase the congregations by the gathering in of the surrounding heathens as the one sovereign remedy for the evils under which they labour. There are no 'Christian villages' in the district in the sense which is common in India, that is, villages which have been founded and are owned by the mission, and in which none but Christians are allowed to live. The great majority of the inhabitants of the village of Edeyenkooddy are Christians, and the whole of the inhabitants of two other villages; generally speaking, however, the villages in which our people live may be described as heathen villages, heathens constituting the majority of the population, and the property being chiefly in the hands of heathens. So long, then, as this continues to be the case—so long as the spectacles, superstitions, and vices of heathenism prevail, or even survive, in the neighbourhood, so long, at least, as the majority of the population, including every family of any wealth or influence, are heathens, so long will the moral atmosphere of the neighbourhood be vitiated, and the ideas and feelings of the Christians themselves be liable to become heathenised. The most effectual remedy for all this is not, as it appears to me, to keep grumbling at the native Christians, but to stir them up to endeavour to get heathenism, if possible, out of the way; and it is a peculiar excellence of this remedy, that the medicine does good to the dispenser as well as to the receiver. Whenever, therefore, I am informed by the native teacher, or the head men of a village, of the existence in a congregation of carelessness, quarrelsomeness, conformity with heathen customs,

or any similar evils, I answer by endeavouring to set them all a-working to bring over their heathen neighbours to Christianity. If they can only be induced to exert themselves for the good of their neighbours, particularly if in doing so they obtain some little success, most of the evils that are complained of get rectified of themselves. I constantly tell them, and am able to prove to them by many local illustrations, that so long as accessions from heathenism go on, waverers stand firm, and that as soon as accessions cease, disorder commences and waverers begin to drop away. Nothing does a congregation so much good as the infusion of a little new blood, and as the meaning of new blood being infused is that new minds and hearts have been brought under the influence of the truth, we have a double reason for recommending this remedy.

I have now to give some account of the inroads upon heathenism which we have been endeavouring to make during the year.

I find that the accessions amount to 313 souls. From this number, however, I must deduct losses from emigration and other causes, including the falling away of a remote little hamlet, comprising 19 souls, which had been received a few months before I arrived, on probation.

These losses amount to 78 in all, so that the total clear increase during the year is reduced to 235. The number of souls actually added to the Christian community is always an unsafe criterion of the amount of labour that has been expended, and of good that has been done. In the instances before us this is particularly evident, for though the total number of accessions from heathenism is but small, the number of villages in which they have taken place is no less than 21, each of which has had its own history of labours and plans, anxieties and hopes.

I stated in a previous communication that a native Society for the Propagation of the Gospel was established in August last for the especial purpose of spreading the Gospel in the western part of the district. About the time when the society was established, and the minds of the people were full of this new idea, we began to receive accessions from heathenism in the eastern part of the district, in various villages in which congregations had already been established.

There cannot be any doubt that the progress that has been made even in the eastern villages is partly owing to the establishment of this society.

It appears to be owing also in a considerable degree to the prominence which I have given to this department of work in all my intercourse with the catechists and schoolmasters, and especially at their weekly meeting. On these occasions I ask each person in succession to state what he has done during the week for the conversion of the heathens around him, especially of the heathens in the village in which he is located, what books or tracts he has given them or read to them, and what appears to be the result. I have occasionally to suggest to them more accurate or safer answers to heathen objections than those which they had made use of, and to give them information about

matters in which they are found to be deficient. Occasionally also I propose to them questions pertaining to the controversy with Hinduism, to which they are to bring me written answers the following week. We always close this part of the business of the day, before proceeding to anything else, with special prayer for the conversion of the heathen, and the establishment of the kingdom of God. In consequence of all this, most of the native teachers and schoolmasters are now evidently taking a more lively interest in the propagation of the Gospel, and are learning to engage in this work in a manner more likely to do good. They are naturally fonder of ridicule than of serious argument, fonder of attacking the characters of the Hindoo gods, which are certainly very tempting objects of attack, than of bringing the claims of truth and duty to bear upon the consciences of their hearers. Like all Hindoos they make much use of illustrations, and sometimes turn off the edge of an opponent's illustration with admirable readiness and skill. Some time ago a heathen said to one of our catechists, 'Here is your Padre sending out people in every direction to invite us to come to him, but nobody comes, whereas Subrahmanya¹ sits quietly in his temple at Trichendoor, and all the country flocks to his festival!' 'Yes,' said the catechist, 'if a man wants to sell milk, he has to put a pot of milk on his head, and go about crying 'milk!' 'milk!' all through the village, but if he sets up a toddy shop, all the riff-raff of the neighbourhood will flock to him without invitation.'

In my own periodical visits to each of the villages in the district, I have made it my principal object to seek out, converse with, and gather in the heathen, and this also has not been without effect. As I have already explained, the villages under my care are to be regarded, not as Christian villages containing still a few stray heathens, but as heathen villages with small communities of Christians. A day spent in one of those villages furnishes me, therefore, with many excellent opportunities of speaking to heathens. Many of them come about me of their own accord; others will come when I send for them, during the heat of the day, or may be seen in places of public concourse in the cool of the evening.

In this respect, at least, the assertion of the heathen mentioned above that 'nobody comes' is not correct. The only exception is that when some persons whom I have frequently spoken to without effect are invited to come and see me again, they will say, 'No, we cannot go; we have promised him so often to become Christians without keeping our promise, that we must now keep out of the way.' This has taught me the expediency of allowing people sometimes to leave me without being brought to a point, and of being content with producing a vaguely favourable impression, in the hope of getting an opportunity of renewing the conversation at some future time.

Part of my time when I visit a village is spent in conducting Divine Service with the Christians, examining their lessons, and inquiring into their conduct. A still larger portion of time is spent in conversations with the heathen, and this part of my work is an unfailling

¹ The principal deity worshipped in Tinnevely.

source of interest and pleasure. We are appointed to be 'fishers of men,' and never do I feel happier than when going out into the village for a few days fishing. My fishing in these parts is not at present on a large scale. It has not been my lot to fish with a drag net, and to catch a net-full of great fishes—'an hundred and fifty and three'—at a single cast. I have been obliged to content myself with angling for isolated fish in quiet corners of the lake. What varied interest and excitement there is in the spiritual fishing!—were it not that I fear to make a sacred comparison walk on all fours, I could tell how often I am tantalized with 'nibbles,' how excited I feel when I get a 'bite,' how I exult when a fish is safely landed, and how sometimes when an innocent perch is quietly nibbling at my bait, a great old pike, the persecutor of his neighbourhood, makes a rush at him and swallows him up. Though my fishing is on a small scale, the proportion of the fish I catch that seem fit only to be cast away is as large, I fear, as if I caught thousands at a time. I rarely indeed cast any away, for the proper time for doing so is yet to come, but I notice now and again, on scrutinizing what I have caught, certain unwholesome looking fish, or slippery, slimy creatures, half fish, half snake, which are not likely to fare well when the angels sit down on the eternal shore and separate the good from the bad. Not unfrequently, indeed, fish of that sort do not wait to be rejected, but find their own way into the water as fast as they come out of it.

In one case this year, and that too in a village where some very promising converts have joined us, a set of people came over from faction rather than faith, remained with us only about a couple of months, and then relapsed into heathenism. I felt very doubtful from the first of the propriety of having anything to do with them, but I allowed them to join the congregation probationally, in the hope that some well-disposed persons might be discovered amongst them in time. Before long they wanted to seize and pull down the principal heathen temple of the village, though the majority of the inhabitants were still heathens; then they wanted to prevent their heathen neighbours from performing their usual monthly sacrifices; and lastly, when they found that I would not yield to any of their views, they petitioned the authorities to drive a street through their enemies' houses. I had hard work to keep the peace between them and their neighbours, and to prevent the heathens from making reprisals, for they were twice irritated into making a combination to prohibit Christians from buying or selling. At length, however, after complaining that I loved heathens better than Christians, the majority of these unpromising converts went back in disgust. In cases like this, or more or less resembling this, a few of which occur now and then, I am sorry to say that even the better sort of native Christians and native catechists rarely seem to approve of impartial justice. Honesty and justice are admitted to be the best policy in general, but there are exceptional cases, and it always seems to be an exceptional case when the interests of the family, the caste, or the Church are supposed to be involved. The peaceful policy I endeavour to pursue seems to the people tame and spiritless

at the time, but after all excitement is over it generally commends itself to their better judgment.

The best vindication of the propriety of it is the peace which the district enjoys, and the peaceful progress which the Gospel makes.

It is a peculiarly hopeful feature of the accessions from heathenism which have taken place during the year, that a considerable proportion of the converts have been intelligent young men who are able to read, and who have been induced to take this step, not by that mixture of motives which is so commonly observed in these parts, but by a conviction of the truth of Christianity wrought in them by reading of the Scriptures and other Christian books, or by conversations with Christians.

In the village of Poothirupoovily a respectably connected young man, called Sudalei-maden, was recently induced to join the congregation by the reading of Christian books. His parents and other relatives still remain in heathenism, and are strongly opposed to the step he has taken. He has shown the strength of his convictions and his freedom from secular motives by daring to stand alone.

Still more recently his example has been followed by another young man belonging to the same village, called Auromoga-perumal, who has also been induced to join the congregation by religious motives alone, and who, though not equally intelligent, seems to be equally sincere.

In Pothoor, a large heathen village, with a small straggling congregation, there have been several pleasing instances of conversion. A young man, called Brahma-mootoo, who had long been a diligent reader of heathen books, had a Christian acquaintance of the name of Christadian, a member of the congregation of Kôdävil, and a convert of only a few years standing. About the beginning of the year, Christadian lent his heathen friend a copy of the Tamil New Testament, and the seed thus sown bore fruit in September, when Brahma-mootoo abandoned heathenism, and placed himself under Christian instruction. It may be interesting to mention that Christadian was one of the speakers at the meeting of the native Society for the Propagation of the Gospel, of which I gave an account some months ago.

None of Brahma-mootoo's relations followed his example. He had some hopes of gaining over his younger brother, but those hopes were not realized, and a few weeks ago the brother unhappily died of cholera.

Though his brother would not be guided by his advice, another young man belonging to the same village, Narayana-perumal by name, was induced by his persuasions and example to join the congregation. Narayana-perumal, like Brahma-mootoo, came alone, but I have just heard that he has not been left alone. He set about reading portions of the Scriptures and other Christian books to his relations, and a week ago he was joined by his father, mother, and three brothers. It is an illustration of the extraordinary way in which good and evil are mixed up together in this world, that it was in this very village of Pothoor that the factious movement which I have mentioned above took place."

(To be continued.)

NATIVE PASTORATE FUND, FOR THE DIOCESE OF CALCUTTA.

INSTITUTED IN 1858 IN MEMORY OF BISHOP WILSON.

Trustees.—The Bishop and Archdeacon. *Board of Management.*—The Bishop ; the Archdeacon ; the Hon. H. B. Harington ; the Rev. Dr. Kay ; the Rev. G. G. Cuthbert ; Colonel Scott ; Baboo G. M. Tagore. *Corresponding Members of the Board.*—W. Muir, Esq. C. S. ; the Rev. T. V. French.

1. The Object of the Fund is to promote the establishment of a Native Pastorate in the Missions of the Church of England throughout the Diocese of Calcutta.

2. As Native congregations are formed, it is expected that they will contribute according to their means towards the maintenance of their Pastor, and this Fund is designed to aid such local efforts by payments out of the interest accruing from it.

3. The Bishop and Archdeacon are Trustees of the Fund, and all sums received will be invested in their name in Government Securities, which will be deposited in the Bank of Bengal for the realization of interest.

4. Each case of application will be considered and dealt with, according to its merits and the capabilities of the Fund, by a Board of Management, consisting of the Bishop and Archdeacon *ex-officio*, a clerical representative of the *Society for the Propagation of the Gospel*, one of the *Church Missionary Society*, and four lay gentlemen, members of the Church of England. Vacancies are to be filled up as soon as practicable after they are made known. Corresponding Members of the Board, not resident in Calcutta, may be chosen, who will be likely to aid the Board by their advice and assistance.

5. As a general rule, fifty rupees a month is considered to be a proper standard for the Native Pastor's income. To assist in raising this sum, the Board will make Grants in aid equal to the amount subscribed monthly by the congregation, or as nearly so as the Fund will allow. Should a larger sum than fifty rupees be thought necessary, owing to any special circumstances, the addition must be provided for from local resources.

6. Should any persons wish to commence an Endowment for some particular place, and the Board concur in the proposal, the Board will gladly take charge of the funds raised for that purpose.

7. As the Endowment Fund thus appropriated to any particular place increases, the demand upon the congregation and the Board will diminish, and, when the endowment is completed, will altogether cease : in which event the Pastor will no longer be dependent on his flock for any part of his support, and any collections they continue to raise among themselves may go towards the support of Schools or other parish objects, according to arrangements made by them in concurrence with their Pastor.

8. In the event of a division of the Diocese, the Fund will be divided according to some equitable arrangement, to be determined upon at the time by the Board, having reference to the proportion of the subscriptions then raised, and of the number of Native Pastors then on the Fund, within the limits of the respective Dioceses so settled. Each part of the divided Fund will be placed under the management of a Board constituted as in paragraph 4 above.

N.B.—Any communications for the consideration of the Board, regarding the Fund and its object, may be forwarded to Archdeacon Pratt, by whom, as well as by any Member of the Board, subscriptions will be thankfully received.

The amount at present collected and advertized is Co.'s Rs. 12,069-11-2. This sum has been invested in 5 per cent. Government Securities to the amount of Co.'s Rs. 12,700, with a cash balance of Co.'s Rs. 376-6-0.

JOHN H. PRATT, *Archdeacon.*

Calcutta, 30th July, 1859.

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 3.

TANTÛRA, ANCIENT DOR—ATLÎT AND ITS RUINS, PROBABLY MAGDEL-EL—ROCKY PASS—MOUNT CARMEL—CONVENT—PLACE OF SACRIFICE—INTERESTING DISCOVERY—CAIPHA—ACRE.

Thursday, May 4th.—Tantûra is the modern name and site of ancient Dor, the capital of a district of the same name. In the old Canaanitish times it boasted a king of its own, who joined the confederacy of the other petty states, under the *hegemony* of Jabin, to oppose the progress of Joshua and the Israelites in Palestine. He was involved in the disastrous defeat at the waters of Merom (Joshua xi. 2, &c., xii. 23), and the district was assigned to the children of Manasseh on this side Jordan, who, however, did not succeed in dispossessing the Canaanites (xvii. 11, 12). It was one of Solomon's twelve commissariat districts, administered by a son-in-law of his own (1 Kings iv. 11), and was in later times distinguished by the proud appellations of Sacred and Autonomus, on coins from its own mint. But already in the time of the elder Pliny nothing but its memory remained, excepting the ruins, which nearly three centuries later excited the admiration of S. Paula. It is correctly described in the Onomasticon as a deserted town, nine miles from Cæsareia, on the road to Ptolemais. This once most powerful city, as St. Jerome calls it, has retained no vestiges whatever of its ancient importance; and it is difficult to discover on this bare promontory the faintest evidences of the existence of an old city; its only relic of antiquity being a tall fragment of a mediæval tower, situated on an artificial mound near the point of the promontory; from which ruin the place is said to derive its modern name, Tantûra, which describes the horn

of the Druse women of Lebanon. The modern village is even more squalid and wretched in its appearance than its neighbours.

Having exhausted the *lions* of Dor, we proceeded on our way, and at 9.15 A.M. we reached 'Atlît, one of the most remarkable places on this coast, and not the least perplexing, owing to the difficulty of identifying it with any ancient town, while its situation and its remains both indicate a much earlier origin than that which history has assigned it.

James de Vitry, in his *Oriental History*, gives a detailed account of the foundation of the Pilgrims' Castle on this promontory, in A.D. 1217, where a tower had formerly been erected for the protection of this part of the coast from the robbers who molested the pilgrims on the road between Caipha and Cæsareaia. The Knights Templar, aided by the Teutonic Knights, undertook the work; and in excavating for stones, they discovered the foundations of an ancient wall, long and massive, wherein they found a quantity of ancient coins. In front of this they discovered another shorter wall, and copious fountains of sweet water between the two. On these substructions they built their new walls and bulwarks, flanked by two towers of massive masonry, measuring 100 feet long by 74 wide. The promontory is accurately described as large and broad, overhanging the sea, naturally fortified by rocks on the south and west, while the old tower lay on the east. The second wall, a little in rear of the towers, extended from one side of the promontory to the other, which was also surrounded by a strong wall of its own. This permanent *castrum* included an oratory with a palace and many houses, and had a harbour naturally good and capable of improvement by art.

This description of James de Vitry will enable us to identify the ruins without difficulty. Its two walls, running parallel to each other across the neck of the peninsula, are still distinctly to be traced; and the existence of many large bevelled stones, varying from four to ten feet in length, fully corroborates the description of the chronicler, and argues the existence of an ancient town on this site. It appeared as if the trench between the first and second wall had been formerly flooded by the sea. The remains of the gateway on the south still showed the groove for the portcullis. Within the second wall was a passage to the spring; and west of this, again, we traced a third wall, with a chamber in its thickness. This wall is partly cut in the native rock, and scooped into niches.

The promontory itself is covered with ruins, conspicuous among which towers the wall of the oratory, as it is modestly styled by James de Vitry, being, in fact, a beautiful specimen of an Early Pointed church, consisting of nave and side aisles, the rich decoration of which may still be traced in fragments of the trefoiled corbel-table supporting the parapet, and in the foliated capitals of the pillars and shafts which supported the groining of the roof, some part of which still remains in the apsidal termination of the church. Attached to the church was the palace and hospice, the crypts and vaults of which alone remain, and seemed to have served as magazines for stores and

cisterns for water ; for although there were several fountains within the walls, the supply was supplemented, in times of peace, by extraneous supplies conveyed from the neighbouring hills by means of aqueducts, large fragments of which may still be seen. We could trace among the ruins the ground-plan of several large rooms, apparently connected by a cloister ; and among them we thought we could identify the refectory, great part of which had fallen only seven days before our visit, as we were informed by the villagers, who further added, that a large part of the church had been shaken down ten years ago by an earthquake. The modern village is situated among the ruins, and in the space between the first and second wall. It consists of about forty squalid cabins, inhabited by a people of evil aspect and of worse repute, who regard with suspicious jealousy the explorations of the curious traveller, whom they always imagine to be in search for hidden treasure. The view of Mount Carmel from this promontory is very striking, as it may be seen along its whole length, commencing in the bold bluff cape which forms the southern horn of the Bay of Acre, and running in a south-easterly direction to a point of peculiar interest, which we shall explore to-morrow. Viewed from this point it appears to attain its greatest altitude a little to the south-east of the great convent.

Antiquarians are at fault concerning the original designation of this ancient site, which had wholly vanished from the geography of Palestine for centuries before its recovery by the crusaders in the thirteenth century, as it is passed by unnoticed by Pliny, Ptolemy, and in the Antonine Itinerary. Its site is doubtless included in the general description of this part of the coast, between Ptolemais and Tunis Stratonis, given by Strabo, as "names of small towns, and nothing else ;" and it is possible that it may be Bucolon, the only place named by him between Sycaminon (Caïpha) and Crowdeilon. It has, however, been recently identified, apparently with good reason, with Migdal-el, one of the fenced cities of Naphthali ; the Madiel of Eusebius, described by him in the Onomasticon, as a large village, nine miles from Dora, on the road to Ptolemais ; corrected in the Latin version of St. Jerome to Magdihel, a small village, five miles from Dora, &c.—the actual distance of 'Atlit from Tantûra ; and Ritter supposes it to be identical with the "*Mutatio Certa*" of the Burgundian Itinerary,—eight miles from Mount Carmel and the same distance from Cæsarea of Palestine.

The land side of the promontory is now a marsh, except in the part by which we approached and quitted it ; but it is probable that this was formerly the site of the city of which the promontory formed the acropolis, as fragments of ancient construction may be seen among the tamarisks and other shrubs with which the marsh is covered, and the ruins of a wall may be traced at intervals on the south and east of the mediæval *castrum*.

Leaving the ruins at 11 A.M., we soon came to a narrow pass cut artificially in the native rock, the natural pavement of which was deeply marked by chariot wheels, like the streets of an ancient Roman

city. The roadway is only about eight feet wide, and justifies the appellation given to this locality before the erection of the Pilgrims' Castle, when it figures in the chronicles of the crusades as *Via Stricta*, or *Districtum*, or *Petra Incisa*, or *Angustæ Viæ*. The pass is about half-a-mile in length, and appears to have served, at some remote period, the purpose of a stone-quarry. It was strengthened at its farther end by a gate and tower, the ruins of which may still be seen, and must have been a formidable position when defended by a few steel-clad warriors, even had the overhanging cliffs not been provided, as they were, with strongly fortified towers.

At one o'clock we passed El-Tîreh on our right, pleasantly situated in an olive grove, and saw a ruined church, from which doubtless the adjoining hamlet on our left derived its name El-Kenîseh (the church), in which recent conjecture has found the Capharnaum which the chroniclers of the crusades mention in these parts. We were now skirting the western base of Mount Carmel, and at two P.M. we saw considerable ruins of an ancient town on the right of our path, marked but not named in the Ordnance Survey, for which we obtained the names of Kufr es-Sammim. Proceeding onward, we soon turned the point of Mount Carmel, and had beneath us a wide and fruitful plain, which was said to belong to the Governor of Acre. We now ascended steeply to the convent, which we reached at a quarter past three, and found the most luxurious accommodation of any in Palestine, in the very commodious hospice erected only a few years ago by Padre Giovanni Baptista, in place of the ancient house which had been destroyed by Abdullah Pasha, after having been converted into a plague hospital by Napoleon during the siege of Acre.

Were I here to attempt to trace the history of the Carmelite fraternity to its source, I should have to investigate the claims of Pythagoras to be its second founder, and to endeavour to recover the connecting links between him and the prophet Elijah. But I gladly relinquish such a task to more experienced genealogists, unless indeed it should be considered that any of the able advocates of the order have already succeeded in demonstrating the venerable antiquity and prophetic origin which they claim for their White Friars. I know it was a great refreshment to hear the deep voices of the small brotherhood chanting the vesper psalms in their private chapel, and to find that God had not left Himself without a witness in this ancient mountain, where He so wonderfully displayed His presence in the darkest day of Israel's idolatry. I witnessed from the terrace of the convent the most gorgeous sunset I ever remember to have seen, and as it sank into the burning bed of the Mediterranean, it marked out a radiant pathway to the "darling west," along which I swept on wings "as swift as meditation or the thoughts of love," to the home I still must love the best.

Friday, May 5th.—Having learnt that the Maharakah, or traditional place of Elijah's sacrifice, was situated at the farther extremity of the mountain, and that Tell El-Kasis was on the banks of the Kishon hard by the altar, I resolved to visit it. One of my companions only joined the expedition; and having provided ourselves with a guide from the convent, and fresh horses, for the place was said

to be four hours distant, we started at 10.15, leaving our friends to proceed to Acre, where we hoped to rejoin them in the evening. Our path lay along the very summit of Mount Carmel, for the convent stands at its north-western extremity, and the Maharakah at its south-eastern. The mountain was covered everywhere with dwarf oak and a stunted fir, as peculiar, I believe, to Carmel as the more stately cedar is to Lebanon; and there was little variety in the path itself, except that the distant scenery changed continually, and we passed through a succession of variegated landscapes and sea views of great beauty and variety, as the formation of the ground and the forest glades opened to us a prospect now on this side and now on the other, including the well-wooded slopes and ravines of the mount itself and the Mediterranean, with "the many-twinkling smile" of its blue waters on our right, and on the left, first, the plain of Acre, then the greater plain of Esdraelon, with the mountains that gird it about on all sides.

Our guide was an old servant of the convent, a Christian of the Latin rite, and sufficiently intelligent for one of his class. He professed to have visited the place of sacrifice several times, but not for some years. He told us that all persons of all creeds acknowledged the authenticity of the tradition, Christians and Mahommedans, Jews and Samaritans, alike. At noon we passed some ruins, for which our guide could give us no distinctive name; and in half-an-hour more came to a small Moslem village on the left of our path, called Es-Sifieh, where we took a second guide, as the Christian professed not to know the exact spot, but only the general situation of the altar. As we approached the south-eastern extremity of the range the foliage grew more dense, and we threaded our way through the woody maze, becoming more and more perplexed the farther we proceeded. It was half-past three before we came in sight of the place afar off, and then our difficulties commenced in earnest. This part of the mountain was a tangled thicket of dwarf oak and other underwood, abounding in thorns and briars, and gigantic thistles, which almost tore us in pieces; and it was half-past four before we reached our destination, more than six hours from the convent. We found the site of the altar marked by rude heaps of stone, such as are common to all places of pilgrimage in this country, heaped up, as of old, for a memorial of the accomplished vow. It is situated on the top of a rocky mound, rising to a height of sixty or seventy feet above the proper summit of the range, just before it sinks to the plain on the south-east; and this rocky knoll was so rugged that we had to leave our horses at its foot, and to climb up it by a kind of valley. Here then we stood on the very site of that august solemnity, when issue was joined between the solitary hermit of Carmel and the courtly priests of Baal, in the sight of the idolatrous king and before all Israel. Scepticism would have pleaded with us in vain, under any circumstances; but here the very evidence of the senses was enough to force conviction of the authenticity of the sublime narrative. There are some places associated with historical events of great importance, which, when seen, appear to answer so exactly to the requirements of the narrative that they become evidences to one's own mind of the facts which have been there enacted. The

scene of David's victory over Goliath is such a place ; and I should find it quite as difficult to doubt the credibility of that memorable duel in Wady-es-Sumt, with the mountains on either side, on which the hostile hosts were encamped with the valley between them, and with that water-course full of smooth pebbles before my eyes, as I should to question the story of the field of Waterloo amid such memorials of its thrilling episodes as the old farm of Huguemont and La Haye Sainte. El-Maharakah on Mount Carmel is another such spot. The very name, which signifies "the altar," or "place of sacrifice," coming down from the most remote antiquity in the mouths of the natives, is in itself a remarkable evidence of the fact ; and all around serves only to corroborate it. Standing there, you have nothing to desiderate for the picture ; all the accessories of the scene are perfect and complete. Here on this rocky knoll, as on a platform, stood the hairy man, surrounded by the priests of Baal and of the groves, conspicuous to Ahab, who, with his retinue, occupied the level space at the foot of the isolated mound, but still on the summit of the ridge, while the multitudes thronged around on the sloping sides of the hill, within sight of the altar, and within hearing of the prophet. Just below, washing the rocky base of Carmel, flows the river Kishon, and on its farther bank rises a remarkable mound, or barrow, called Tell El-Kasîs, *i. e.* the mound of the priests, where we could well imagine summary vengeance to have been executed on the false prophets, and where they found a common grave. Westward the sea was distinctly visible, and fancy would have found little difficulty in conjuring up on the far horizon the cloud like a man's hand, the announcement of which was to the prophetic ear the sound of abundance of rain ; and to the south-east was Zerin, the site of ancient Jezreel, and, between, the road across the plain, along which the prophet ran that marvellous course before the chariot of Ahab, serving for the time as his lackey, as Bishop Hall writes, "that the king and all Israel may see his humility no less than his power, and may confess that the glory of those miracles hath not made him insolent."

I said there was nothing wanting to the accessories of the scene for the full illustration of the inspired narrative ; but this is not strictly true. One thing was wanting. An old difficulty recurred again with redoubled force as I stood at the place of sacrifice, *viz.* whence did the prophet derive that large supply of water which was poured over the burnt sacrifice, and the wood, with such lavish profusion, that it "ran round about the altar, and he filled the trench also with water" ? In order fully to appreciate this difficulty, it must be remembered that the drought had now prevailed for three years and a half, and that the fountains and brooks had failed to such an extent as to threaten the destruction of all the horses and mules. At such a time it is certain that the Israelites would be so chary of their supplies as to hesitate to waste twelve barrels of the precious fluid in so reckless a manner, for a purpose hitherto unexplained. I remembered the ingenious solution of the difficulty proposed by Professor Blunt in his "Undesigned Coincidences," who takes the fact stated by Jeremiah, that "Carmel is by the sea" (xlvi. 18), as a sufficient indication that it was *sea-water*

which was used on the occasion ; and I had hitherto acquiesced in this very plausible explanation, under the impression that the place of sacrifice was in the vicinity of the convent, at the farther extremity of the mountain. But, as the sea was more than six hours distant from us, this theory was at once exploded, assuming the tradition of the place of sacrifice to be well grounded, which, from many corroborating circumstances, I could not any longer doubt, and I was driven to seek for some other source for the water. The Kishon, of course, occurred at once, and one who has only read of that ancient river sweeping away the chariots and horses of the host of Jabin would find little difficulty in believing that even after so lengthened a drought sufficient water might be found in its bed for the purpose designed by the prophet. But then its appearance was very far from warranting such a conclusion. The rainy season was scarcely over, yet the waters of the Kishon had dwindled down to the dimensions of a very inconsiderable rill ; and it was quite clear that, however during the rainy season, when swollen by the drainage of the great plain and the surrounding mountain ranges which feed its tributaries, it may still assume a threatening aspect as of old, and reassert its ancient power to fight, in conjunction with "the stars in their courses," against Sisera, yet so soon as the flood has subsided it rapidly returns to its wonted channel, and becomes the most inconsiderable of all perennial streams. Besides, the toil of carrying four barrels of water, three times repeated, up to the height of Carmel from the stream below, to say nothing of the time required for the operation, would scarcely have been submitted to by the impatient people at the bidding of the prophet, whom, in their sullen mood, they regarded as the author of all their miseries.

I left the place of sacrifice, thoroughly baffled by this difficulty, which was to be speedily solved in a manner that I little expected. I had descended from the mound on which the altar was erected, which I have described as rising above the general level of the mountain, and having examined the small plain or table-land from which I presumed the king and his court to have witnessed the ceremonies, was preparing to descend the mountain to the brook Kishon, when my Mohammedan guide addressed me with the words "Bishrub Howijah ?"—Will you drink, sir ? "Phe moi ?" I asked ;—Is there water ?—not much interested, although my thoughts were so fully occupied with water, for I supposed that he had brought a skin of water with him, from which he was offering me an unsavoury and unpalatable draught. However, with the assurance that there was plenty, he beckoned us to follow him, and brought us to a rocky cave, in the base of the mound so often mentioned as that on the summit of which the altar stood ; where, to my intense astonishment and delight, I found a copious supply of pure and delicious water. I need hardly say that I plied my guide with questions in quick succession ; and although he had not the slightest idea of the purport of my inquiries, his answers were as satisfactory as if I had prompted them myself. Was it a *bîr*, or an *'ain* ?—a tank, or a spring ? "A spring from the earth ; not a tank of rain water." Was the cave large ? for, as the water came up into its mouth, I could not ascertain this by actual

observation. He assured me it was "ever so large." Was the water deep? "It was the depth of many men." Unfortunately I had no cord to test the accuracy of the statement. Is there always water here? "Sir," said the man, very gravely, "there is as much water here at the end of the dry season as there is in the rainy season." I did not question further; this was enough. Every difficulty was removed, and now I could understand, not only whence the water was drawn to pour over Elijah's sacrifice, but why it was that the prophet had appointed this place for the determination of that solemn controversy of which all Israel was to be witness. The contiguity of this fountain may also explain the position of that ancient altar of the Lord which Elijah did but repair, after it had been broken down and remained in ruin we know not how long (1 Kings xviii. 30). It is a very remarkable fact, that in the interval between the latest notice of this altar in sacred history and this recent recovery of the traditionary site, there intervene two testimonies in pagan writers to the sacred character of the mountain and the veneration in which this altar was held; one of Jamblichus, who, in his "Life of Pythagoras," informs us that the philosopher passed some time in solitude on this mountain; the other by Tacitus, who tells us that Vespasian here consulted the oracle of the God of Carmel.

Our guide informed us, that, after the bombardment of Acre in 1840, a party of English officers had mounted the height and hoisted the British flag on the tree which overshadows the Maharakah; and also that our Ordnance Officers, when making their survey of the country in the same year, set up their *nishân*, *i.e.* signal, meaning their theodolite, on this commanding elevation, which will account for the extreme accuracy with which the Maharakah itself, and all the country about it, is plotted in their map.

On our descent to the Kishon, we met a party of ill-looking Arabs, who, however, allowed us to pass without molestation. This river is now called Nahar Mokutta, *i.e.* division, or "cutting in pieces;" but whether it is so named from the sanguinary *decision* of the false prophets by Elijah, I cannot say. The Tell el-Kasîs, on nearer examination, proved to be, in its lower part at least, a rocky mound; but whether it may not owe its present elevation to an artificial accumulation of earth we could not determine.

It was half-past five before we had completed our exploration of these various objects of interest; night was fast approaching; and we had a long ride before us, as Acre was our destination to-night. So we made the best of our way along the roots of Carmel to Caifa, the appointed rendezvous for our party; and on arriving there at 7.25 were not surprised to learn that our friends had started for Acre some hours ago. At 20 minutes to 8 we set out to follow them in the dark, forded the Kishon at its mouth in half-an-hour, and presently passed the hulks of some shipwrecked vessels high and dry on the coast. At 10 o'clock we crossed the river Nam'an; and, leaving Acre on our left, came in half-an-hour to the gardens of Abdullah Pasha, where we found our tents pitched, and our friends comfortably settled for the night.

Reviews and Notices.

The China Mission : embracing a History of the various Missions of all Denominations among the Chinese. With Biographical Sketches of deceased Missionaries. By WILLIAM DEAN, D.D., twenty years a Missionary to China. New York : Sheldon & Co. London : Trübner & Co. 1859.

THE author of this book was, we believe, sent to Bangkok and Hong Kong by the American Baptist Board of Foreign Missions. The chapters on the customs, language, history, &c. of China, do not convey very much information, and the latter part of the book is the most interesting. We think the author might have produced a book of much greater usefulness than the present.

Our readers will see, by an advertisement on the cover, that a new and revised edition of the first volume of DR. WORDSWORTH'S *Greek Testament*, containing the *Four Gospels*, has been published.

It differs from the former edition in the following respects,—

A larger type has been adopted in the Notes, uniform with that which is used in the Notes on the Acts of the Apostles and the Epistles of St. Paul, already published. Considerable additions have been made to the Notes ; and other modifications have been made, with a view of rendering it available not only to classical and biblical scholars, but also for general use, in private study, and in family reading. Introductions also, similar in plan to those contained in the two other volumes, have been prefixed to the several Gospels in the new edition.

These alterations and additions being so extensive, arrangements have been made with the publishers, Messrs. Rivington, that in case any purchaser of the former edition of the Gospels should desire to procure the new edition for his own use, he may be supplied with it by them at the trade price, viz. at a reduction of twenty-five per cent. on the price at which it is published.

The Convert of Massachusetts is No. VIII. of the Historical Tales now in course of publication by Messrs. J. H. & J. Parker. It shows the state of the Church in America before the Revolution, when Bishops were denied to that continent, and candidates for holy orders were compelled to come to England for ordination.

We have received a very valuable pamphlet, by the Rev. Dr. CALDWELL, on the *Substitution of Roman for the Indian Characters*, which at present we are able only to acknowledge.

The Report of the *Society for the Propagation of the Gospel* for 1859 is published, and is full of important and interesting matter.

Colonial, Foreign, and Home News.

SUMMARY.

WEDNESDAY, August 31st, was the first day of the Triennial Visitation of the Bishop of FREDERICTON ; it was also the sixth anniversary of the consecration of the cathedral. The Clergy of the diocese were hospitably received and entertained, during the Visitation, by the Churchmen of the city ; and they unanimously requested the Bishop publicly to return their hearty thanks to those, who, after the manner of Publius, St. Paul's friend at Melita, "received them and lodged them three days courteously ;" which the Bishop did in a sermon at the cathedral. There were fifty Clergy at the Visitation. The Bishop of NOVA SCOTIA was present.

At a meeting of the General Theological Seminary at NEW YORK, on Tuesday, September 27th, the cordial thanks of the Board were voted to Mrs. Blomfield for a bust of the late Bishop of LONDON.

The following resolution, referring to the Right Rev. Bishop B. T. ONDERDONK, has been carried by a very large majority at the Diocesan Convention of New York :—"That the Convention of the Diocese of New York do hereby respectfully request the House of Bishops to remit and terminate the judicial sentence of suspension under which the Bishop of the Diocese of New York is now suffering disability ; or to modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which the sentence shall utterly cease, and be of no further force or effect."

During the debate on the foregoing resolution, the Bishop of NOVA SCOTIA entered the house, and was introduced by the President to the Convention, the whole body rising and receiving him standing. He took a seat placed for him beside the president.

The following is an extract from a letter which was read from the Bishop of NEWFOUNDLAND :—"I am now making my voyage of visitation, having left St. John's for that purpose in my church-ship on St. Peter's day. I visited in the first instance several harbours in White Bay, on the north-east side of the island, where are many residents who had never before seen a clergyman of their Church, or been in any place of public worship. I then settled a young missionary with his wife (whom I took with me in my church-ship) at Forteau, on the Labrador, to relieve Mr. Gifford, who has lived and laboured on that shore ten years. And since I have been in the Bay of Islands and St. George's Bay (in the former of which bays the inhabitants only see a clergyman once in four or six years, when I can visit them), have come round to this place, which I reached on Saturday last. I have been and am sadly hindered by headwinds (more than on any former occasion), and do not expect to reach St. John's before the middle of October, which is much too late to be knocking about this coast in fog and foam."

The Bishop of BARBADOS arrived at Southampton on October 1, by the Royal Mail Company's steamer *Shannon*.

The Bishop of ST. HELENA sailed for his diocese on Monday, October 3d, in the *Imperador*, from Liverpool. He had preached, on Sunday

morning and evening, at St. Augustine's Church, and administered the holy communion to a large number of persons.

The offertory in St. George's Cathedral, Grahamstown, in the year ending at Easter, amounted to 344*l.* 19*s.* 8*d.*

The Rev. J. P. Syréé, Missionary of the *Society for the Propagation of the Gospel* at Port Francis in the Diocese of GRAHAMSTOWN, officiated on Sunday, July 31st, at St. Bartholomew's Church in that city, in the German language; his congregation being about thirty of the poor German immigrants who have gone there from Kaffraria. They seemed truly grateful for the thoughtfulness of their countrymen in offering to minister to them.

The Rev. M. J. T. Boys has been appointed Archdeacon of BOMBAY.

On Monday, July 18th, the annual commemoration of the Sydney University was held in the beautiful hall of that institution, which was then used for the first time. Prizes were adjudged to several students for proficiency in classics, mathematics, physics, and French. A prize poem on "Captain Cook's Meditations on the Future of Australia," was recited by Mr. W. H. Yarrington. The degree of Bachelor of Arts was conferred on nine Undergraduates, and ten Bachelors were created Masters of Arts. We look forward with great hope to the career of this University, with its affiliated College of St. Paul, for the members of the Church of England.

On Monday, July 25th, the Bishop of SYDNEY held a Confirmation at St. Philip's Church, when upwards of one hundred persons were confirmed. On the 28th the Bishop confirmed, at Christ Church, two hundred candidates from different parishes in the district.

We rejoice to learn that the health of the Bishop of VICTORIA (Hong Kong) has been much invigorated by his visit to New South Wales. After leaving Sydney he went to the Diocese of Melbourne, and visited the Chinese at the Port Phillip gold diggings. The Bishop purposed to visit Tasmania, and then to return to his diocese.

A splendid new peal of eight bells, presented to St. Philip's Church, Sydney, by Mr. John Campbell, were rung for the first time on Monday, July 18th, the 57th birthday of the donor.

The Rev. Mr. Liggins, Missionary of the American Church to JAPAN, has arrived at Nagasaki, and has been engaged in teaching a class of Japanese interpreters.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—Tuesday, October 4th, 1859.—The Ven. Archdeacon Sinclair in the Chair.

The sum of 250*l.* was placed at the disposal of the Bishop of Mauritius, namely, 200*l.* for special objects, and 50*l.* for general purposes in his diocese. The sum of 150*l.* was granted towards a church at Deloraine, Tasmania. A letter was read from the Bishop of Natal, dated Bishopstown, Maritzburg, June 9th, 1859, in which he stated that he contemplated being in England in March, 1860.

The Cambridge Meeting of the Oxford and Cambridge Mission to Central Africa is appointed to take place in the Senate-House on Tuesday, November 1st.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

DECEMBER, 1859.

THE CENTRAL AFRICAN MISSION.

WE must not allow the important meeting held in the Senate-house at Cambridge, on All Saints' Day, in connexion with the above Mission, to pass without comment in the pages of the *Colonial Church Chronicle*; for it were indeed a narrow interpretation of the title under which we appear to limit our observation and our interest to the Colonies and dependencies of the British Empire—an interpretation which we distinctly repudiate, and against which, we may venture to add, every number of the journal emphatically disclaims.

As we have appended to this number a full report of the Cambridge Meeting,¹ we need not here do more than direct attention to the speeches which were delivered on the occasion, especially to those of the Bishop of Oxford and Sir George Grey, which last will be found to embody the results of the practical wisdom and experience of the Governor of the Cape, who very appropriately inaugurated his reinstatement into his office by coming forward as the advocate of the cause of Christian Missions, which he has so long and faithfully served, first in New Zealand, and subsequently in Southern Africa. It is not, however, our intention to dwell on the individual speeches, or to discuss the intrinsic, much less the comparative, merits of the speakers. We would rather regard the meeting as a whole;

¹ We would recommend that the Report of the meeting should be bound up with this volume of the *Colonial Church Chronicle*.

and, while we congratulate the promoters of this undertaking on the perfect success which attended it, we would endeavour to ascertain its bearings upon the great question of Christian Missions in connexion with the Universities.

And, first, it is important to bear in mind this fact, that while the proposed Mission assumes the title of the Oxford and Cambridge Mission to Central Africa, it is in no sense the work of the Universities in their corporate capacity; for this fact is so far from detracting from the importance of the movement, that, when properly considered, it will be found greatly to enhance it. A few individuals, not the best known nor the most influential in the University, combined together, on the invitation of a private clergyman,¹ to rescue from oblivion, and to give practical effect to, the concluding appeal of Dr. Livingstone, in his address in the Senate-house on the 4th of December, 1857; and such has been the force of public opinion in favour of the scheme, that the meeting of the 1st ultimo was held in the University Senaculum, specially granted for the purpose by grace of the Senate, presided over by the Vice-Chancellor, in his official capacity, and attended by all the resident Heads of Houses (we believe with but one exception), and by a vast majority of the members of the University, of all orders and degrees. We say this fact derives its chief significance from the circumstance that it has been brought about by a purely voluntary association, composed indeed of members of the University, but with an organization altogether apart from the Academic system, operating upon the Academic body from without, and by the force of public opinion.

It is well to bear this in mind; for the Universities and their several Colleges have the repute in the country of being exceedingly wealthy bodies,—although the corporate revenues of the University of Cambridge, at least, do not amount to what would be considered a very insufficient income for a country gentleman, and the annual income of no college—chargeable, as it is, with the heavy expenses of Domus, and divisible among from fifty to a hundred Fellows—equals in amount the private fortune of many not the wealthiest of our commoners; and with such misconception as prevails on this subject, it may be thought that the Universities can afford to dispense with extraneous aid in carrying out the work which they have combined to accomplish. But when it is understood that the corporate revenues are actually not available for any such purposes, and that the subscriptions in the Universities are derived mainly from the very limited

¹ The Rev. William Monk, M.A., late Curate of the Parish of St. Andrew the Less, Cambridge.

incomes of men who owe the *prestige* of their position far more to intellectual than to monetary qualifications, it at once approves itself as reasonable and right that the country at large should be invited and expected to furnish the sinews of war for this new crusade against the kingdom of Satan which has been devised and organized within the Universities.

Again, the strength of this movement in favour of Missions, as we remarked above, is even enhanced by the fact that it owes nothing to the *éclat* of University patronage, as such. We may conceive of some zealous Vice-Chancellor prevailing with the Heads and the University to espouse an object connected with philanthropy or religion, in their corporate character; and perhaps it would not be amiss if precedents for such a proceeding were more numerous than they are. Yet the sanction of such authority would certainly lend a kind of factitious importance to such an object, from which we cannot but consider it a happy circumstance that this Central African Mission is entirely free. The cause has stood on its own intrinsic merits before the judgment of the Universities, and it has carried all before it. It now appeals to the country on the same merits. We will not doubt the issue.

Yet there surely is a sense in which the Universities have now pledged themselves to the cause of Christian Missions, as they never have done before. The all but universal sympathy which has been expressed in this projected Mission, in both Universities, cannot but involve a certain amount of responsibility in those who have manifested it. It would be a grievous disappointment if the Heads and Professors of the University, the Tutors and Fellows of the Colleges, who were present in such large numbers at the gathering in the Senate-house, on All Saints' Day, were to subside into their old state of apathetic indifference to the claims of the heathen—an indifference scarcely cloaked by the guinea subscription to the funds of the Propagation, or Church Missionary, Society; or if it were to prove that the zeal of the galleries had expended itself in the lusty but discriminating cheers with which they greeted the noble sentiments enunciated by the Speakers, and the names of such men as Henry Martyn and Bishop Selwyn; and we would venture, very respectfully, but very distinctly, to intimate to both sections of the Academic Body to what extent the country will consider them pledged by the recent demonstration.

It will consider that those in authority have undertaken not only to contribute of their substance, more largely than they have for the most part done, for direct missionary purposes, through whatever channels they most approve; but specially to endeavour to promote, in themselves and others around them,

a spirit of genuine Christian zeal for the perishing millions of our own and foreign lands. They have no lack of opportunities for doing this, both in public and private, if they will but economize them, and turn them to good account. In the selection of their Divinity Professors, their Christian Advocates, and Hulsean Lecturers, in the appointment of the Select Preachers, there is abundant scope for such considerations; while, in their private intercourse with one another, and especially with their juniors, they may do much to discountenance those habits of self-indulgence which have been in times past the reproach of our Colleges, and to divert the current of liberality from the personal gratification of expensive tastes, however refined, into the broad stream of Christian benevolence: they may do much to promote, as they may do much to check, those aspirations after higher and more honourable objects of pursuit than any mere academic distinctions, which we believe to exist among the younger members of the University; who, on their part, must not forget that if they desire to emulate the examples of missionary zeal which they profess to admire, they must be equally careful not to contract luxurious habits, which will unfit them to "endure hardness as good soldiers of Jesus Christ," and to cultivate those manly virtues which are best promoted by the mental and bodily discipline of our public schools and universities, and which will fit them alike for home or foreign duty, whether in the service of their country, or in the more immediate service of the King of Saints.

But we must add a few words on the results which have already followed from the meeting at Cambridge. Appended to the report of the meeting will be found a series of resolutions, agreed on at a meeting of members of the Oxford, Cambridge, and London Committees, held on the succeeding day, at which the Bishop of Oxford presided. The sudden development of the scheme is marked by the fact that, whereas in the report read at the meeting in the Senate house, the probable expense of starting the Mission was stated at 1,000*l.*; within twenty-four hours the cost was estimated at 20,000*l.*, an advance which is accounted for by the further fact that a Bishop and six missionaries—the staff contemplated in the original scheme—are to be accompanied, according to the later development, "by a physician, surgeon, or medical practitioner, and a number of artificers, English and native, capable of conducting the various works of building, husbandry, and especially the cultivation of the cotton plant:" so that, while the sole design of the Mission, as originally contemplated, viz., the diffusion of Christianity, still holds the foremost place, there is now combined with this the promotion of "agriculture and lawful

commerce, and the ultimate extirpation of the Slave Trade," in accordance with the principle of Dr. Livingstone, that Christianity and civilization must advance together; and under the conviction that the best hope, humanly speaking, of reclaiming Africa from the degradation of centuries is, as he expressed himself in a letter read by the Bishop of Oxford to the meeting, "a Christian colony—a bodily transplantation of all our peculiarities as a Christian people, and for a specific object, extending all our energies to the extinction of the trade in the bodies of men."

Another most important step was taken at the meeting of the committees on November 2d. It was unanimously resolved to invite the Archdeacon of Pieter Maritzburg, in the diocese of Natal, to head the intended Mission; and it has since been announced that Mr. Mackenzie, who is now in this country, has accepted the invitation. The committees could not have made a better selection. The experience of the country, and the acquaintance with the language acquired by the Archdeacon during his five years' residence in Southern Africa, constitute in themselves most important qualifications for the work; while his personal character must win universal confidence for any undertaking in which he is engaged. It is a coincidence which cannot but be regarded as providential, that he should have come to England for the express purpose of offering himself for direct missionary work among the Zulu or Caffre tribes, contiguous to Natal, at the very time when this missionary project, originating in his own University, was opening to his Christian energy a field far wider than he had himself contemplated.

One other fact connected with this Mission must be here chronicled. The Bishop of Oxford, who has from the first manifested his hearty interest in this missionary enterprise, not more by his eloquent advocacy of its claims in the Theatre at Oxford and in the Senate-house at Cambridge, than by his assiduous attendance and wise counsels in the less prominent and ambitious meetings of the committees, where, after all, the real practical work is done, has now crowned his other services in this cause by announcing a donation of 500*l.* and a subscription of 20*l.* a year for five years, on condition that the resolutions, agreed on at the meeting of the 2d of November, are carried out in their integrity. That the hereditary vindicator of Africa's claims on England should devote himself with all his great abilities to such a cause can be no matter of surprise; but while there is ample scope in this noble enterprise for the highest powers, its origin and progress prove that inferior abilities, directed by genuine Christian zeal, may effect great results; and we earnestly pray that the further development of

the scheme, both within and beyond the Universities, may be abundantly blessed, not only to the future evangelization of that wide field of heathendom, which it contemplates, but to the present spiritual advancement of those in both our Universities, who are ungrudgingly devoting so much of their precious and already overtaxed time and energies to the advancement of our Redeemer's kingdom upon earth.

The organization at Cambridge of an Auxiliary Committee among the Undergraduates is the most recent and not least cheering incident connected with this undertaking.

PRIMITIVE MODES OF PROPAGATING THE GOSPEL.

No. II.

THERE is one well authenticated history of the introduction of Christianity and the Church into a heathen nation, within the first four centuries, which I omitted in my last paper, that of the Saracens. It is important as an instance of a bishop consecrated for wandering tribes, who had no *cities* to be made sees. And accordingly among the subscriptions to the Council of Chalcedon, Eustathius signs himself bishop "of a tribe of Saracens" (*φυλῆς Σαρακηνῶν*).

We are told by Theodoret (H. E. iii. 23) and Socrates (H. E. iv. 36) that when the Saracens (about the year 378) had made incursions on the empire, Mavia, their queen, "having received the light of divine knowledge," requested on making peace (or, as a condition of peace), that Moses, himself (as Socrates says) a Saracen, who lived as a holy Solitary near their country, should be consecrated as Bishop for them. The request was granted: and Lucius, the Arian intruder into the See of Alexandria, was to consecrate him. Moses, unwilling to be made a bishop at all, absolutely refused to receive consecration from the hands of a misbeliever and a persecutor of the faithful: he was therefore consecrated by the Catholic Bishops then in exile. Sozomen (Hist. Eccl. vi. 38) adds the further particulars, "that he led many to become Christians, having found very few indeed already such." "Saracens had not long before the accession of Valens begun to embrace Christianity, owing to their intercourse with the *ίερεῖς* who lived near them, and the solitaries who cultivated a religious life, living holily and working wonders, in the neighbouring deserts. It was reported of one whole tribe that they had become Christian through their chief being converted to Christianity, when the prayers of a Solitary that he might have a son had been granted: on which he was baptized and his subjects."

I suppose most persons would be struck with the parallel

between the position of these people, and that of the Kafirs and other heathen adjoining our settlements at South Africa: and may especially be reminded of the urgent entreaty of the Kafir Chief to have Archdeacon Merriman sent to teach him.

The object of my last paper was to draw out *the* FACTS, so far as they are authentically recorded, respecting the introduction of Christianity into particular countries, during the first four centuries.

I took the liberty of pointing out what these facts implied, in evidence of the usages and principles of those times. I did so the more fully in some particulars, because, when we have no cases precisely similar to our own, but have to argue from analogy, it is quite necessary to see fully, what circumstances affect the analogy, and what do not.

Because I stated that, as matter of fact, Christianity in the early ages was propagated by the holy lives and the words spoken in season of good men, who were not officially commissioned as Missionaries to preach and to make converts, I have been understood to imply that we ought not now to send out special Missions, till by the accidental intercourse of private Christians with heathens a desire and longing for Christian teaching has been awakened. I have been understood to mean, that because the first four centuries had no Missions such as ours, we should not have them. I need scarcely say that I meant no such inference to be drawn: nor can any such be fairly drawn from the facts I stated. During those early ages the Christians were themselves but a part, for most of the time a small part, of the population of their own countries. It was their first and most immediate business to convert those among whom they lived, and those that were near them. They were poor and persecuted, and it was a wonderful thing to the eye of man, that the Church survived the persecutions at all. Nor did they know much of distant barbarous nations, nor had they the means we have of going among them, and of learning their tongues. It is a great thing that St. Irenæus should be able to say, before the end of the second century, that Christianity was believed in and held fast with a loving adherence to the true faith, by barbarous tribes whose language was not committed to writing, and who could only be taught orally.

It is, however, well for us to keep in mind the fact that Christianity was thus propagated, for two other reasons. (1.) We have here an illustration of a law of the Divine dealings, by which faith and love and zeal are rewarded in endeavours to spread the kingdom of Christ, even when Christians are not acting by any special authorization from the Church. Thus, in the Apostolic age (Acts xi. 8), they who were dispersed from

Jerusalem in the persecution which followed the death of Stephen went everywhere preaching the word, as far as Cyprus, Phœnicia, and Antioch, with great success; and then word was sent to the Apostles, and they sent St. Barnabas to complete what had been begun by others. Somewhat similar perhaps was the case of Priscilla and Aquila; and of Apollos, and those others through whom the imperfect light of the Baptist's teaching had been so widely spread (Acts xviii. 25 and xix. 3). So that we need not think it strange if missions that do not enjoy the full sanction of the Church, or its proper organization, nay, even those of pious sectaries, should gain the blessing of large success. How much more would be gained if the same zeal and love had been directed by Apostolic principle and order!

(II.) Such facts may well remind us that the holy lives of Christians, and the undersigned, nay unconscious influence flowing from them, are the most signal means of recommending our religion to the heathen. And it may lead to some feeling of humiliation to know that the lives of Christians have been the great obstacle to the spread of our religion in such countries as India.

An erroneous deduction, not unlike that we have mentioned, has been made before now even by persons of name and influence. They have argued that because in ancient times Bishops were not sent till they were asked for, we should now prepare the way by Missionary Presbyters, and that not until a Church had been formed, and there were Clergy for him to rule over, should a Bishop be consecrated. But this is a misapprehension alike of the facts of antiquity, and of the office of a Bishop. It was not *Christians* already formed into Churches who asked for Bishops, but persons who wished to become Christians, and to have authorised Teachers, such as could admit them to the full privileges of Christianity. It was not in those days thought that the knowledge, or the belief of Christianity, admitted men to the gifts of grace, but the Sacraments and ordinances of the Church received in faith. Nor was it supposed to be a Bishop's duty simply to rule the Presbyters and perform some special offices; on the contrary, he was the centre of the life of his Church, the element out of which it was developed; he was the chief minister, the ordinary pastor; it was his work to teach and to preach. Where there was a Bishop, there too was a Church virtually and potentially complete: he ordained Presbyters and Deacons, as subsidiary to himself: but his office was of the essence of the Church.

Of course it is not intended to imply that it may not be well to send Presbyters into different fields of operation, and then, where they find a promise of success, to follow up the work by

consecrating a Bishop for that Mission. Such a course might be taken, for instance, by sending a Bishop to those tribes of Africa where Mr. Neville has found so hearty a welcome for our religion, and the natural accompaniment, persecution. But such preliminary measures, or a formal request to have a Bishop sent, are clearly only accidental circumstances, and dispensable. What is indispensable is that there should be a Bishop in every substantive and settled mission. It is a matter of Christian discretion to choose the fields for such missions, the choice being determined either by the request of the people, or the fact that they have already heartily received such Christian teaching as they have had, or the probability and grounds for hoping that they will receive it.

Another misunderstanding of antiquity has been that which has applied to the case of Missionary-Bishops the canon of Chalcedon, as extended by Bingham's gloss. The canon forbids the ordination of Presbyters, Deacons, or any *ἐν τῷ κλήρῳ* (i. e. any of the inferior order of clerics, of which there were many in the primitive Church) *ἀπολελυμένως*, that is, without a special cure or title, where they were to serve.

The canon does not mention Bishops. And even if it had prescribed that they too should not be consecrated *ἀπολελυμένως*, it would only have expressed the uniform practice of the Church, not to ordain a Bishop without a special see. But a Missionary-Bishop, such as we speak of, is not consecrated *ἀπολελυμένως*; on the contrary, he is by his consecration assigned to a special, definite, and prescribed work, and sphere of operation: which is the essence and principle of the ecclesiastical rule and practice on this point.

It may seem strange indeed to some readers, that when the point at issue is, "Should Missions be conducted by Bishops or Priests?" we should, in translating the ancient histories, which say that *ἱερεῖς* (*sacerdotes*) were sent, boldly render that word *Bishops*, when its plain English is Priests; or should say that the words Bishop and *ἱερεὺς* (*sacerdos*) Priest are frequently interchanged, thereby, it may be imagined, giving a great advantage to Presbyterians. But perhaps it is only necessary to say, that whereas we now use the word Priest to designate one of the second order (saying, "Bishops, Priests, and Deacons"), the Greek and Latin for that word is Presbyter. And to give any advantage to Presbyterians, *ἐπίσκοπος* and *πρεσβύτερος* ought to be found interchanged, not *ἐπίσκοπος* and *ἱερεὺς*. The fact is that *ἱερεὺς*, as expressing one set apart to draw near to God on behalf of the people, to offer up to Him the great Christian Sacrifice, and to bless the people in His Name, may be applied either to the Bishop or

the Presbyter; only in the early Church the Bishop was *κατ' ἐξοχήν* the *ιερεύς*. He it was who usually officiated; he pre-eminently gave the blessing. The Christians lived chiefly in the towns, or gathered there on the Sunday for the Holy Sacrament, and each town of any size had its Bishop. It was natural, therefore, as was in fact the case, that he should be called the *ιερεὺς*, or *sacerdos*, and that the term should be ordinarily used of the Bishops, and only occasionally, or with explanations, of the Presbyters, though in itself it might be equally given to them, as being really *ιερεῖς*. The fact, I believe, is hardly disputed among the learned.

I have studiously omitted to mention instances of conversion of nations, which rest only on questionable tradition. But such traditions as do exist, fall in with the facts we otherwise know. And they may be argued from, on this ground,—that in their general outline at least they are likely to be in conformity with what was believed, perhaps known, to be usually the history of conversions.

I have also not dwelt on the uniform traditions of different Churches, tracing up their origin to a Bishop; or the fact that, as soon, and as far as we can see, there were no Churches without Bishops.

The practice of having large Missionary establishments, lasting for more than half a century, with numerous converts, and many Priests, Deacons, and Catechists, but no Bishops, is wholly alien from primitive practices and ideas. It is the symptom of a Presbyterian tone of religion which, together with an Erastian spirit, always jealous of the influence of Bishops, and the low ideas of the episcopal office, derived from the practice of the Church at home at that time, led to our miserable loss of the Churches of America, and to the slow progress of the work of conversion in the East Indies.

The application, however, of the practice and principles of antiquity to the different circumstances of our own time, must always need a combination of the highest Christian wisdom, enlarged views, and sound practical discretion. *But it is absolutely necessary first to know what the practice and principles of the primitive ages were.*

I have been led to put before your readers these facts and considerations, familiar, doubtless to many of them, because it has been asserted that unepiscopal Missions are most in conformity with the practice of the primitive Church, and that the earliest missions were of Presbyters only. I can find no evidence of this, but much against it, in the ages commonly called primitive.

B.

Correspondence, Documents, &c.

PRIMITIVE CHRISTIAN MISSIONS.

WE have received, from a highly respected correspondent, permission to print the following private letter, written to a friend, in reference to the subject handled in an article in our number for November :—

“The history of Missions in the *Apostolic* age is written clearly enough in the Acts of the Apostles. For example, St. Paul goes over to Greece; he preaches the gospel in Macedonia, and leaves Silas and Timothy, and probably St. Luke, there, to water and tend what he had planted; and he then writes his two Epistles to the Thessalonians, in which he recognises the Church there as already organized, and deals with it accordingly.

In like manner he chooses other *great centres of population*; he plants the Gospel and the Church there, from which they radiate into their neighbouring regions; and thus Christianity is diffused, like the leaven in the three measures of meal; or, like the grain of mustard-seed, which grows into a tree and overshadows the earth.

St. Paul, we may suppose, was designed by Almighty God to be the type and model of a Missionary. He would not preach the gospel where it had been received before; and he was a Bishop, and carried with him the fulness of apostolic gifts, not only in Preaching, but in Ordination and Confirmation (see Acts xix. 6). He was, in the true sense of the term, a *missionary Bishop*; and his plan of evangelization seems to be specially commended to the Church of all ages by the Holy Spirit in Holy Scripture (viz. in the Acts of the Apostles), as the true rule and divinely-appointed method of missionary work.

The records of the *sub-apostolic* age concerning missionary progress are necessarily very scanty. The Christians of that age did not write histories, they had to fight and suffer for the faith, and a great part of the literature which they produced was destroyed in the Decian and Diocletian persecutions.

The history of the early Missions of the Church is not written in *words*, but in *facts*. And it seems to me that it would be a defective view of the matter, to confine ourselves to the few scattered notices, still surviving in books, concerning the progress of missionary work and the plan of its operations, and not to direct our eyes on the *facts* of the case, which cannot deceive us, and which look us in the face in almost all parts of Christendom in the second and third centuries.

Wherever we turn our eyes we see Churches with Bishops at their head. The Seven Churches, in the narrow slip of Proconsular Asia, in the Apocalypse, are only a specimen. We also see *Councils* held in divers parts of the world: and those Councils *suppose* Bishops; for they *consisted* mainly of Bishops.

How did then Bishops come there? They must have been consecrated, and there must have been Bishops to consecrate them. The *fact* that we find them everywhere, and *nowhere* scarcely find a church without a Bishop, seems to furnish a strong practical proof that a Bishop was regarded as the mainspring of a Mission, and that Churches were either founded by Bishops, or, as soon as the gospel was preached in a city, a Bishop was settled in it to preside over the Church there.

A few of the *obiter dicta* of early Christian writers are perhaps of more value than any express statements in polemical treatises on this subject. The dictum of St. Ignatius, *μηδὲν ἄνευ τοῦ ἐπισκόπου πράσσειν*—and *χωρὶς ἐπισκόπου, πρεσβυτέρων, καὶ διακόνων Ἑκκλησία οὐ καλεῖται*, and that of St. Cyprian, ‘*Ecclesia in Episcopo*,’ and Tertullian’s assertion that the *origines* of Churches are to be traced upwards through Bishops to some *Bishop* ordained by the Apostles or by Apostolic men (De Præscr. 32); and the assertion also of St. Augustine, that the ‘*Christiana societas per sedes Apostolorum et successiones Episcoporum certâ per orbem propagatione diffunditur*’ (Ep. xlii.), seem to point out what principles they had received, and what they supposed to have been the practice of the primitive Church in this matter.

I am, &c.”

LETTERS FROM JAPAN.

(Continued.)

WE reprint from the *Spirit of Missions* for October another letter from Japan, which will be found full of interesting matter:—

“U.S. Flag Ship Powhattan, Shanghai, China, *June 14th*, 1859.

I have heretofore given a narrative of the inception and progress of my school at Nagasaki, and it remains to sketch the circumstances attending its close.

About two months had been devoted to my school, when it was announced, at the end of October, that we were at once to leave for Shanghai, Hong Kong, and Canton. A true *peripatetic*, I had left the ship every morning, and walking across the little Dutch island Desima, and through the long rectangular streets of Nagasaki, at length reached the Russian Bazaar, when, going up to my neat and airy school-room, my scholars were soon about me. How gracefully they walked in! How low they bowed, all these coming forward to shake hands! What smiles always sat upon their faces, while they instantly sat down to the table, and vigorously commenced the studies of the day! Nor was their courtesy to me greater than to one another; for when one came in later than the rest, they rose to receive him, while he held his head almost to the floor in return. Not one instance of disobedience or disrespect occurred; not one angry or discourteous word was uttered; not one moment’s passion was lowered upon a single face. Sentiments of mutual affection soon sprang up, which

was strengthened to the close of the school, and made the last hour truly painful.

Sometimes, after the interpreters had mastered the English sufficiently to understand common conversation, I walked with them in excursions to the tops of the hills lying back of the city, and to the innumerable temples which covered the sides and summits, through the long streets of the city, and to the principal edifices and points of interest. Through their aid I succeeded in discovering where the old prison had stood in which so many Christians were incarcerated, starved, and tortured, till they died; and more interesting still, the very hill on which thousands of martyrs had been put to death by burning, by suffocation, by suspension by the heels while half of the body was crowded into a hole dug in the ground, by crucifixion, and cutting the body in pieces, and then throwing the whole into the bay over which the hill hung.

Still delightful as the labour was, whose memory will be the most cherished of anything in my life, it was labour, and for a time, nothing but labour. To give the sounds of the English letters was exhausting to the lungs, when hour after hour was thus occupied day after day; and no effort or perseverance on their part or mine could enable them to pronounce the letter *l*, which they always slid into *r*. Then words often occurred whose meaning could only be given in the *language of signs*, whose universality and power I could never have understood without this experiment. For instance, the word *organ*, in the sense of an instrument of music, occurred in a lesson, which the interpreters were anxious to understand. It was easy to say it was a certain instrument of music, without giving any idea of its nature and structure, which was the only thing thus desired. How could the idea be communicated? I could give the form of the instrument, and put my fingers upon the keys; but where was the invisible agent which gave the sound? I was profoundly perplexed, and all my attempts at explanation by signs were in vain. At last I remembered the *blacksmith's forge* which I had seen in the city, and succeeded in making them understand what I meant—striking on an imaginary anvil, pulling at the bellows' handle, and puffing my cheeks to expel the air. Instantly they caught the idea of the bellows. Next I located the imaginary bellows behind the imaginary organ, putting a man to blowing, while I fingered the imaginary keys in front, and with my voice struck out strains which, if they did not quite equal those of Orpheus, were certainly as useful to the young Japanese, who instantly caught the ideas, and broke out in shouts of delightful admiration.

On the last day of the school, at my request, each scholar wrote his name in the Japanese character, and below in English, each one adding his official position: 'The Interpreter to the Governor of Nagasaki.' Their names were as follows: Kitamra Mothohitero, Isabasi Skedsura, Swasay Yasiro, Misima Sodataro, Isoda Keinoske, Nalabyash Eisyamshn, Nisi Zomida, Namura Ganechiro, Yocoyama Matanojaw. They had never written with a quill, but instantly used

it with the utmost ease, but from habit preferred the hair pencil universally in use by the Japanese as well as the Chinese. India ink was the only kind they used. Their specimens of chirography are so much alike that it is hard to distinguish one from another, while the round manly hand could be improved by no master.

They also gave me, at my request, specimens of their compositions, a few of which I copy, *verbatim, literatim, et punctuatim* :—

‘ Some Russian officer has told me, that the climate next to China is very bad, and thus inconvenient and great part of a ships crew grows sick. He has told also, that the climate of Japan is much better than that of China and good for recovering of sick man.’

‘ Every one must learn his lessons diligently at the early time, for the sciences are a great foundation of all the arts.’

‘ If you attempt to have your obligation, without spending the time in vain, you will go orderly in all cases.’

‘ He who is born in Batavia and yet never goes upon a journey in foreign country, and in winter time comes to Europe at first, will be amased at the snow, ice and other frozen water, and rains. So it is just the same as one feels the warmth of Batavia at first.’

‘ Do you not repent to be ignorant of the learning of all knowledge when if you will study diligently, then you will to be master of all at last.’

‘ If one travel the whole world, he cannot do it, without spending much money. But one can see far distant provinces in one day, if he takes the maps.’

‘ The water follows in the form of the box, and the education of the men depends on a good or a bad friends, it is so true ?’

‘ How comes it, that Europeans have a white face and a red hair, and Asiatic have yellow face and black hair and African a black face and a black hair ?’

‘ I have heard that the discovery of Australia was not long ago. How many people live there at present ?’

How they obtained some proverbs current in Europe and America, I do not understand, such as the following :—

‘ Every one must eat to live, but must not live to eat.’

‘ The still water has a deep bottom.’

‘ The young trees have grown bended but not the old.’

Sometimes a serious thought was expressed :—

‘ No one should think he can live long in this world, for he must set off from this world when death comes, without distinction of old or young ages.’

‘ I have heard that beef is the necessary food in Europe, and if the people go without it for many days, they begin to be sickly. In Japan from all times the bullock is only used for agriculture, never for eating. When people use it then the itch comes upon their whole body. What is the reason of this ?’

Another was disposed to lead a sensuous, Horatian life, and would seem almost to have read Anacreon :—

‘ A spring is agreeable, and a summer very hot, and the autumn

cool, and winter cold ; but I love flowers in a spring, and wind in a summer, and to walk in an autumn, and the wagon in the winter.'

Nor were they incapable of gratitude, and warmer expressions could hardly be uttered, or the countenance indicate a sincerer sorrow. They had begged me, and the Governor also, to remain in Nagasaki, and become a permanent teacher of the English language and the sciences. When the young men saw this could not be, and the day of separation was hastening, two of them wrote as follows :—

'Master ——, teacher of the English language to me, has been very kind during his stay here,—therefore I will never forget his labours.'

Another wrote :—

'How long will the ship Powhattan tarry in this Bay? Your disciples will take sore great contrition if you go to America, as you are the fit master to give your forlorn disciples lessons.'

Similar specimens could be furnished, beyond the proper limits of a communication for a daily paper, and these are taken without selection, just as they turn up in looking over my papers. Let it be remembered that these specimens of first attempts at English composition *are the fruits of only two months' instruction, and are given without the least correction or modification.* Can an instance of greater, or indeed of equal natural talent for the acquisition of language be furnished by the history of any individual or any race?

At length I was compelled to bid these nine young men, who had profoundly interested me, a painful farewell, promising, however, if we should return there, to resume my labours, and continue them as long as possible, at the same time presenting each with a small collection of books which were suitable to interest and aid them in their future studies. I had heard from one of these young men, with no little surprise and gratification, that the *Lieutenant-Governor*, a young and 'progressive' man, was ambitious to learn English, and was in fact taking lessons from my pupil. I called upon him at the Government house, where I was most kindly and courteously received, and by the aid of my pupil, able to hold a brisk conversation. His Excellency readily admitted he was studying English, and was resolved not to stay his hand till he had mastered it. I presented him with a valuable lot of books, which he cheerfully accepted, at the time requesting me to purchase certain others, at Shanghai, in Chinese and English, of which he had heard, which he said would essentially aid him, and which I have been so fortunate as to secure.

It gives me pleasure to add, that for the books given to the scholars and Governor, I was much indebted to Rev. Mr. Syle, American Episcopal Missionary at Shanghai, who happened to be at the time at Nagasaki.

Messrs. Editors, I took a copy of the *Journal of Commerce* with me, and spreading open its ample pages, and enlarging on its character and value, presented it to his Excellency, in the hope the day would arrive when *Japan* should have its *Journal of Commerce* as well as the United States. I doubt not it has been read long before this—

the first American paper ever read by a Japanese. Nor would it be a miracle if a newspaper should be started in Japan, since I found a good printing establishment in Nagasaki, having one large 'machine' press, and two or three small ones, with metallic Roman and Japanese type, and paper of a good quality in abundance, and a bindery in connexion,—the whole owned by the Government, and all labour in composition, in press-work, and binding, performed by the Japanese, without the least aid or supervision of the Dutch. The idea of a *Japanese newspaper* was a new one, but struck the Governor and interpreters favourably. It is a question simply of time.

My school was commenced and conducted without reference to compensation, of which nothing was promised, nothing was expected, nothing was asked. After a time, however, when the Governor thought his agents, who had often visited the school, had learned its character and working, he sent me, as an expression of his approbation, a handsome porcelain bowl and a piece of Japanese cloth; and the day after the closing of the schools, a handsome lacquered cabinet and box, of small dimensions, but exquisite workmanship, each tastefully enveloped in white paper, with a cord of gilt strands tied around, between which and the paper was inserted a *piece of dry fish skin*, a foot long and an inch wide, which one might have thought belonged to a fish caught off Cape Cod. This queer article always accompanies a letter from a dignitary, and even from the Emperor, being designed to remind the recipient that as the ancestors of the Japanese were once poor fishermen, the descendants, like them, should be industrious and economical. Such a custom is worthy of the best days of the Spartans! For myself, I shall value my bit of *fish skin* from the Governor of Nagasaki higher than a gold snuff-box from the Queen of England. A few Japanese words in flaming characters on a strip of paper attached to the principal article, made the contrast most singular, if not indeed ludicrous."

MISSIONS OF THE AMERICAN CHURCH.

THE following is an extract from the Report of the Committee on Domestic and Foreign Missions, which was lately presented to the General Convention of the American Church:—

"Resolved, That the House of Clerical and Lay Deputies approves the establishment of the mission in Japan, the establishment of a mission to Brazil, and the expansion of the missions to China and Africa.

Resolved, That this House recommend to the Board of Missions the taking of such measures towards the establishment of a mission or missions to the Spanish Main of South America, Central America, and Mexico, as may be deemed proper in the judgment of the Foreign Committee.

Resolved, That as the expansion of missions already established, Domestic and Foreign, and the establishment of new stations in still unoccupied fields, will require as a minimum farther support not far

from 250,000 dollars, this House would urge upon each member of this Church the imperative duty of contributing something to the Missionary work of this Church.

Resolved, The House of Bishops concurring, that the jurisdiction of the Missionary Bishop in China be understood to include provisionally the missions which are or may be established in the empire of Japan.

Resolved, That the House learns with pleasure the termination of the long-pending difficulties connected with the jurisdictions respectively of the English Bishop of Victoria, confining his jurisdiction to the province of Chen-Kiang, and the American Bishop of China to the province of Kiang-See."

In the debate on the 5th resolution in the Report, "touching the agreement as to Episcopal jurisdiction in China," the Rev. Dr. Coxe mentioned a significant fact, proving how keenly the Roman Church watches the Anglican. The Pope's own paper, published in "the eternal city," and entitled the *Civiltà Cattolica*, had given a long and most exaggerated account of this trifling difference between our respective Bishops in China, and headed it "Schism between the English and American Churches," representing that the quarrel was so deep that we were utterly unable to regulate or control it.

ADDRESSES TO THE BISHOP OF CAPETOWN, AND THE BISHOP'S REPLIES.

WE have much pleasure in placing before our readers the following addresses, which have been presented to the Bishop of Capetown, on his return to his Diocese, with his Lordship's replies :—

— "To the Right Reverend the Lord Bishop of Capetown.

WE, the undersigned Clergy resident in Capetown and its neighbourhood, desire to offer to your Lordship a hearty and affectionate welcome on your return to the Diocese after an absence of nearly two years.

During that period we have been deeply sensible of the loss, both to ourselves and to the Church generally, which so lengthened an absence involves ; though we have consoled ourselves with marking the steady progress of the Church in every direction, and with hoping that the necessity for such an appeal for aid, as was the chief among many reasons for your visit to England, is being continually diminished by the increasing readiness of all its members to contribute to the support of our Church.

Our warmest thanks are due to your Lordship for the labour which you have undergone in England, in order that you might obtain funds both for the maintenance of works already established and the extension of the missionary efforts of the Church. We rejoice to hear that the island of St. Helena has been separated from the Diocese of Capetown ; and we hope that the results, both to South America and Western Africa, which are expected to follow from its erection into a

distinct See, may be fully realized. The question of a Missionary Episcopate, which is not without its difficulties, is likely, we believe, to find a satisfactory solution in the hands of Convocation. It would, as yet, be premature to speak of such an Episcopate as a thing accomplished. We can only express our trust that, should so great a change be introduced into the missionary operations of the English Church, it may fulfil our sanguine expectations, and be the means of conferring unnumbered benefits, not only upon this continent but upon every heathen tribe or nation which borders on the dependencies of England in all quarters of the world. If such should be its issue, as, by God's blessing, we confidently anticipate, there is no individual to whom a greater debt of gratitude will be owing than to your Lordship; for it is to your persevering energy that the settlement of the question will have been mainly due.

Your Lordship will, no doubt, find that you return to the Diocese only to renew, under another form, the life of labour from which you have so recently escaped in England. In addition to the more ordinary duties of your high office, you will see that many and anxious questions demand your attention. As circumstances change continually, and as the Church strikes deeper its roots into the soil, and strengthens its hold upon society, new difficulties appear, and new necessities reveal themselves. It is impossible, we fear, for us to transfer these burthens to our own persons, or to take upon ourselves in any measure that 'care of all the churches' which must fall with full weight upon the Bishop; but it is our earnest wish to co-operate with your Lordship heartily, and to aid you to the utmost of our ability, in spreading the knowledge of our Lord and Saviour, and in building up the Church of Southern Africa in this its chief and oldest Diocese.

That God may give you strength for all your duties, and that the Holy Spirit may be vouchsafed to you and to ourselves, so that each of us, in his several vocations and ministry, may labour constantly to advance the glory of God, and the present and future welfare of those among whom we are sent to labour, is the prayer of your affectionate brethren and servants in Christ.

H. A. DOUGLAS,

Dean and Sen. Col. Chap." and many others.

"MY DEAR BRETHREN,—I beg to thank you very heartily for your kind and affectionate address. With yourselves, I feel that the absence of a Bishop for a lengthened period cannot but be injurious to his Diocese, especially when, as here, many new works are in progress. You will believe me, when I say that I have not remained away a single day longer than was necessary for the accomplishment of the plans which I had in view. I rejoice to hear that you find an 'increasing readiness in all its members to contribute to the support of the Church. None will feel more thankful than myself if this should lead, as you anticipate, our several parishes to maintain their own ministry, without depending upon the charity of our brethren at home. I shall then be freed from a very painful and laborious office,

which I have now filled for the third time, and our Colonial Church will be the gainer in vigour and in self-respect.

During the year and a half that I have been in England, I have preached and held meetings eight or nine times a week. The work has been an exhausting one, but I have had strength given to fulfil all my engagements :—

1. The erection of the island of St. Helena, with Ascension, Tristan da Cunha, and the congregations upon the east coast of South America, into a separate See will make better provision for the spiritual wants of those countries, and perhaps lead to a further spread of the Gospel on the continent of South America. It will also enable me, if God should see fit to spare me, to give my undivided time and attention to the remaining portion of the Diocese ; the whole of which, though I have been travelling for great part of the last twelve years, has not yet been visited by me.

2. The appointment of Bishops at the head of our Missions in countries beyond British territory, in Africa and elsewhere, will not only provide for the better government and direction of those Missions, and infuse new life into them, but will, we may humbly hope, as it is a return to the system laid down for us in Holy Scripture, and followed by the primitive Church, bring along with it a large measure of the Divine blessing. There can be but little doubt that we shall have a very able report upon this matter from the Committee appointed to consider it, consisting as it does of some of the most distinguished members of Convocation.

3. Our own Diocesan work, I need not say, is that for which I have chiefly laboured. I am thankful to say that the stipend pledged by me to clergy, catechists, and schoolmasters, can now be continued for a few years longer ; and that I have been enabled in some degree to extend our ministrations amongst our Colonial brethren. The applications, however, made to me for additional teachers are still very numerous, and, I fear, beyond my power to meet. Let me here observe that I have deeply sympathised with my brethren, under the deprivations to which they have been exposed, owing to the late extraordinary price of provisions. I had hoped that the several parishes would have done something, at such a time, to relieve the anxieties and wants of those who minister to them in holy things. I confess to some disappointment in this respect. The feeling of the Church at home is, that it has done all that can be fairly required of it for the English population in this land, and that henceforth the pure Mission work alone has claims upon it. Considering how much has been done in past years, and how largely still the ministry is supported from home, we must all, I think, feel that we have no further claim upon the mother Church.

4. The Native Institution, conducted under my own roof, has excited a great deal of interest in England, and will not, I trust, be allowed to drop ; for it may, as Dr. Livingstone wrote home to say, be of 'incalculable benefit hereafter to the interior' as a place of education for a native ministry. I regret, however, to say, that

should the aid of Government be withdrawn, I have not sufficient funds for maintaining it.

5. Towards new Missions in the Dioceses of Grahamstown and Natal, and beyond our dominion, the *Society for the Propagation of the Gospel* has granted, and is willing to grant, an increase of near 3,000*l.* a year ; and, as you are aware, it has been resolved in our two Universities to raise a sum of 10,000*l.* to establish a Mission, consisting of a bishop and six clergy, in the countries explored by Dr. Livingstone.

There are, as you truly observe, and there must be, in a new and extensive work like ours, many anxious and difficult questions to be considered, as well as much labour to be undergone. I thank you very sincerely, my dear brethren, for the expression of your 'earnest wish to co-operate with me heartily and to the utmost of your ability' in the solution of these questions, and in spreading the knowledge of our Lord and Saviour ; and I avail myself of this opportunity of acknowledging with gratitude the order and quietness which have prevailed in the Diocese during my prolonged absence, and the zeal and diligence with which you have discharged the duties of your high office, especially during the period of the visitation of the small-pox. With you, I would conclude in praying that God the Holy Ghost may be with us in our several fields of labour, making us true and faithful witnesses for Christ in this land to all that are around us ; and enabling us to build up the flock committed to our charge in faith and holiness, that we may become a people holy unto the Lord, and be permitted, when our race is run and our warfare accomplished, to enter into His rest.

I remain, my dear Brethren,

Your faithful and affectionate brother in Christ,

R. CAPETOWN.

The Very Rev. the Dean and the Clergy of the Deanery of Capetown."

"To the Right Reverend Robert, Lord Bishop of Capetown and Metropolitan.

WE, the Clergy of the Archdeaconry of George, desire to express to your Lordship our sincere congratulations upon your return to your Diocese, and our thankfulness to Almighty God, who has been pleased to support you in your arduous exertions, to preserve you in safety, and to restore you to those who beg to assure your Lordship of the deep respect and affectionate esteem which they entertain towards you as their Bishop.

We rejoice that your Lordship has been successful in your endeavours to obtain a further division of your extensive Diocese, and more particularly so, as the appointment of a suffragan Bishop of the island of St. Helena will prevent in great measure that unavoidable absence from us which we have so often had reason to deplore.

We are also deeply thankful, that under the blessing of Almighty God, your Lordship has been instrumental in opening a way for the

glorious Gospel of our Lord and Saviour Jesus Christ to reach the dwellers in darkness and the shadow of death, on the banks of the Zambesi, and in the interior of this vast continent.

With earnest prayers, that Almighty God may long preserve your Lordship to preside over us, and bestow upon you abundantly His blessing in the exercise of your high and sacred office,

We subscribe ourselves,

Your Lordship's faithful and obedient servants,

THOMAS E. WELBY," and many others.

"MY DEAR BRETHREN,—I beg to thank you very heartily for your affectionate Address. With you I would join in blessing Almighty God for His goodness in bringing me and mine back to the Diocese in health and strength. May He give me wisdom to discern what is right amidst the difficulties and anxieties of the work to which I am called, and grace to be faithful!

I have every reason to thank God for the measure of success which it has pleased Him to vouchsafe to my efforts in England. The result in brief is—

1. That the Diocese, confined as it now is to this continent, will be of manageable extent, until the increase of congregations, and of population, shall call for a further subdivision.

2. That the existing work, both amongst the white and coloured population, is placed for some time to come upon a safe footing; and the Mission work has been somewhat extended.

3. That the Church has, I think, already resolved, and will soon in her Convocation declare, that in the conduct of her Missions there shall be a return to the Primitive, Scriptural, Apostolic system, by the appointment of Bishops to superintend them.

4. That in four new fields of labour beyond our own dominions, Missions will probably be founded in the course of the next year.

5. That a great interest has been excited in behalf of the Institution founded by our Governor, and which will, we trust, hereafter become a College for the Education of a Native Ministry for South and South Central Africa.

To some it may appear that, with so much yet to be done in my own Diocese, and with a body of Clergy and Catechists very inadequately provided for, and suffering, as I am sure some must be doing greatly, from the present circumstances of the country, it would have been well if my efforts had been confined entirely to the making better provision for my own comparatively narrow field of labour, and more especially for the Clergy who have been long and earnestly labouring in it. You will, I am sure, believe me, my dear Brethren, when I say that the condition of the Clergy, whose small incomes have remained stationary, while their families have been increasing, and the cost of living has been daily growing greater, has been to me for some time a source of great anxiety, borne so uncomplainingly as their privations have been; but the remedy, if remedy there be, will not be found in an application to the mother Church; and I have no

hesitation in saying that if my appeal had been confined to this, my visit to England would have proved a failure. Pulpits and parishes would not have been opened to me, and the sympathies of men would not have been aroused. The Church of England feels, and rightly feels, that she has done enough for her children in this land—that they can, if they will, do more for the support of those who minister to them in holy things, than they are doing; and that the time has arrived when they must choose for themselves whether they will, or will not, have a settled ministry amongst them. It is to our own people then that we must look, and not to the people of England, upon whom we have no further claim, for the complete establishment of the Church of Christ amongst us; and for a decent maintenance of its Ministers. And all I fear that I can do is, to urge this upon their consciences.

What the Church of England does feel is, that she still has a heavy debt to pay to Africa, and to its native races. Upon this point her conscience has been awakened, and her sympathies aroused: and the result is, that she has determined, God helping, to grapple with the great work of winning the Heathen of South and South Central Africa to the faith of Christ. It is to this that her efforts in years to come will be mainly and increasingly directed. At present she is but just feeling her way to take part in a work in which others have been so long engaged.

That God may pour forth His blessing abundantly upon you and upon your work, comfort you under all your trials and anxieties, supply all your wants, and enable you to strive together for the Faith of the Gospel, and the extension of the Kingdom of our Lord in this land, is,

My dear Brethren,

The prayer of your faithful and affectionate friend and brother,

R. CAPE TOWN.

To the Venerable Archdeacon Welby
and the Clergy of the Archdeaconry of George."

THE QUEBEC SYNODAL ELECTIONS.

WE understand that some annoyance has been felt in the colony at our short notice of the Quebec Synodical Elections, page 249 of our number for July.

In that notice we did not intend to convey the notion that the whole body of the laity was at issue with the clergy; we gave our authorities, and expressed no opinion as to the charges made against each other by certain of the clergy and certain of the laity.

We are now informed, on very good authority, that the so-called laity who interfered riotously in the Easter elections were dissenters, or persons not members of the congregations; and, on the other hand, that in one congregation, at the instance of the laity themselves, the

meeting was held before the disturbers could come. But, independently of this information, we have the fact that the meeting of the provincial synod has been since held, that the questions at issue have been fought out, and the representation of the laity and the rights of the clergy and Bishop have been sustained by the laity themselves.

Whatever may have happened in Quebec, it cannot be that the lay delegates from the county districts are such poor-spirited persons as to sustain clerical tyranny.

The only conclusion we can form is, that in the main the Quebec obstructives have been in the wrong; and now that they have failed not only in the diocesan synod, but in the Canadian Parliament also, no partial friend of the Church—and whose justice and righteous action towards it we recognise with the more pleasure—we hope they will desist, and, if they interfere at all in Church matters, will direct their efforts to improve and strengthen the institutions adopted by the Bishop and clergy and the majority of the laity.

MISSION AT EDEYENKOODY, TINNEVELLY.

(Concluded from p. 428.)

“I MUST here mention some particulars respecting the progress of the native Missionary Association.

In the field selected for its labours, the western and almost wholly unchristianized portion of this district, it employs three schoolmasters, who instruct the congregations as well as the schools, and two itinerant catechists, at an expense of a little more than 30 rupees a month. Every fortnight some members of the native committee, according to rule, join the itinerants, and make a missionary tour in their company amongst the heathen villages.

The labours of the society have already produced some, though not much, direct fruit. In one village a little Christian community has been formed, numbering 24 souls, in another 13 souls. All these converts are Pariars, with the exception of two Shanar families.

There have been no accessions as yet from amongst the higher castes, who form the bulk of the population in that extensive district, as well as the most influential portion of it; but it is a source of gratification that our native itinerants who go about amongst them from village to village have free access to them, and are everywhere respectfully received and attentively listened to. If I were to judge, as I might safely do in England, from the demeanour and language of the people alone, as reported to me by the native itinerants, and confirmed by my own observations, I might naturally expect that large numbers of them would soon place themselves under Christian instruction. Much of this apparent friendliness, however, is owing to the natural politeness of the Hindoo character, something is owing to the respect which is supposed to be due to the teachers of religion, and something also to the wish to get rid of troublesome visitors by speaking them fair. Often have I seen politeness turning into bitter

hostility in consequence of a few conversions. Still, we have much reason to be thankful that so wide a 'door of utterance' has been opened to us, and that the inhabitants of this newly opened field listen to the Gospel so patiently and attentively. All the itinerants testify that the most thoughtful, attentive people they meet with, are the Vellalers, the most respectable caste of farmers, and that here and there, especially amongst members of that caste, they have met with individuals who not only listened to them attentively, but seemed to be well disposed to receive their message. Few of the private members of congregations who make their fortnightly tour, according to rule, in company with the catechists, have been found to be competent to say much to the heathen. Their visits, however, seem to be beneficial notwithstanding. When I asked the last catechist who visited the west, how the old headman of Edeyenkoody who accompanied him had got on, he replied, "To tell the truth, he never opened his mouth, and he was besides rather hard of hearing, but I found him *very useful to point to* when anybody said, You are teaching this new religion for a salary. I would reply, You see my friend here ; he has come all this distance, and goes with me from village to village without the smallest reward, and at his own expense ; he is a farmer like yourselves, but he wishes to convince you that Christianity is a good religion.'

I took the opportunity of the cloudy monsoon weather to make a ten days' tour myself amongst the principal heathen villages in the west, when my own observations were exactly in accordance with the various reports I had received from the itinerants. I was invariably listened to with respect, and allowed to say whatever I pleased, and as much as I pleased, but an attempt was almost invariably made to reply to what I said, and it was only in a few instances that I met with people who seemed really to desire to know what the Truth was.

From the great variety of the lines of defence which the people adopted, it was evident that when driven from one argument, there were many others on which they believed that they could fall back. Their remarks disclosed the real state of their minds ; and for this reason I will mention a few of them here, in the promiscuous way in which they were uttered in different villages or at different times. Sometimes the same reply was made by some one or another in almost every village.

Many said, 'We are hard-working farmers, and these learned matters are above our comprehension. We must attend to our occupations. We have too much to do in this life to have time to think of any other.' Not a few paraded their stupidity—more pretended than real,—as a reason for putting the consideration of religion aside altogether : 'We are stupid farmers, and our one duty is to endeavour to get our bellies filled.' 'Our lot is fixed already,' said others, 'and can never be changed. The Creator made us, what we are.' This was an answer which all were ready to make, and it was sometimes followed up by the assertion of still more explicit fatalism. Thus said one man, 'God intended us to be sinners. He made sin. He

gave us the nature from which sinful acts proceed. What can we do but submit? Don't speak against God, sir! don't say that anything can happen which God dislikes.' I quoted to him in reply the Tamil proverb, 'One's own mind burns one:' a proverb which proves their belief in the existence of conscience, and endeavoured to explain how conscience testifies that the guilt of our sins rests upon ourselves, and how God must disapprove of what conscience disapproves. I met a consequential old man, with whom I had attempted to have a conversation some time before in another village, when he had drowned my voice by loud, violent assertions, that God was the author of sin. On this occasion I fared little better. I told him, on his recommencing his former argument, that no matter what the origin of sin was, I came there to inform him of a way whereby he could be freed from sin. He immediately roared out, 'You say that sin can be taken away, I don't believe that; sin is part of our nature, it quits its hold of no man. There is your nice Pariar Christian, Mark of Kanaken kullum. He has five times allowed his cow to get into my field. Has that man's sin been taken away?'

Some would make their prosperity a reason for remaining in heathenism,—'We are suffering no lack of anything: nobody oppresses us; we have every comfort. Why should we wish to change our religion?' I would reply, 'Your minds, your souls, are being ruined. You have made no provision for a future life;' to which they would say, 'We are not ambitious of obtaining more happiness than we have, it is good to be content with what God gives us.' Others would try the discontented tack,—'I don't see,' said a man, 'what we have to be thankful for. Rain has fallen, it is true, but we shall have to pay the land-tax whether there is a harvest or not.'

People often said that they would become Christians, as a matter of course, when their time came, without our putting ourselves to any trouble about them. One man expressed it thus,—'Why do you trouble yourself to come here and give us advice? when our time comes we will send for you. Things are not ready yet;—when the berries of the banyan get ripe, it will not be necessary for any one to invite the birds to come.' Some, on the other hand, were careful to explain to me, that whosoever might change their customs, no change was ever to be expected of *them*. The people of a Kottei-reddy village said, 'We are a peculiar caste,—you will meet with none of our caste north of Palamcottah. People of our caste have never gone over to any foreign religion. Search and inquire, and everybody will tell you that our caste never changes. Once only a widow lady, who was living in this village, was won over by a catechist; but we and the headmen of the neighbouring villages of our caste joined together and we rescued her.'

A village Moonsiff, a sort of petty judge, who gave me a very attentive hearing, together with a group of his neighbours, replied, 'If our religion is wrong, why does your Government pay for the support of so many temples?' I replied that those payments were no proof of approval, for they were merely in lieu of lauds which had been

resumed. Immediately he shifted his ground, and said, 'Well, at all events, your Government respects the customs of former Governments; it regards a custom as a right. This shows the propriety of our adhering also to custom. It is better to adhere to custom, even if the custom is an objectionable one, than to follow our own fancies in an arbitrary sort of way, without any custom at all to bear one out.'

I met a man who had once been employed in a Mission school, but remained a heathen, and who made use of an argument which proved how little he knew of the spirit of Christianity. 'There are two kinds of virtue,' he said, 'according to the Shastras, ascetical virtue and domestic virtue. Christ practised and taught the ascetical sort of virtue, but I follow the domestic sort. I have a wife and family, and it is therefore impossible for me to become a Christian.'

In a village in which I had spoken, as I sometimes did, of the gods that had not made the heavens perishing from under the heavens, and said that it was evident that Brahma, Vishna, and Siva had also perished, for they had failed to obtain for their votaries the government of the only part of the world in which they were worshipped or even known, a man replied, 'The government is now in the hands of Christians, it is true, but formerly, for thousands upon thousands of years, it was in the hands of the worshippers of our gods—our turn will come again some day. These external goods and evils come and go, but the gods *never* perish.'

In another village, called Kotei-karangkullum (Fort Black Tank), in which there were a few traces of the existence of a fort at some former time, a farmer with whom I entered into conversation expressed himself in very doleful terms, but with amusing simplicity, about the ruin into which the place had fallen.

A Chola king, he said, had lived there long ago, but for generations back the people, though of the highest caste of cultivators, had been sinking into poverty. 'Everything is against us,' he said; 'we have no money to carry on the temple services, and the gods are angry at being deprived of the right necessary things, and oppress us; no boys are born to us now, but girls only, and the rain has failed for the last three years.' He then took us to the place where the lane leading to the village joined the high road, a road which leads from Travancore to the great temple at Trichendoor, and there showed us a sort of pillar on which these words were engraved,—'Help! Lord of Trichendoor! This has been erected in the hope that pilgrims will inform the Court of Travancore, which forgets not the sacred feet of Padma-naba, that the heroic lion god is destitute of the right necessities.' I asked our friend what 'the right necessities' were. He answered that he did not know exactly—it was the Brahmin's business,—but he knew that one of the right was gunpowder for fireworks! After I had commented on all that he had told me, and given him my ideas of things, he replied, 'Alas! it is bad enough with us now, but we should be ruined outright if we went over to a foreign religion.' Last of all, he said, 'If you would establish a school amongst us, there might be some chance of our understanding things better.'

In one village the headman said to me with shocking Oriental flattery, 'Now that you have come into our village we have seen God, all our sin is gone;'—whilst in another, a Pariar village, in which our itinerants had fancied that they had produced an impression, the people all ran away on seeing me, and called out angrily to the itinerant who was with me, 'So so, because we gave you a hearing several times, you have brought the gentleman upon us! is this fair? when our masters hear of this they are sure to give us a beating.'

An answer I received several times was, 'God has made four religions, and we belong to one of the four.' This popular enumeration of four religions owes its origin to the four Vedas of the Brahmins.

The word 'Veda' has come in Tamil to have the meaning of 'a religion,' and hence 'the four Vedas' are supposed to be 'four religions.' People who speak of the four divinely instituted or authorized religions do not always agree as to which they are, but the enumeration which I have most commonly met with is Heathenism, Mahomedanism, Romanism, and Christianity. By 'Christianity' they mean the religion which Protestant Missionaries teach, and which they suppose to be a totally different religion from 'Romanism.' It has obtained an advantage over the others in that it is commonly called 'religion' or 'the religion,' without any distinguishing epithet. Thus Veda-kovil, 'a church of the religion,' is the most common name for a Protestant church. The name 'Protestant' is totally unknown.

The most unsatisfactory people I met with in the course of my tour were the busy-bodies of their respective villages, who used sometimes to buzz about me like bees, interrupting me with all manner of trivial questions—in the midst of a serious address, asking me 'what I paid for my bullocks?'—and fidgeting about those who were listening and calling off their attention.

Many were the requests made that I would establish schools amongst them, 'that their children,' as they expressed it, 'might learn Arithmetic;' and this gave me an opportunity of explaining to them that there are many things of more importance even than arithmetic, of which they and their children were still ignorant. 'True,' said a man, 'we are living in great ignorance—open a school amongst us, and our children will learn your religion at once, and we shall learn it by and by.'

I conclude with the most interesting reply I received, which was from a thoughtful-looking young Vellaler in Hoombikullam.

I had reminded him of the ancient favourite Hindoo stanza: 'Our only companions into eternity will be our sin and our righteousness.' 'True,' he replied, 'of all that a man has in this life it is only his sin and his righteousness that will accompany him into the next. Few or no men are altogether free from sin. There is a great mixture of good and evil in most people. If there were any way, now, in which people could get rid of sin in this life, so that righteousness alone should accompany them into the other state, it would certainly be an excellent thing. If you can tell us of any way in which this could be

brought about, we shall be glad to learn it.' Before I could utter a word in reply, I was interrupted by a black, eager little man, with a book in his hand, of which he was evidently taking great care. 'Here it is all explained,' said he, 'in this book. It is the *Keivalya nava-nitan*, and was printed in Madras. It is a dialogue between a spiritual teacher and his disciple, and it shows most clearly that we are freed from sin when we learn to believe that there is no such thing as sin.' The interruption gave me an opportunity of pointing out, first, the reality of sin, and secondly, the necessity that deliverance from sin should also be a reality. I then explained that God, in compassion to man, took a human body, in which he bore the sins of the world, and took them away by his voluntary death, and that they who believe this will be enabled to conquer sin.

To go from village to village in this way, scattering around the seeds of moral and religious truth, is a work which is full of interest, and which, when steadily persevered in, must produce an impression on the Hindoo mind. I must add, however, that it did *not* seem to me to be the only species of work which is required, or likely to be very successful when solely relied upon.

The easy, polished secularism of the high-caste Hindoos, their indifference to truth, and their moral torpor, require to be assailed on many sides at once,—by Christian education as well as by itineration; superior Anglo-vernacular schools might be established in the more important villages, as well as in towns, with the prospect of great advantage. I have just got a tent, which will enable me in future to itinerate, whatever the weather may be, whenever any other duties will permit, and I am happy also to say that two superior English schools will be established at the beginning of the year in this portion of my field of labour, through the help of the Society's new India Missions Extension Fund. 'Help us now, O Lord; O Lord, send us now prosperity.'

R. CALDWELL.

Edeyenkoody, 31st December, 1858."

DISCOURAGEMENT OF CHRISTIANITY IN INDIA.

WE copy the following from the *Friend of India*, in which it appears with the title, "A little more of the old Leaven."

"A few weeks before the outbreak of the Mutinies, Colonel Wheeler was reprovved and punished by the Government of India, for preaching in the Sepoy bazaars of Barrackpore, he being then the commanding officer of the 34th native infantry. One would have thought the events of the following two years would have taught even that Government, that intolerance is not neutrality, and a violation of the religious liberty of its Christian servants at least as bad as the 'interference with the religious belief of worship' of its heathen subjects, of which the Queen's proclamation spoke. But the rebellion

had hardly closed, the Government had not yet called on all Christians to thank God for their deliverance, when it once more signalled itself by a similar act of intolerance. Colonel Wheeler preached in Barrackpore, the place where the spirit of mutiny swelled most fiercely; the events to which we have to call the attention of our readers took place in the Punjab, from which revolt was beaten back, which was defended by men lately our enemies, which conquered Delhi and saved India, which was ruled by a Christian governor and administered by Christian officials.

The 24th Punjab Infantry consists chiefly of Muzbee Sikhs, a class as low as the Mehters of Hindostan. They were engaged at Delhi, where they did good service, and in the plunder of which, like all their brethren, they shared. Part of that plunder consisted of Christian books, and it was not long ere they became deeply interested in their contents. After exhausting them, they applied to their officers for farther instruction and supplies. On the return of the regiment to Umritsur, the officers very properly referred them to the missionaries at that station, who at once not only distributed books, but taught them with the living voice. The spirit of inquiry developed into that of conversion, and some were baptized. Last May a correspondent informed us of the baptism of five converts in the mission premises, of whom four were females, followed by the baptism of three of the Muzbee Sikhs in the Pioneers. The work was so interesting, and the spirit of inquiry so widely spread, that, when the 24th left Umritsur, a missionary accompanied them to instruct them on the march, and minister to those of their number who were already Christians. The *Lahore Chronicle* further states that, in the absence of missionaries, one of the officers commenced the practice of reading the Church service on Sundays to the native Christians, and inquirers were, of course, not forbidden to attend. We thus see that a desire to be instructed in Christian faith arose accidentally, as men would say, among a class who have no caste and no social status, that these men voluntarily asked for further instruction which was given by missionaries, that the result of this voluntary inquiry was the formation of a small native church, that at the baptism of the members of that church, civil and military officers were present; that to minister to that church and to inquirers a missionary marched with part of the regiment; and that when no missionary was present, a Christian officer on the Christian Sabbath worshipped with his Christian soldiers, and did not forbid those who were not declared Christians to attend. So far as we understand them, in the absence of official documents, these are the facts.

The Governor-General has ordered the officers of the 24th P. I. to cease all further interference with the religion of their men, and has called upon the Civil Officers who attended the baptisms, the Commissioner and Deputy Commissioner, for an explanation. The vindication has been given, and we await the result. If it is ever made public, we shall probably learn its nature six months after the whole event has been forgotten.

Lord Canning has acted in the present case contrary to the terms and spirit of the Proclamation, in which the Queen says :—

‘Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects ; we declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law ; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely or impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.’

The natives to whom their officers read the Church Service, and at whose baptism civilians were present, were Christians, of their own faith. Even inquirers when in jail are allowed by Lord Canning, who ordered Sir John Lawrence to gag his Christianity, to send for Missionaries and to hear them preach. But soldiers, free men untainted by crime, whom it is of the last importance to attach to our rule, must be dumb, must have their consciences chained, must be forbidden to enter a Christian church, or listen to a Missionary, or, in his absence, to a Christian officer. A Secretary to Government may be present at the baptism of an official Jemadar, but a Punjab civilian must not seem to countenance so utterly wicked a thing as the apostasy of a Sikh from Nanuk to Christ. A native officer may be present at the rite which converts a Hindoo sepoy into a Mohammedan, but a Christian officer must not acknowledge the conversion of the same man into a Christian. Who will believe after this that the old story of the expulsion of a converted sepoy from his regiment by the Government of India is false, or that, if true, it is only a thing of the past ?

To what conclusion must every idolator come ? That, whatever the Queen may say, her representative in India does not ‘rely on the truth of Christianity,’ that he ‘claims the right and desire to impose convictions from which they shrink’ on her subjects, and that it is his will and pleasure that the Christian alone ‘be molested and disquieted by reason of his religious faith and observances.’ With the religious belief and worship of the Christian alone will he interfere. When such is the action of the Governor-General of India, can we blame General Cullen, or be astonished at the Rajah of Travancore ?”

EXCURSIONS IN PALESTINE AND SOUTHERN SYRIA.

PART II. No. 4.

COUNTRY—SEAT OF ABDULLAH PASHA—ACRE—RIVER BELUS—SHEFA-AMAR—NAZARETH, ITS TRADITIONS—FOUNTAINS OF SEFÛRIEH—GIPSIES—KEFR MENDA—CANA OF GALILEE—PLAIN OF ZEBULON—HATTÎN—TIBERIAS.

Saturday, May 6th.—On rising this morning, we found that we had been making ourselves very much at home in the grounds attached to the palace of Abdullah Pasha, where Ibrahim Pasha established his head-quarters during the siege of Acre in 1831. Abdullah was the heroic defender of the city during that six months' siege. As his successor was not at this time resident, we were left in undisputed occupation of the position ; and the only guard whom we saw offered us no molestation, although his manner was hardly so courteous as we could have desired. This suburban villa, built by the Pasha whose name it bears, is apparently from the design of an Italian architect. A square tank of clear water terraced round, with detached buildings, of the *kiosk* fashion, at the four angles, the northern group of which were, we were informed, the Harîm, or women's apartments,—such is the formal plan of the building erected some thirty years ago, in the style universally prevalent in Europe at that period. The Bistân (gardens), or grounds—as they would be more appropriately termed—are extensive ; and although much and long neglected, yet a profusion of orange, lemon, and pomegranate-trees, interspersed with roses and other flowering shrubs, and intersected by numerous streams gushing out of marble fountains, and received into marble basins, gave an air of beauty and romance to the scene in the midst of its decay, and we would fain have loitered away the whole morning in its ruined arbours, but that we had a long journey before us, having resolved to pass the Sunday amid the hallowed associations of Nazareth.

We left our tents at 9.30 A.M., and proceeded to Acre, following the course of a ruined aqueduct, which formerly conveyed water to the city from the mountains on the north-east, and which probably still supplies the large tank in Abdullah Pasha's garden. We reached Acre in about half-an-hour, where we called on our Consular Agent, a native Christian, and where I was glad to avail myself of the opportunity of renewing my acquaintance with the excellent Bishop of the Orthodox rite, whom I had met at Nazareth last year, and who, while tending a flock consisting of eighty families in this town, not only exercises jurisdiction over the scattered sheep of his own widely-extended diocese, but occasionally visits the outlying villages east of the Jordan, as delegated exarch of the Patriarch. He seems to enjoy great popularity among all classes, of all creeds, and so far as I had the opportunity of estimating his character, he deserves it.

We were disappointed at not being permitted to view the fortifications on the sea side ; but we were told that repairs were going on there, as we saw they were on the land side. The town partakes

much more of a European character than any other town in Palestine, and its streets, with a good *trottoir*, paved with flags, is a refinement of luxury in which it has the advantage of many continental towns of repute. For this, and for a town-hall, an exchange, and many other modern improvements, it is indebted to our quondam ally against Buonaparte, the distinguished Butcher (for such is the interpretation of *Jezzar* Pasha), who held sanguinary sway over this city at the commencement of the present century. We had no time to trace out the historical memorials of this renowned town, and I shall not here attempt to give an outline of its chequered fortunes, written in its dust with the besom of destruction, during more than three thousand years since the time when Asher in vain endeavoured to "drive out the inhabitants of Accho" (Judges i. 31), unto this day.

Leaving Acre at 11.30, we skirted the southern base of a low hill, which is named in the Ordnance map "Mount Cœur de Leon," and of the view from which Colonel Alderson has given a very pretty drawing in his "Notes on Acre." From this commanding elevation, on which our Richard I. was encamped during the siege of Acre, did Ibrahim Pasha bombard the city in 1831 and 1832, when the Egyptian batteries occupied nearly the same site as those of the French in 1799. On our right was the river Nam'an, the Pacida or Belus of Pliny, on the banks of which, according to his account, the art of vitrification was accidentally discovered by some merchant sailors, while cooking their dinner on the beach, which for many ages was supposed to yield the only sand capable of producing glass. He describes the river as sluggish in its course, unwholesome to drink, but consecrated by religious ceremonies, muddy, with a deep bed, having a course of only five miles; but the marsh named Cendebia, at the foot of Carmel, from which he derives its waters, no longer exists, nor can any traces of it be discovered. Crossing the stream of the Nam'an, we passed over a branch of the rich plain of Acre, thickly studded with tents, in full sight of the range of Carmel, and at 2.30, reached the pretty village of Shefa 'Amar, inhabited partly by Druses (as was indicated by a horn), but chiefly by Greek Catholic Christians, the female portion of whom we had a good opportunity of observing, as we halted half-an-hour under the shade of a fig-tree, near an old well, to which they were flocking in multitudes to draw water. They were very comely in their appearance, and respectful in their manner,—a perfect contrast to the withered hags of the native Moslem villages. There was in the village a tower, occupied by a Mutsellim, or governor, and some soldiers; while a ruined castle on the south and a desecrated church on the east, bore mournful witness to the decay both of its civil and religious prosperity under the oppressive yoke of the Turk. Leaving this village at 3 P.M., we had a lovely ride through a gently undulating country, covered with dwarf oak and other trees, until we reached Sefûrieh, at 5.45, and halting here for fifteen minutes, proceeded to Nazareth, which we reached at 7 P.M.

Sunday, May 7th.—We were glad of a quiet day after the long

ride of yesterday; and after prayers in the tent at 10 A.M., we sat still until after dinner, when we went out to visit some places of traditional interest which I had overlooked last year. We went first to the Latin Church, at the Grotto of the Annunciation, where the Litany was being chanted, accompanied by the organ, and some little native urchins were singing the response, "*Ora pro nobis*," in Latin with all the voice they could muster,—one feared it was "*vox et præterea nihil*." At the conclusion of the prayers we visited the Grotto; the shop of S. Joseph—a few old stones: the place where our Lord ate and drank with His disciples—a remarkable rock, under the patronage of the Latins, as was painfully marked by the notice of seven years' Indulgence, granted for visiting it, to those who are in a state of grace, on reciting an Ave and a Pater; a monument of corrupt doctrine never found in a Greek Church. The synagogue, which we next visited, where our Lord is said to have preached that first memorable sermon, which resulted in the attempt upon His life, is in the joint occupancy of the Greeks and Latins. It is a large vaulted room, very much resembling the modern synagogues at Jerusalem and elsewhere; and however apocryphal the tradition, yet it enabled us to picture to ourselves the scene enacted in this village. Leaving this, I walked with one of my companions to the Mount of Precipitation, which took us about twenty-five minutes' easy walking, which Dr. Robinson makes an hour's distance. On our return, we paused at the Fountain of the Virgin, to witness the struggles of the throngs of women and children who beset it night and day with their pitchers to draw their scanty supplies. We were told that a poor girl had been smothered in the crowd this morning, or perhaps had died from injuries received in the press.

Monday, May 8th.—After breakfast, at 7.30, ascended the hill to the west of the village to the Wely of Nebi Ism'ail, to enjoy the prospect, and to correct the bearings which I took last year. But as this magnificent panorama was described in my former journey, I need not here enter into details. On descending the mountain we visited the Greek church, built over the spring which feeds the fountain of the Virgin.

Shortly after nine, our baggage having gone in advance, we left Nazareth; my companions for Mount Tabor, which I had already visited; myself in quest of Cana el-Jalil, which Dr. Robinson had heard of, and identified with the Cana of S. John's Gospel (ii. 1), and which we had endeavoured in vain to discover last year. Descending from the high basin in which Nazareth is situated, we crossed the wide Wady Kurm es-Sahib, the favourite camping-ground of the Crusaders, which derives its name from a village in the hills on the left of our road, marked by a Wely. I turned to the west of the road by which I had come on Saturday, to visit the fountains which supplied the Christian hosts with their last draughts of water previous to the fatal battle of Hattin, in which they were parched with thirst. They are named 'Ayn Sefûrieh, and consist of three springs, the two more copious of which unite in one and turn a rude mill, whence the waters flow off down the

valley of Shefa 'Amar, and form a tributary to the river Nam'an. At ten minutes past ten I reached Sefûrieh, and found a gipsy encampment under some trees just outside the village, precisely like those which are so familiar to us under our hedge-rows in England; for this singular people do not seem to lose anything of their peculiarity or isolation even among the black tents of the Bedawin, whom they seem to resemble in so many respects. They have a distinctive name in this country, and are regarded by the natives much as they are by ourselves. I was told that they came from Damascus. Descending northward into the wide valley called Erd-el-Buttauf,—correctly identified by Dr. Thomson with the plain of Zebulon,—I found some peasants in the fields of whom I inquired for Jiftah, the Gath-Hepher of the prophet Jonah, supposed to be in these parts. One man seemed to be familiar with the name, but could not remember the situation. Kana they all knew, though some called it Kafa; but the distinguishing adjunct *el-Jalîl*, i.e. "of Galilee," they one and all ignored. They certainly had never heard it before. Proceeding nearly north, at five minutes to eleven, we came to an old site, called Khirbet Khan Bedawieh. Here we inclined some points to the right from the Acre road which we had thus far followed, and at twenty minutes past eleven came to Kefr Menda, an insignificant village, with traces, however, of ancient importance in three handsome sarcophagi, now used as drinking-troughs at the well, one of them richly carved on its side with festoons of flowers and leaves. I inquired whether there were others of the same kind in the neighbourhood, and was informed that there were many in the hills; but, on making more particular inquiry, my informant denied that there were any, probably suspecting that I was in quest of hidden treasure, which he might hope to discover by aid of some friendly *jin*. We now turned nearly due east, skirting the southern base of Jebel Kaukab, which rises north of Kefr Menda, and forms the highest point of a range of hills bounding the fruitful valley of the Buttauf on the north. We soon came within sight of the ruins, which I reached at a quarter past twelve. Kana is situated on the southern slope of a hill of moderate elevation, and consists only of modern hovels, built with old stones, and ruined cisterns marking more ancient habitations. We found no water here, and could hear of no spring. Within sight of the village we obtained the name Kana, from an old Fellah, who assented also to the *el-Jalîl* when we named it; but in no case was this addition volunteered by the natives. He pointed out Beitlehem, on the south of the Acre road, Nimrin, and several other villages, the bearings of which I took from the site of Kana.

There seems to be little room to doubt that this is the site of that village which is noticed by mediæval writers, ten miles north-west (as they write, but it is nearly due north) from Nazareth, which was reputed to be the scene of our Lord's first miracle, until the more convenient Kefr Kenna, four miles distant from Nazareth, first came to share the honour, and at length wholly superseded the more ancient tradition among the Latins; while the Greeks, according to the testi-

mony of Pococke, still continued steadfast to the old tradition, as in the parallel case of Emmaus, noticed in the first paper.

Leaving Kana at 12.45, I crossed the wide plain El-Buttauf in a southerly direction, and passing the small village of Uzair, about a quarter of an hour to our left, in half an hour reached Rummaneh, so called, as Pococke suggests, from the pomegranates which may grow there.

From this place, bearing a little to the east of south, we crossed a high ridge of hills, which here divides the Buttauf into two, descended into Merj Turân, and at 2 P.M. had Kefr Kenna on our right, and Meshhed, with the Wely of the Prophet Jonah, farther to the west. At 3 we passed Turân, from which the plain derives its name, and shortly after had Lublieh on our right, situated on a hill. Here I inclined to the left (north), and passed a large cistern with considerable ruins, named Berkeh and Khirbeh-Meskara, evidently marking an ancient site, which has not yet, however, been identified. Here Nimrin was very conspicuous on a hill to our left. Passing between this hill and the Horns of Hattîn, we came, at 4.30, to the copious stream of Hattîn, deriving its name from a large village which stands on the southern ridge of the plain of Buttauf, at the mouth of a Wady. Leaving the village close to our left, and proceeding in a south-easterly direction along the base of Kurn-Hattîn, otherwise called Jebel Tûbah (the Mount of Beatitudes), I passed the Hajâr en-Nassâra (the Stones of the Christians) at 5.30. Another hour, travelling due east, brought me to Tiberias by a long and steep descent, where I found our tents pitched on the shore of the lake, about ten minutes south of the town, and not far from the hot-baths. I here rejoined my friends, and again enjoyed the supreme delight of a bathe in the sacred waters of the Sea of Galilee.

My guide this day was a Christian Bedawi, a race that I believed to be extinct, although, in ancient times, the multitude of Christian Arabs dwelling in tents, scattered over the deserts of Palestine, Syria, and Arabia, was so great, that a bishop of the Saracens was appointed to travel among them—an ancient authority, by the way, for the appointment of a bishop without any definite See for a migratory or a scattered population.

Reviews and Notices.

Report of the Proceedings of the Adelaide Diocesan Synod during the Fifth Annual Session. A.D. 1859, &c. Pp. 52.

THE proceedings commenced on the 17th of May, and ended on the 3d of June. The discussions throughout appear to have been remarkably free and unrestrained, and the number of divisions considerable; but there was no want of harmony, except on one point. On the whole, this assembly was business-like and useful, and gives promise of vigorous and steady growth to the Church of South

Australia. The one point of absorbing interest was a suggestion of the comprehension of Dissenters of an extremely liberal character, which the Governor proposed, and which was defeated by the votes of the laity. The clergy present were equally divided. The Arch-deacon protested, but did not vote, and his reasons for this do not appear. One other clergyman also either abstained from voting, or was absent at the moment of division.

There are men in England, we believe, who would exclude the laity from Synods. It would not be amiss if these persons would remark that, in this South Australian Synod, the laity supported the Bishop when the clergy failed him, and took from off his shoulders the heavy and uncomfortable responsibility of resisting a mischievous innovation.

The question proposed by the Governor makes no mention of ministers. It may be held, therefore, that the proposal merely referred to an alliance of laymen of different denominations for good works, and that, with a view to this, all censures and disqualifications applying to dissenting bodies were to be considered as swept away; and doubtless the case of the laity is different from that of the ministers, just as that of the latter is different from the case of those who first caused the schism. But the Bishop—no doubt rightly—took larger ground, and opposed the vote as a scheme for equality of ministers.

It may also be remarked, that the division was taken on the "previous question." It is possible, therefore, that some of the minority merely desired more full discussion, and were not prepared for all the consequences to which the affirmative of the question might lead them. But in truth this motion is but the first stirring in the English Church of a great question that may do much good, or may give great trouble in our times. There are few, we would hope, who do not deeply lament the divisions of Christendom; few also who would boldly face at once all the consequences of recognising a perfect equality of the ministers of all denominations. There exists among us a very wide diversity of sentiments on these questions, and others akin to them, and local circumstances influence the proportion, and settle which party is in a majority. It seems not unlikely that in the colonies such tendencies will be intensified, so that high church may get higher, and low church lower than here, while the tone of each party differs from that which is prevalent among those of the same side here. Appeals from the colonies to the Church at home will only have influence when the results agree with public opinion; they cannot therefore be depended on. If, therefore, the Colonial Dioceses do strange things, it is no more than might be expected. We must prepare ourselves for their departure in some respects from the English platform, all the while that they strenuously assert their intention of not doing so. It is our duty to preach caution to them, and to beg them to avoid rash steps, and, in preference, to devote the time and attention of their Synods to practical measures, more safe, if less ambitious.

As for us, we need not forestal evil; when it comes, we must meet it as we may; and, above all things, learn not to draw our line too close, and create schisms by unduly refusing communion. Even at the worst, much good may come from our being taught to meditate on the extent to which the Christian liberty of different churches may fairly take them. Placed as we are between Romanism and Protestantism, in communion with neither, and with no prospect of it, except by a break up of either extreme, we are tempted to magnify the importance of our own peculiarities. It is possible, therefore, that by being forced to tolerate some variations between parts of our own communion, that we may learn what may be done towards a reunion of Christendom.

We have received from Messrs. Rivington, (1.) a Second Edition of *The Missionary's Daily Text Book*, which would be found useful by many clergymen engaged in Parish work at home. The book is printed at St. Augustine's College Press. (2.) A new edition, revised and enlarged, of Mr. JUSTICE PARK'S *Memoirs of the late William Stevens, Esq.* This is a very nice edition of a very good book. Those who care to know the history of the Scotch Church at the end of the last century and the beginning of the present will find some interesting details in this volume. (3.) A new volume of Sermons, by the Rev. ISAAC WILLIAMS, *Female Characters of Holy Scripture*. (4.) The Rev. S. R. MAITLAND'S *Remarks on some Works of J. H. Frère, Esq.*—a reprint from the British Magazine.

The Anglo-Continental Society have just issued two books, which we hope will be useful—a German Translation of the Bishop of OXFORD'S well-known Sermon, *Rome, her new Dogma, and our Duties*, and the *Life of the Blessed Virgin Mary*, in Portuguese, in extracts from the New Testament. Messrs. Parker have also sent No. IX. of Historical Tales—*The Quay of the Dioscuri: A History of the Nicene Times*.

We have received from Messrs. Maemillan, *Working for God, and other Sermons*, by the Rev. FRANCIS MORSE. From Wertheim & Co. *The Labouring Man's Book*, by the Rev. A. OXENDEN.

Colonial, Foreign, and Home News.

SUMMARY.

THE consecration of the cathedral at MONTREAL will be deferred till the spring of 1860, in consequence of the lateness of the season preventing the attendance of several distinguished prelates from a distance. It will, however, be opened at once for divine service.

The Bishop of NOVA SCOTIA returned home from his tour in Canada and the United States on Thursday, Oct. 20.

On Thursday, October 13, four Bishops were consecrated at Richmond, Virginia, in the United States. At the Monumental Church, the Rev. Alexander Gregg was consecrated Bishop of TEXAS; at St. James's Church, the Rev. H. B. Whipple, D.D. Bishop of MINNESOTA; at St. Paul's Church, the Rev. Wm. H. Odenheimer, D.D. Bishop of NEW JERSEY, and the Rev. G. T. Bedell, D.D. Assistant Bishop of OHIO.

The Board of Missions of the Church in the United States has requested the House of Bishops to nominate two Bishops, one for the North-west and one for the South-west. In compliance with this request, the Rev. Joseph C. Talbot, D.D. of Indiana, has been elected Missionary Bishop of the North-west, and the Rev. Henry Lay, of Alabama, Missionary Bishop of the South-west. The consecration of Bishop Lay took place at St. Paul's Church, Richmond, on Sunday, October 27.

We have heard with much pleasure that Sir George Grey has been reappointed to the Government of the Cape of Good Hope.

It is reported that the Rev. E. H. Beckles, Rector of St. Peter's, Christopher, in the diocese of Antigua, has been appointed Bishop of SIERRA LEONE.

The *Society for the Propagation of the Gospel* is about to open a new Missionary station for the heathen in the neighbourhood of Galle, in the diocese of COLOMBO, where an estimable old lady, who devoted the last fifty years of her life to native female Education, has lately left half of her estate (18 acres), with the school-buildings upon it, in trust for the maintenance of the school. The Government has granted 90*l.* a-year for the school, and the *Society for the Propagation of the Gospel* propose to appropriate 300*l.* a year for a new station. We believe that a suitable Missionary is now required.

THE BISHOP OF BRITISH COLUMBIA.—On Tuesday, November 15, the Bishop of BRITISH COLUMBIA preached a farewell Sermon at St. James's, Westminster, from 1 Thessalonians v. 25. The church was filled, and the greater part of the congregation remained for the Holy Communion, which was administered by the Bishops of LONDON, OXFORD, and COLUMBIA, the Rev. J. E. Kempe, and other Clergymen connected with the Parish. The offertory, which was appropriated to the new diocese, amounted to 67*l.* In the afternoon there was a large meeting at the Mansion House, for the purpose of helping

the Bishop, and bidding him farewell. The chair was taken by the Lord Mayor at half-past one. The Egyptian Hall, in which the meeting was held, was quite filled. The meeting was addressed by the Lord Mayor, the Bishops of LONDON, OXFORD, COLUMBIA, Sir George Grey, Governor of the Cape of Good Hope, &c. The subscriptions and collection amounted to upwards of 1,000*l*. Her Majesty the Queen graciously sent a contribution of 250*l*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 1st, 1859.*—The Bishop of COLUMBIA in the Chair. The Bishop of LONDON was present.

The sum of 15*l*. was granted towards St. Peter's Chapel, Sandhills, Upper Berbice River, on the recommendation of the Bishop of GUIANA. Books for the performance of Divine Service, and for the schools, to the value of 5*l*., were voted. Books and tracts, to the value of 15*l*., were granted to the Rev. Charles Bull, who has been appointed chaplain to the Falkland Isles. The sum of 30*l*. was granted towards a church at Rawdon, on the recommendation of the Bishop of MONTREAL. Books to the value of 10*l*. were granted to Archdeacon Poore, of St. Kitt's, for the prison hospital.

The Rev. Dr. Caswall forwarded, with his recommendation, a letter dated Fallangia, July 11th, 1859, from the Rev. J. H. Duport, informing him of the mortality that had occurred at Sierra Leone, and soliciting a supply of Bibles, New Testaments, and Prayer Books. The Board agreed to grant books to the value of 10*l*.

The following grants were voted:—Books and tracts for use in Sierra Leone, by Mr. J. F. Bailey; two sets of 4to books for Divine service in churches in the Mission of Gisborne, Victoria, Australia; for the schools in the parish of St. Andrew's, Maritzburg, 8*l*.; for day and Sunday schools at Pentridge, near Melbourne, 6*l*.; Italian Bibles and New Testaments to the value of 45*l*., to meet a purchase to the same amount collected for the purpose of distribution in Italy, on the application of the Rev. J. D. Hales. Fifty Spanish Bibles and fifty Spanish New Testaments, for distribution in Spain, on the application of the Rev. J. D. Glennie. Towards a library for a Sailor's Home in Valetta, Malta, on the application of the Rev. R. B. Howe, chaplain to H.M. dockyard and hospital, and honorary chaplain to the Seaman's Mission Society, 10*l*.

Mr. Howe, on making this application, said,—

“It is calculated that in our large fleet we cannot have many less than 13,000 seamen, most of whom will remain here during the winter months; and our committee are very anxious to arrange that a respectable reading-room may be fitted up in such a manner as to attract sailors from those places of resort where their character is demoralized and their health ruined.”

The Bishop of LONDON assured the board of the great interest which he took in the work to which the Right Rev. Chairman had been called, as Bishop of the large and important see of Columbia. His previous services in the Church, especially at Yarmouth, and the exemplary

manner in which he had performed them, afforded a pledge of his energy and zeal in the new and difficult but hopeful path which lay before him. The Bishop of COLUMBIA was about to sail in a few days for his diocese, and the Society would doubtless sympathise and co-operate with him in his efforts to spread the Gospel of Christ in a distant part of the world, and would affectionately bid him farewell.

The Meeting having cordially joined in an expression of these feelings, the Bishop of COLUMBIA thanked the Society, whose labours both at home and abroad he much appreciated; and whose aid in the fulfilment of his duties he had already obtained, and would again request in case of need. He felt happy of this opportunity, just previous to his leaving England, of taking a friendly leave of the members of the Society, and asking their prayers.

We call the attention of our readers to the following extract from the Monthly Report :—"For use in the English Episcopal Chapel and Sunday schools of St. Peter's Church, Montrose, on the application of the Rev. H. J. Marshall, 5*l*." (This "English Episcopal Chapel" is one of the schismatic congregations in Scotland, and is not in communion with the "Scottish Episcopal Church.")

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*October 18, 1858.*—Rev. J. E. Kempe in the Chair. It was resolved that Missions should be established at Lahore and Patna, in the diocese of Calcutta, as soon as three Missionaries can be procured for each place. It was also resolved that a Clergyman should be sought to act as Missionary to the upper classes of natives at Bombay, and also as secretary to the Society. The sum of 200*l*. a-year was granted to the Bishop of St. HELENA, for the benefit of the coloured population of the diocese. The Rev. G. V. Reed, who at present holds perferment in Kent, was appointed to a Mission among the Kafirs beyond the British territory. The sum of 400*l*. was granted the Rev. R. Dowson, for a mission-house among the Indians of Vancouver's Island. A pension of 25*l*. a-year was granted to the widow of the late Rev. J. Willson, of the diocese of Grahamstown, who was murdered by Kafirs last year. (See *Colonial Church Chronicle*, 1858, p. 239.) It was stated by one of the members, that he had received a letter from a Clergyman in the diocese, informing him that the body of the murdered man had not been mutilated, as had been stated. A letter was read from the Bishop of COLUMBIA, asking for additional help from the Society. Five Clergymen had been engaged, and were on their passage. The sum of 500*l*. was granted. He expressed a wish that all candidates for Missionary work in his diocese, whether on the Society's List or not, should pass the Board of Examiners. A resolution was passed that the Board of Examiners should be requested to examine them. Mr. R. R. Winter, B.A., of Oxford, was appointed Missionary to India. The Rev. Abel Phillips, of Codrington College, Barbados, was appointed to the West African Mission in Fallangia. He is to work under the Rev. W. L. Neville.

OXFORD AND CAMBRIDGE MISSION

TO

CENTRAL AFRICA.

Meeting at Cambridge, Tuesday, Nov. 1, 1859.

At one o'clock the Vice-Chancellor (Dr. Bateson, Master of St. John's) entered the Senate House, accompanied by the Bishops of Oxford and Grahamstown; Sir George Grey, Governor of the Cape of Good Hope; the Right Hon. W. E. Gladstone, M.P., Chancellor of the Exchequer; the Right Hon. S. H. Walpole, M.P.; the Rev. Dr. Plumptre, Master of University College, Oxford; the Rev. Dr. Heurtley, Lady Margaret's Professor of Divinity, Oxford, &c.

The Oxford deputation consisted of the Bishop of Oxford, the Chancellor of the Exchequer, Dr. Plumptre, Dr. Heurtley, Captain Burrows, the Rev. W. Ince, the Rev. John Burgon, and the Rev. Canon Jenkins.

The London deputation consisted of the Bishop of Grahamstown, Sir George Grey, Canon Wordsworth, Mr. Puller, M.P., Mr. Beresford-Hope, Rev. T. Jackson, Rev. E. Hawkins, &c.

The meeting was opened with prayer by the Rev. Professor Selwyn.

The VICE-CHANCELLOR addressed the meeting as follows:—Before I proceed to the business of the meeting, I wish to state that a communication has been received from the Bishop of London, to the effect that his lordship wishes every success to the meeting, and would have had pleasure in attending, had he not been prevented by important business in his own diocese. It is now nearly two years—it will be two years next month—since we met in this Senate House, not in such crowds as upon this day, still in goodly numbers, to hear from Dr. Livingstone an account of the great things which he had achieved in Southern

and Central Africa. Few of those who have read his book, or were present upon that former occasion, will fail to remember the remarkable traits of that distinguished person. What a massive simplicity there is in his character! What a plain and unadorned tale did he tell of the feats he had performed, of the labours he had undergone, of the deserts he had traversed! He seemed, indeed, to have been raised up, as it were, by the finger of God, from an humble station, and to have had it committed to him to make known the glory of God in those distant countries, and to bring those heathen lands to some knowledge of the saving truths of the Gospel. True, Dr. Livingstone has performed great feats and undergone great labours: but it is not for that that he wrote his book, or came here to tell his tale. He was animated by a true missionary spirit; and his object in coming to Cambridge and Oxford was to urge those seats of learning to take their share in that great missionary duty to which he had dedicated his own life. He said, as he looked at the many heads in that Senate House, "To you I address myself: I want not mere plain persons for this labour, but I want persons distinguished by station, education, enterprise, and authority." And when he brought his lecture to a close, what were his words? "I go again to Africa," he said; "I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you." Such was the text, and this grand meeting is the commentary. It does not become me, in the situation which I occupy, to enlarge upon the theme. I dare not do so. Surrounded by this distinguished assembly, I have not the courage to proceed with it. For who are expected to address the meeting? First let me mention that bright ornament of the Episcopal bench, who, in the illustrious name of Wilberforce, has an hereditary claim to speak on behalf of injured Africa, and adds thereto even higher personal claims of his own, in the indefatigable energy of his character, his unrivalled abilities, his consummate eloquence. Whom must I mention next? That brilliant son of Oxford whom his *alma mater* delights to honour, who is here to tell us that academic studies and University distinctions are the natural, the legitimate, avenue to distinctions in the State—nay, I will say in this instance, to a bright niche in the temple of fame, as the greatest orator of his time, and, for myself, I will add, as a wise and far-seeing statesman. And let me not forget that Africa sends a contingent to the forces of this day. First of all, I must mention, as is due to my own college, the Bishop of Grahams-town, of whom I will say that he is no unworthy successor of

those African Fathers of the Church from whom we derive much of the glory and the illumination of our Western theology. From him we must pass to that pro-consul of a distant province, whom the Cape will be glad to receive back to her arms, to carry forward that administration and those successes of which he may well be proud. Sir George Grey, I hope, will give a useful and practical turn to the meeting. Of him it may be said that his life has been dedicated to the solution of that great problem—how civilised and uncivilised man can be brought together without the ruin of the one and the degradation of the other. He will tell something of those tribes of Africa which it is proposed to encourage to come to Christ, and the result, I hope, will be to keep the meeting from vague and uncertain aims, and give their deliberations a practical and useful turn. Then there is our own beloved representative, Mr. Walpole. Of him, after the reception he met with in the morning, it is not necessary to say one word. There are also Heads and Professors of this and the sister University, of whom I will only say that they were not more remarkable for learning and eloquence, than for the piety and purity of their lives. Animated and encouraged by such guides and counsellors as these, I cannot doubt that we shall break up from this meeting with enlarged hearts and enlightened minds, and be able to carry forward this great Mission in the names of Oxford and Cambridge, not, I trust, unworthily associated, to a successful issue, so that it may be the means, under the providence of God and the guidance of His Holy Spirit, of advancing His glory, as well as the temporal and eternal welfare of our fellow-men.

The REV. A. V. HADLEY, one of the Secretaries, then read the following

REPORT.

In presenting a report of their proceedings up to the present time, the Cambridge Committee of the Oxford and Cambridge Mission to Central Africa wish first to recall the special circumstances which have led members of this and the sister University to undertake the work of establishing a mission to those regions—a work well befitting the two great centres of Christian education in this country.

The Mission owes its origin, under God, to the impression produced by the visit of Dr. Livingstone to this University, revived and strengthened by the subsequent visit of the Bishop of Capetown.

The feelings awakened by these visits resulted in the formation of a committee, pledged to take steps towards establishing a Mission to Central Africa.

The first step taken by this committee was to invite the co-operation of the University of Oxford. This was promptly and heartily accorded.

A highly influential committee was immediately formed in that University, and large subscriptions were promised. A public meeting was also held in the Sheldonian Theatre on May 17th, at which the Bishop of Oxford presided, and which was attended by a deputation from the Cambridge Committee.

These proceedings were followed by a meeting held on May 26th, at No. 79, Pall-mall, at which a London Committee was formed, consisting of members of both Uni-

versities. Thenceforth all measures taken for effecting the objects in view have resulted from the correspondence and concurrence of the three committees.

In adopting the name of "The Oxford and Cambridge Mission to Central Africa," the committees are far from intending to imply that they do not seek the co-operation of those who are not members of either University—on the contrary, they earnestly trust that their design will call forth active sympathy and aid from all classes throughout the country, and that the clergy generally will give their cordial assistance to the secretaries in making arrangements for sermons and meetings in behalf of the Mission.

They also wish it to be distinctly understood that they disclaim any intention of founding a new Missionary Society, or of interfering with the operations of those already existing. It is their hope that in a short time they will be able to hand over to the Society for the Propagation of the Gospel in Foreign Parts the management of the Mission: but it is necessary that its establishment and maintenance, for the first few years, should be provided for by means of a special organisation.

The committees hope to be able at an early period to send out not fewer than six missionaries under the direction, if possible, of a Bishop.

With reference to the field of labour in which they shall be employed, the committees have agreed that it shall be selected so as not to interfere with existing missionary operations. The Bishop of Capetown has engaged to open communications on this subject with Dr. Livingstone, who on his part has kindly promised to aid the undertaking.

From a comparison of statements furnished by the Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, and the London Missionary Society, of the expense of sending out missionaries to South Africa, and of maintaining them there, it has been estimated that a sum of not less than 1,000*l.* will be requisite for the outfit of a Bishop and six other missionaries, and that the annual expense of maintaining the Mission cannot be less than 2,000*l.* The amount actually promised up to the present time in donations is 1,610*l.* 7*s.* 4*d.*, and in annual subscriptions for a term of years 176*l.* 3*s.* 6*d.*

It will thus be seen that great efforts are necessary to raise the requisite funds.

It will be understood that the great object of the Mission is to make known the Gospel of Christ, but as the committees are well aware that, in Dr. Livingstone's own words, "civilisation and Christianity must go on together," they think it advisable to state that it will be their aim to encourage the advancement of science and the useful arts, and to direct especial attention to all questions connected with the slave-trade as carried on in the interior of Africa.

In conclusion, the committees beg earnestly to commend this great work of evangelising the heathen in Central Africa to the earnest sympathy of all. They venture once more to repeat the appeal of Dr. Livingstone, that now the way is open—but that it may be shut again—and they pray that it may please God to bless and prosper their undertaking, and to raise up men to go out as labourers into the fields which "are white already to harvest."

PROFESSOR JEREMIE—I was urged to take my humble part on this occasion by one who felt the deepest and most solemn interest in the great cause we are labouring to promote. I imagine that I see at this moment the warmth of manner—the quick glance of earnestness—with which he pressed the request. I cannot realize the fact that those looks, so bright with intelligence and cheerful goodness, are covered with the shades of death, and that friendly form, which we hoped to greet among us this day, lies cold and mutilated at the foot of the Pyrenees. I say that the poor *form* lies there—for we know, and we console ourselves with the knowledge, that death has no dominion over the soul; and, if the spirits of the departed are allowed to witness the affairs of this lower scene, it may be that *his* spirit still lingers amongst us and rejoices over the spectacle which this vast assemblage presents. For surely it is a theme of the highest and holiest joy when repentance has touched the heart of a nation—when

it rises, with its collective masses, to deplore the past, to lament the offences of its forefathers, and when, sensible of duties too long omitted and responsibilities too long forgotten, it would fain, as on this day, efface the heavy cloud of accumulated wrongs which gathers over the name of Africa. There was a time when that name was not so darkened. It was once invested with the purest lustre. It told of the brightest period of Christian history. It told of crowded Christian churches—of numerous Christian bishoprics—of great men who illustrated the Gospel by their writings and adorned it by their lives: it told of that glorious band of which Augustine is the central light. Then came a disastrous eclipse. A horror of great darkness fell upon Africa. It was not, as in other lands, where truth and error—light and shade—are intermingled; it was one unbroken night of superstition and ignorance. It seemed as if the shadow of death had enlarged and rested on one entire quarter of the globe. And, in that period of moral gloom, how was the superior knowledge of Christian Europe employed? Was it employed to guide, to enlighten, to relieve the wretched sons of Africa? Alas! it was employed to let loose against them the worst passions of our nature, and to devise and foster the most iniquitous system that ever defiled and degraded humanity. I will not dwell on the atrocities of the slave-trade; but I cannot but reflect with gratitude and pride that one, who was united to me by the ties of near relationship and affection, devoted all his time and talents—all the faculties of his mind and the energies of his soul—to the abolition and extirpation of slavery. Full of ardent courage and devotedness, he shrank from no toil or sacrifice, he braved every risk and peril—the assassin by land and the pirate by sea—in order to vindicate the rights, to ameliorate the condition, and to raise the moral character of the negro. And though he never saw the full fruits of his labours—though he lies by the side of an only son, cut off in the prime and promise of life, on the deadly shores of Sierra Leone—yet, at least, he took his part in a great and noble work, and his name will be enrolled with the names of those whom this University will ever reckon among her worthiest sons—with Clarkson, and Grant, and Stephen, and, above all, with that illustrious man, who is the boast, Sir, of your college—the father of the distinguished Prelate whose presence we hail among us this day. I said that Clarkson was a member of this University; and let it never be forgotten that it was the subject of a University prize—of a Latin dissertation proposed, Sir, by one of your predecessors in the office of Vice-Chancellor—which first drew his attention to the wrongs and unimaginable woes of Africa: and from that day—such an effect had the subject, with all the withering details which it drew out, upon his mind—from that day to the last pulse of life, or, at least, to that period of utter feebleness and decline, when, to use his touching words, he was “borne out of the field,” he never ceased with unwearied zeal, with un baffled solicitude, to press forward that righteous cause, which, in spite of all the opposition of wealth and power and inveterate prejudice, in spite of every shape of difficulty and discouragement, of taunt and threat, of open resistance and of crafty evasion, was destined

finally and signally to triumph. God be praised, the day when the enormities of the slave-trade were practised by many and palliated by more has entirely passed away. No man in this country dares to avow himself the advocate of slavery. As far as we are concerned we have broken asunder the bonds of the oppressor and cast away the reproach from us. But are we to stop here? Is our debt to Africa thus cancelled? Assuredly not. This is but half our work. Christianity is not the mere abstinence from evil, but the energetic pursuit of good. It is not enough to withhold our hands from violence and blood, we must carry out the purposes of Christian sympathy, benevolence, and love. We must show the poor negro tribes that we are indeed, to use their own simple but significant expression to Dr. Livingstone, "the right sort of white men"—not the sort whose image is associated in their minds with rapacity and cruelty and desolation and death; not the sort whose track has been marked, like the path of the pestilence, by lamentations and mourning and woe—but the "right sort," they who acknowledge the great truth, that God "made of one blood" all the nations of the earth—they whose feet are beautiful upon the mountains, for they bring glad tidings of happiness and peace. Oh! let it not be said that in this most favoured place—in the midst of so many rich privileges and mercies—surrounded on all sides by the magnificent structures which the piety of our fathers raised—oh! let it not be said that we can make no effort to show our sense of God's blessings, to impart a portion of those unnumbered gifts which His abundant kindness has poured upon us. This meeting is a proof not only that we enjoy the highest advantages, but that we know the obligations they impose. And we especially rejoice to see—we greet with heartiest welcome—our distinguished visitors—the members and delegates of our sister University—that University to which we are attached by every bond of endearment and respect—by kindred studies, by kindred feelings and habits, by the glorious recollections of the past, and by cheering anticipations of the future. At a time when divisions so unhappily prevail, it is, indeed, a source of the deepest gratification and encouragement to see the two great Universities of the land thus combining together to support this society—a society framed in a true Catholic spirit, on large and comprehensive principles—a society, we would wish it to be distinctly understood, which belongs to the Church of England, but knows no parties in the Church of England. Let us dwell not on the small points on which we differ, but on the great points on which we agree. Diversities of opinion must exist as long as there are diversities of minds and temperaments and pursuits; but, where the essentials are untouched and unimpaired, may not all these diversities unite in a common purpose? May they not be like the embroidered curtains of the sacred tent, which, with all their varieties of tint and colour, were linked and coupled together so that "it became one tabernacle?" We hear much of difficulties: let us not be deterred by difficulties. They are inherent in all great undertakings. No degree of prudence can ensure success; every day supplies a proof of it. You may have most carefully planned the noblest of designs; it may seem to you to be the triumph of human genius—

the wonder and admiration of the world ; it may be all glorious within and without, and yet, in the midst of this apparent solidity and splendour, there may be a secret and undiscerned element of destruction, lurking "in grim repose," and, in a moment, it may shatter to pieces every ornament of beauty and tear up every bolt and bar of strength, and scatter to the winds your magnificent device, turning it to a blackened and shapeless mass, so that "the strong shall be as tow, and the maker thereof as a spark, and they shall both burn together." These are the projects of man; but we lean on a mightier arm than that of man. Ours is a cause in which we may with humble confidence implore the favour and rely on the protection of God. For what is our aim and object? It is not to minister to ambition or avarice, it is not to acquire power and extend dominion, it is simply to promote the best interests of society; it is simply to diffuse the gentle influences of civilisation and peace; it is to spread the knowledge of Divine truth, to proclaim the message of Divine love; it is, in a word, to speed the coming of that blessed day, when the mild spirit of Christianity shall universally prevail; when even Africa, wasted with misery, shall revive and break forth into joy. I feel great pleasure in moving—

That this meeting receives with gratification the intelligence of the steps which have been taken in the two Universities for the purpose of establishing a Mission to Central Africa, more especially to the regions explored by Dr. Livingstone.

The CHANCELLOR OF THE EXCHEQUER—Mr. Vice-Chancellor, ladies, and gentlemen, I will not detain you by dwelling upon the wrongs of Africa, because they have been handled so admirably by the Regius Professor of Divinity who has preceded me, in his most able speech, and also, let me say, because there is one present who has almost an exclusive title, as he has a paramount capacity, to deal with that subject. I will only say this one word upon the question that relates to that unhappy region of the globe. The fate of Africa has been peculiarly this, that after having suffered the extremity of the bitterness of woe and affliction, in almost every form that could be conceived, at the hands of Mahometan conquerors, it has been reserved for her to undergo yet more cruel wrongs and yet more piercing sorrows and yet more extreme degradation at the hands of those who have called themselves Christians. But we are here to consider, in connection with the special purpose that is set before us, the special machinery by which that purpose is to be maintained. I was glad, indeed, Sir, to hear that passage in the Report where it is distinctly pointed out that the work of this Mission is not to be the exclusive work of the two Universities and their members. They are to be the nucleus from which every effort is to spring, around which it is to centre, but our hope and our confident expectation is, such is the strength of the case, such is the promise of the field that is open, that all England will be anxious and ambitious to share in this goodly undertaking, the Universities themselves doing no more in regard to it than what it is their special function to do, namely, point out to their countrymen the way

in which they ought to go. But, Sir, the resolution I have undertaken to second recalls by its language especially to our minds the union of the two Universities; and although I am sorry, and almost ashamed, to introduce one word of what is personal in connection with such high and holy matters as are before us, yet I may be permitted at least on this day to say that it is a peculiar pleasure to me to feel that in the vestment which I wear by your favour, the union of these two Universities is in some degree signified and represented. It will always remain among the most honourable and delightful recollections of my life, that the associations of reverence and affection with which every Oxford man must regard the University of Cambridge have been sealed on this particular occasion by an honour little indeed deserved, but not on that account the less to be valued and remembered. But, Sir, the union of these two Universities signifies much, indeed, that pertains alike to the present purpose, and to the welfare and happiness of England; and, if that union contain within itself a single element of rivalry, it is a rivalry compatible with respect and affection, that kind of rivalry on which respect and affection thrive, and from which they draw a higher and a stronger vitality. They have before them a common work; they are heirs in common of recollections such as scarcely any other institution in the world can boast of; and at this day of what might be thought their extreme old age, they are, thank God, developing themselves with new vigour on every side, and promising from day to day, and from year to year, to become less unequal to the enormous calls and demands which this mighty nation is continually making upon them. Never can they be united for a better, a higher, or a wiser purpose than that in which they are at this moment combined. And permit me to say, never can they be united for a purpose that is more entirely germane to their work; for if that work be in the first instance, as we hold that it is, to be the bulwarks of the Christian faith in this land, yet he has a narrow view of the functions of the Universities who considers that to any single operation, though it be the greatest of all connected with the development of the mind of man, the office of the Universities can be confined. Their very name—I don't enter into the question as to its origin—their very name is at any rate a symbol of the width and extension of the purposes which they contemplate. When you are asked here to undertake a missionary work, you know well that you are invited to go forth as the ministers alike of spiritual and of temporal blessings, and that as our Lord himself, bringing the word of life and immortality into the world, spent the greater portion of His time in direct ministry for the consolation and relief of human woes, so you, when you carry the Gospel into Africa, are not merely to provide the natives of that part of the world with the passport to immortal life, but are to give them a hope for themselves, for their children, for their descendants, for their race, for their country, of all that is dear to man in this world as well as in the next, so that when at length the light of civilisation shall begin to burn, they shall owe to Christianity along with everything that belongs to another world everything that belongs to this. Eminently fitting is it for the Universities to undertake to be

in the van of such a work; and well it is that we should see that if the growth of civilisation, the immense development of this nation in all ranks, classes, and pursuits, has rendered it far more difficult at this period of the world's history than it ever was before for the Universities to respond to the demands made upon them, yet at least there will be no want of effort or of will, but whether it be a question of extending their operations for the mental cultivation of other classes in England not hitherto within their reach, or whether it be a question of carrying forth the ministries of the Church beyond the limits of the country and beyond the limits of the empire, the Universities have still vigorous within them the desire to strain every nerve and to be the standard-bearers of their country before all the world in what is good and great. But, Sir, there is another reason why we must look upon the union of the Universities, and the work of the Universities, as standing in a peculiar relation to such a work as this. Of the modes in which we can contribute to the extension of the Gospel, there are three especially—the contribution of funds, the contribution of prayers, and the contribution of personal sacrifices. The contribution of funds is the lowest and meanest by far, and if even that meanest office cannot be performed aright, it will be greatly to the shame of this wealthy country. The contribution of prayers is a wider contribution, one within the power of all, and an office which, though it be performed in silence, and not in the face of a great auditory like this, will yet, I trust, never be forgotten. But the greatest of all contributions is that which backs prayer with service, that which renders up the highest of all sacrifices upon the altar of God, namely, the sacrifice of life, of strength, of wealth, of acquirements, of honours, of everything that is gratifying to the flesh and to the mind. This is the great treasure by means of which, and by means of which alone, the work that is before us can be successfully pursued. And where is it that we are to seek the means of furnishing that splendid contribution to the proper prosecution of the work, if it be not in the two Universities of England? Where, I will venture to ask even as between these two Universities, where is it that the plea may be urged with the most resistless force if not within the precincts of that University which enjoys the honour of having formed the mind and character of Bishop Selwyn, and which divides, and ever will divide, the affections of that illustrious man with his other home at Eton? It is, Sir, the privilege, and is part of the reward, of such a man as Bishop Selwyn, that even after his personal presence has departed, his name still remains a power in the place where it has once been known. There is an influence in the very mention of that name that is contagious, and it is in Cambridge more than in any other spot on the face of the globe that the force of that contagion must be felt. It may be that there are those here, in the flower of their years and in the fulness of their life, perhaps while tasting the first sweetness of successful exertion and of honourable reward—it may be that there are those here who, from the very recollection of that man, may even now be forming a resolution to brace themselves for the work of self-

dedication to which he has shown them the way. Well, now, Sir, I had not the pleasure of forming a personal acquaintance with Dr. Livingstone, but yet having become acquainted with the results of his labours as he has given them to the world, I have watched his course and his progress, and I cannot refrain from adding my tribute to the expressions of admiration which his whole character has drawn from the willing hearts of his fellow-countrymen. But Dr. Livingstone gave, in my opinion, the most significant mark of the height of his intelligence, and of the true greatness of his mind, when he chose to make Oxford and Cambridge the great centre of his efforts at home. He knew well that there never was a more fruitful field; he knew well that though this country has much besides her Universities, yet no small part of her interior life is still nurtured within their sacred and venerable precincts; he knew well that though she is everywhere full of energy and power, yet no small part of that energy and power beats within the hearts of these Universities, and especially of the youth of these Universities; he knew well that it was his duty to elevate himself, and to carry himself beyond the narrow limits of the particular organisation to which he himself was immediately related. Desiring the propagation of the Gospel in Africa, he asked himself "Where can I find the most powerful, the most durable, the most effective engine for the prosecution of that great work?" and his heart, his conscience, his intellect, told him that he could not answer that question without giving a prominent place to the two Universities of England. Well, now, Dr. Livingstone is an example of a man who raises our idea of the age in which we live. That simplicity inseparable from all true grandeur, that breadth and force, that superiority to all worldly calls and enjoyments, that rapid and keen intelligence, that power of governing men, and that delight in governing them for their own good—in all this we have evidence of the great man. And, Sir, the qualities of the man are the very qualities which commend themselves with resistless power to the young by whom we see this building crowded. For, Sir, when I stand in this noble structure on this occasion, I cannot stay for a moment to admire its magnificent proportions. It is not the temple that sanctifies the gold; it is not the Senate House of Cambridge, beautiful as the fabric is in itself, but it is the minds and hearts of those by whom it is filled that are deserving of attention. Let us render to Dr. Livingstone the full tribute which is due to him. Dr. Livingstone is a Christian, Dr. Livingstone is a missionary, Dr. Livingstone is a great traveller, but Dr. Livingstone has also earned that great name which the admiration of all ages has consecrated—Dr. Livingstone is a hero. A great living poet, the great poet of this age—Alfred Tennyson—in a work which has taken its place in the deathless literature of the world, I mean his last work—has carried us back to the period of heroic manners, of heroic deeds, of heroic characters; but if the power that he possesses could have gone beyond what it has effected, could have gone beyond the almost living representation of those characters, and could actually have evoked them from the tomb, there is not one among those who have been represented in song who, if thus raised from the dead and permitted to

walk among us, would not be ready to recognise as a brother the great traveller Dr. Livingstone, and to acknowledge him amongst his worthiest companions. Mr. Vice-Chancellor, and ladies and gentlemen, I know well that there is much before you, and I rose for the purpose of expressing the satisfaction, nay more than satisfaction, the lively delight which is felt in the sister University, in the sacred co-operation, for so I may call it, the sacred partnership in spirit in which on this occasion she finds herself engaged with the University of Cambridge, and that duty I have endeavoured imperfectly to perform. The sentiments which I feel towards that distinguished man with whom primarily this work originated, I have also striven to express, and I have in effect stated it to be one of my deepest convictions that such are the human materials, not the mere silver and gold, by means of which this great work must be prosecuted. I close what I had to say by simply and solemnly recommending each one present to put it to his own mind and conscience whether this special undertaking does not in itself combine with singular freedom from every possible opening for cavil or objection the presentation of every good and every hopeful prospect, of every solid advantage that can possibly attend any civilising or any Christianising scheme; and if that be so, let us not shrink from making honest efforts to support in act that which we have approved in words, using our acts as if by virtue of them we could prevail, but remembering their insufficiency, and commending the support of the cause to the favour and protection of Almighty God.

DR. PLUMPTRE, who also spoke in favour of the resolution, said he was anxious to express, on the part of the University of Oxford, the cordial acceptance with which they met this association; and he added that he had been requested by several members of Oxford University to state that they entirely sympathised with the objects, and regretted that circumstances prevented their attending and taking part in it. He wished to add, on his own behalf, that having been for many years acquainted with the Bishop of Capetown, who was a member of his own society in Oxford, he knew that it would give his right rev. friend, who felt a deep interest in the success of this Mission, great pleasure to see how promisingly this important movement had been taken up on the present occasion, for he was sensible that an efficient means for civilising Central Africa must materially aid him in his endeavours to extend the knowledge of the Christian religion in his diocese.

The resolution was then put and carried.

THE BISHOP OF OXFORD, who was greeted with much enthusiasm, said—The resolution which I have been requested to move is this—

That the Oxford and Cambridge mission to Central Africa is entitled to especial support, not only because there is great reason to hope for a very favourable reception of the Gospel on the part of the natives of Central Africa, but also on account of the important bearing which the proposed operations of the mission have upon the civilisation of Africa by the extinction of the slave-trade.

Sir, the tone and tenor, as I understand it, of this resolution, is intended to draw the thoughts of every one in this meeting to the

union aimed at in this particular movement of the work of a direct Christian mission with the work of civilising commerce, and, if possible, the colonisation of Africa. The resolution points to the union of these as affording special grounds for hoping that, under God's blessing, the greatest results will follow our efforts, and that we shall be enabled especially to aid in the final extinction of that great bane of the human family, the horrible and accursed slave-trade. Now, Sir, I think it is of great moment that we should clearly see that in supposing the probability of such great results of Christian missionary efforts working in combination with commercial schemes, we are not attributing to commerce anything which we may not lawfully assign to it, or expecting from it results which God has not taught us by experience to anticipate. Commerce, as it seems to me, Sir, if regarded in its widest scope, is a mighty machinery laid down in the wants of man by the universal power of all things, leading to the intercourse and communion of one race with another, and especially of the more civilised races of the earth with the less civilised. It is like that wonderful machinery which by means of the great gulf-stream brings, as it were, upon its bosom an atmosphere across the Atlantic which has so fertilising an effect on the soil of this country. Only consider for a moment those wonderful instances of God's providence in nature which force themselves on our attention. Take for example, that those regions which produce naturally the least of the productions which serve for the subsistence of man, are the regions which are inhabited by the most active and the most energetic, and therefore the most energising nations. Thus God has provided that people where the riches of the earth are most abundant should be the less energetic, and that those who want what is produced in those more favoured climes should possess the larger amount of energy. Now, Sir, let us consider also for a moment that commerce is a thing which is capable, on the one hand, of being raised into an instrument of blessing, and of being made, on the other, into an instrument of curse. As we have seen already that commerce must exist for the supply of the wants of man, it follows, I think, that Christian nations are bound to seek to impregnate commerce with their Christianity, and so to carry to the ends of the earth those blessings of religion which are the chiefest of all possessions. It is too well known for it to be necessary for me to enlarge upon the fact, that commerce has, in some instances, introduced among distant nations of the earth the vices of civilisation without imparting to them its blessings; that it has taught them to repeat that Name which should always be mentioned with reverence on earth, but has not taught them to use it in prayer. And here is a special reason why, as regards Africa, we should seek to impregnate our commerce with Christianity, and to prevent it from becoming an instrument of evil—viz., that in times past commerce itself with Africa has, as you all know, been a special minister of evil. It is one of Dr. Livingstone's great remarks that he finds a border land of violence and rapine and suspicion always extending a certain number of miles beyond the margin which Christian commerce has yet reached. What a terrible confession! Commerce with Africa has been

for years, to a great extent, that commerce in the bodies of men which God's Word so emphatically condemns. Men have made commerce there most emphatically an instrument of evil. They have pursued a course resembling that which has been taken with regard to that noble river which flows through our metropolis. God gave us that noble river, not merely that we might freight upon it the riches of all lands—that we might receive from other countries the raw materials of our manufactures, and despatch and exchange the manufactured goods of our own country; but that it might bear upon its bosom health and strength to thousands of our working population. And what, with all our boasted civilisation, have we done with respect to it? We have made it a receptacle for all the pollutions of a great city, and have turned God's blessed instrument from a minister of strength and good into a minister of disease, weakness, and evil. That was what we did in our commerce with Africa. God meant England's commerce with Africa to bear upon its bosom the blessed light of Christianity—meant it to carry to those distant nations a rational liberty—meant it to teach them to respect the rights of their fellow-men, and to entertain a high value for human life among each other. Commerce was, however, turned to every evil account to which the human heart was capable of applying it. You made your commerce with Africa a commerce of crime—you charged that great institution of Providence with a message of wrong to the countless tribes of that country, and therefore I say, Sir, there is a special reason why commerce should be made to aid Christianity now, in the fact that what God meant to be a harbinger of good was made a precursor of evil. Well, then, Sir, there appears to me to be another special reason why we are called upon to take part in this work. I think that in raising up such a man as Dr. Livingstone, God has made a distinct call upon England to rise to its true vocation. We read in the Book of Judges—and let me say we are too apt to read that book as if it was the history of some entirely bygone state of things—we read of God's raising up one man and another to do some mighty act, and to give rest to His people for forty years; but surely it is God's practice now no less than it was then to raise up a mighty man, who shall stand up in the power with which he is invested, and call upon his brethren to follow him in his enterprises of greatness. I think there are in Dr. Livingstone's character many special features which mark him out as intended by the providence of God to head such a movement as this. I have here one or two letters which have recently been received from him, and from which I will, with your permission, read one or two extracts, in order to illustrate what I mean. Let me say, then, first of all, to take the lowest ground, I think that remarkable patience of fatigue, remarkable bearing of sufferings, the power of enduring and the will to endure—are peculiarly conspicuous in the character of this great man. I am not sure that we are not apt, in consequence of the distance of the field of operations, to think less of this matter than we ought to do, and unduly to estimate sufferings which are actually endured in the promotion of so great an enterprise. Let me just draw your attention

to one simple and humble statement of the way in which Dr. Livingstone has made some of his great discoveries. Here he has been giving an account of his steamer upon the river, and he says—"Here the rapids are caused by rocks, and the first one we came to this little asthmatic steamer gave in. As she is only one-sixteenth of an inch thick, we were afraid to haul her; so we went forward on foot to examine the rest of the stream. We examined thirty miles carefully, and with no slight difficulty succeeded in ascertaining that the worst cataract will not prevent a steamer capable of going twelve or fourteen knots an hour from ascending when the river is full. The only people who knew of it, the Bapema, declared that it was totally unapproachable; not even an elephant would go near it, nor a hippopotamus, nor even an alligator; a man might perish from thirst within sight of it, but unable to go down and drink. Our party had now been reduced to Dr. Kirk and four Makololo. The latter showed me the soles of their feet, blistered by the hot rocks, and such a rocky track I never saw. Our good new English boots were worn quite through in a fortnight. It took three hours to travel one mile. The rays of the vertical sun, drawn together by the converging mountains, made the rocks feel as if they were in a furnace. We could not hold on more than a second, though our danger was great of being dashed in pieces by letting go. On urging the Makololo to make another effort, they said, 'that they always supposed I had a heart till then. I had surely become insane; they only regretted that Dr. Kirk could not understand them, as he would certainly return, though I would not. It was the worst bit of travel I ever went through, and after a single fortnight of thirty miles, we all returned lean and haggard, as if we had been recovering from illness; but we saw the cataract at last.'" You see the man in that. Not all the leanness, not all the hardship, not all the suffering could scare that man, though he was not an alligator. Now, I say that in the raising up of such a man there is an eminent call to ourselves to exert ourselves. God has given a leader of the people, in order not merely that he should give an account of what he has witnessed beyond the border-land, which he describes as always dangerous, being like a ravelled edge, exhibiting the vices of both races and the virtues of neither; but that we should apply ourselves to endeavouring to remove such a state of things. The natives have been taught by the Portuguese slave-traders that the only object with which a man should look upon a fellow-man is that by force and fraud he may seize him or circumvent him, the grand purpose being to sell him into slavery. Now, here is an illustration of the kind of heart which Dr. Livingstone has—the human heart which is in him, and which he retains in the midst of all his toils and difficulties. He is here speaking of the wonderful growth of cotton in one part of Africa, and he says—"Here cotton grows almost without care; in fact, they call it indigenous. It makes me almost cry with vexation to see the infatuation of the few Portuguese peddlars who attend to nothing but ivory; and with all their scrambling get only about 2,000lb. of it annually."

See how fresh this man's spirit keeps. How open are his sympathies to everything that is great. He says—this is from a private letter, but I cannot refrain from breaking the privacy—

I feel every day more and more impressed with the idea that a colony of our own hard-working Christian people is the only means that will put a stop to the slave-trade entirely, and render us independent of the produce of slave labour. This is the land for cotton and sugar, and yet the few Portuguese here export the labourers to a worse soil. I don't like to say much beforehand, but in July we return to the Lakes, and I believe to open up the whole of Eastern Africa; but my heart is really sore to think the Portuguese stand in the way. They have an idea that a company will be formed, and they as masters of the soil will become rich without taking their cigars out of their mouths. If you can do anything towards bringing the idea of a colony prominently forward, you will perform a great service. I mean a Christian colony—a bodily transplantation of all our peculiarities as a Christian people, and for a specific object, extending all our energies to the extinction of the trade in the bodies of men.

That is it; your lazy man, who can never take his cigar out of his mouth. Let me now mention another feature of Dr. Livingstone's character, which has been spoken of by the Chancellor of the Exchequer. I refer to the broad catholicity of the man's spirit. While he is in the midst of his African labours he hears of a noble-minded woman having given of her means to found the Bishopric of Columbia in the farthest extremity of the earth. If there were anything narrow in his mental constitution he would be afraid that this lady, who had been his special friend, might perhaps have her sympathies a little distracted from his work, and drawn away by this new pursuit, and we should not have been surprised if he had written a word of caution not to forget the old love when she was looking on to the new. But his spirit was too heroic—to use an expression applied to him by the Chancellor of the Exchequer; too great for any such petty jealousies to find their way into his mind. Therefore he writes to this lady, in a letter with which she has intrusted me, in view of this meeting, in the following terms:—"I do most heartily thank the Author of all good who has put the noble idea into your mind and given you grace to reduce it to practice. May He return your kindness to unborn generations in abundant measure, and grant the influence of His gracious Spirit that your intentions may be more than realised. Nothing has cheered me more for a long time than this bit of news." He then goes on to speak of his own hopes of the civilisation of Africa, and here again there is an exhibition of the same noble spirit and his desire for the prosecution of his own work, in what he believes to be the most effectual manner. He says—"I am becoming more convinced than ever that a small English colony in the highlands of Africa is indispensable to the working out of her civilisation, and producing a sensible effect upon African slavery. Should my wish ever be realised, I meant to apply to you for a clergyman. I did not soar so high as a Bishop, but I believe that I might go the length of a clergyman. Were Englishmen, with their religious institutions, along with them here, slavery in this region would be an impossibility." Now, that is characteristic of the man whom God has, I trust, given us to lead us on in this great enterprise. We have in him qualities

which seem almost impossible to combine in one individual ; and seeing that he is so patient, so laborious, so judicious, so catholic in his temper, I say that, God having raised him up, we are as much bound to follow in the path which he has opened for us, and which he has pursued with such extraordinary vigour, as the sons of Israel were bound to flock around the standard of a mighty leader. And then, Sir, there is another important consideration which bears upon our work. Every one who knows much of the manufacturing interests of this country must be aware that one of the greatest problems which has to be solved is, how those interests are to maintain their predominance, when the country is so much dependent for the cotton supply on the growth of the slave-cultivated plantations of America. Well, now, it seems to me that God is as distinctly calling us by our necessities as a nation and by our want of this commodity for our home manufactures, to open new grounds for them by the civilisation of Africa, as if a voice from heaven speaking in our material ears told us that the prosperity of England was bound up with our doing His will in that great continent of Africa. Another reason why I think we are bound to follow this great pioneer is, his work is connected with the South of Africa ; and I must be pardoned for saying, in the presence of Sir George Grey, that in having given us him again as the Governor of that dependency, God has given us a new call to instant exertion in this work. This is not my opinion alone. I received the day before yesterday a letter sent by the Bishop of Capetown shortly after Sir George Grey's departure. The Bishop writes—"His recall staggered and excited the country from one end to the other. Addresses innumerable to the Queen, and public meetings, followed. Twenty thousand people lined the streets from Government House to the Quay, and the carriage was drawn by the crowd. He has made provision for my Caffre College very thoughtfully during the interregnum. But the future of the college, if Sir George should not return, will be very uncertain. At present the Caffre youths remain under my roof, and very good lads they are. Whether Sir George will come out again or not, I know not. I trust that he may, because there is a work to be done here which I believe no other man will or probably can do." Now, then, I say that God having given us back that proconsul, as he has been called, to administer the affairs of that distant province, is a call before us not to let the opportunity which is this moment presented to us pass away. There are, however, other considerations of the most pressing character at this moment. You have had repeated to you this morning the warning words of Dr. Livingstone, "It has pleased God to open to you the way ; take care that it is not closed." There are threats already of its being closed. In this letter of Dr. Livingstone to myself he enlarges upon them. He states that the Portuguese are determined to undertake the protection of the slave-trade in those parts ; he states that they are lending themselves largely to what is called the free emigration of the French, in which he says these *free* emigrants are sent chained and manacled, lest they should make their escape, if they should have a moment in which to do it. In one of his letters he speaks of a chief who had had his own

daughter carried off and sold to a Portuguese *padre*. He had, it appears, himself formed a plan of rescuing this girl, but he had failed in his endeavour, the *padre* refusing to restore her; and he adds, "If the people of England did but know what these *padres* were in distant parts of the world, they would value their own clergy at home a great deal more than they do." Well, then, there is another reason why I think we ought at this moment to exert ourselves in this work, and that is that we have a duty of reparation to perform towards that injured part of the world. God is at this moment, for beneficent purposes of His own, reversing, as it seems to me, the common rule of His providence, which rarely allows the wrong-doer to restore to those who have been injured what has been taken from them, or to make restitution for the past in such matters. God is at this moment giving England an opportunity to the civilising and the Christianising of Africa which our fathers never possessed, and which, probably, if we neglect it, our sons will not inherit. And, Sir, let me say that, in estimating our national guilt, I think that the greatest wrong perpetrated is not our having exposed the natives of Africa to the horrors of the middle passage, and afterwards made them the bond slaves of England in her distant colonies. The master evil is this, that throughout the central parts of Africa Christian men have taught the savage what he never learnt before, to engage in wars for the very purpose of making captures, that they might be placed in a position where they would be exposed to every conceivable abomination of man-stealing iniquity. This is the evil which you are called upon to repair, and it seems to me that this institution is going the right way to work, mingling, as I have said, a Christianised commerce with direct missions, while this direct mission is to be carried on under the guidance of an apostolically appointed leader. Dr. Livingstone has infused his own spirit into some of the Makololo, and, as it were, multiplied himself; and so I trust that, if a Bishop be sent, we shall have at the head of the mission one who will not be the first in indulgences in ease and in softness, but first in labour and danger and in endeavour, and who will, through God's grace, be enabled to breathe into those who are under him the spirit which belongs to the God-sent leader of men. If we believe—and who of us does not?—in the apostolic constitution of our Church; if we believe that its orders are not men's cunning invention, but Christ's enduring gift; if we believe that by acting on Christ's own word we shall secure Christ's blessing, then I say that the plan of leadership that has been adopted is based on the calmest sagacity, as well as on the boldest faith. And, Sir, I feel it to be a high privilege to be allowed in this great hall to speak these words, because I know that I am addressing myself to England's youthful heart and youthful intellect. Never let us forget that in reference to His great designs, God has intrusted the execution of the work rather to the dictates of what men would call the enthusiastic movements of the soul, than to the duller and slower conclusions of the reason. Never did man do anything great unless he trusted to the double nature that God gave him, and found the spring of action in his spirit, if he

found the restraint of action in his judgment. Why, Sir, when I look back at what Cambridge has done, I am reminded of such a man as Henry Martyn, who cared not for home or fatherland in comparison with his work, and whose great object was to go into distant districts of the earth to proclaim the beloved name of his Master. And, I ask, if God had not given nobility to a Christian man's enthusiasm, would he have girded up his loins and gone forth on such a mission? The lives of such men have not been lost because they died early in the cause, the labours of half a century having been gathered up, as it were, into two or three years. Oh! no, Sir; you must concentrate the light in order to make it luminous amid the darkness. It is not amidst the paucity of great ideas that the work of missions is likely to be effectually accomplished. When men like Henry Martyn have finished their career, others may be expected to move in the same orbit. The memory of such men seems to encourage us. It seems to me, Sir, as if even now their voices hung upon the charmed air, and called upon us in our day to follow their mighty example; and on this day especially, when we have been blessing God publicly for all His saints departed this life in His faith and fear, I can scarcely help feeling as if they were beckoning us onward—as if the hand of one and another before us were pointing out to us the path which must ultimately lead to the most perfect blessedness. Pardon me if I say that amongst them there seems to me to be one who is beckoning me by the specialty of my position to take up, in however feeble a manner, the work which has been so nobly begun, and to witness, though it may be with inferior powers to theirs, to the next generation, that England can never be free from guilt till Africa is civilised and Christian.

SIR GEORGE GREY, who rose to second the resolution, after the loud cheering which greeted him on his rising had subsided, said—I will endeavour, so far as I can, to point out what my experience enabled me to learn of the difficulties which the proposed Mission will have to encounter, and what I believe to be the means of carrying it to the greatest and most successful results. It will first be necessary that I should point out the claims of the population and the particular characteristics of the people with which the proposed Mission will have to deal. Amongst the natives in Central Africa or in Southern Africa there are three distinct races. First of all, from the most ancient country of Egypt one race spread down the entire east coast of Africa to the Cape of Good Hope, and from thence up the western coast as far as the Orange River. The immense multitude of people belonging to that race all spoke languages of one common origin exactly identified with the Coptic—so much so that all the dialects spoken by these people show that they come from one parent stock. In the southern parts of the continent the race obtained the name of Hottentots, and by which appellation they were known to the whole of Europe. The second great class of natives spread down to the western coast, and constitute the Negro tribes. They ultimately forced their way across the continent to the west, and cutting their way to the eastern coast to the settlement of Zanzibar, they constitute the nations now known

by the name of Caffres. One portion of the population, the inhabitants of British Caffraria, from some admixture with the Arab races, or other circumstances with which we are unacquainted, excelled all others in physical conformation and in audacity and hardihood of character; and being thus naturally brought into communication with our own traders for a long series of years, this comparatively small population constituted an obstacle which has set the power of Great Britain at defiance. The third race we find in Africa, called Bushmen, are of a totally different class from the other two. They live in small families; they are a hunting race, never cultivating, never herding cattle, and appearing from their language and general habits to be remotely allied to the aborigines of Australia. The general impression in the public mind is that savages are a happy and innocent people, leading undisturbed and comfortable lives; the real fact, however, being, that all nations that have fallen under the influence of idolatry are among the most miserable of mankind. Just as in natural laws no excess can be indulged in without retribution following it, so among savage races it seems impossible that the knowledge of good can be lost without a great deal of suffering following. Life and property are wholly insecure; infanticide and murder are of daily occurrence, and persons are burned for witchcraft, that their property may be handed over to the chief. These, then, are the classes of natives with whom we have to deal. The one to which our attention must be more particularly directed is that which is classed under the name of Caffres. Now, the great difficulty which the proposed Mission will have to deal with, with regard to this, is their civil polity. From some cause which it is impossible to explain, these savages are governed by a system of polity, not simple but complex, devised evidently by a high order of intellect, the object of which is to keep the savages in their present state, and to prevent the light of Christianity from breaking in upon them. Generally speaking, these Caffre tribes, that have spread as far as the Zambesi river, are subjected to this system. First of all there is a paramount chief, to whom every man of the tribe belongs, and also every man's property. Every man's life can be taken at the pleasure of this dignitary, and everything belonging to him is appropriated as the chief pleases. The tribe is separated into several divisions, which are placed under petty chiefs, and these divisions are again split into single villages, each of which has a headman. Each of the chiefs holds a court, before which all offenders are brought in cases of witchcraft, and all charges alleged are tried. This chief is assisted by certain councillors, and in most instances the accused, and sometimes the accuser as well, are stripped of their property, which is divided amongst the chief and his councillors. Every one of these offices—of chief, petty chief, or even headman—are hereditary, and they have the power of taking a criminal and his property, and can also take his wives and children, at their pleasure. The chief, holding such powers under the system, does what he can to maintain it; and it has become almost impossible to break it up on account of its hereditary character, and the number of interests that are therefore concerned in countenancing it. A chief who, under

the influence of the preaching of a Wesleyan missionary, with his whole family, embraced Christianity, was so much resisted by petty chiefs that the conversion had no very great effect upon his country. It will therefore be seen that the civil polity of this people presents a great obstacle to these missions which requires to be overcome; but we must also look to the state of the European population which we shall have to meet. The state of the European population of South Africa, in advance of the settlement, is very remarkable indeed. The inhabitants of Southern Africa are, for the most part, pastoral farmers. With them it would be considered almost disgraceful that their children should be reduced to the class of labourers. Therefore, no sooner does a man belonging to this class of boers find that he is unlikely to be able to provide farms for each one of his family than he moves further up into the interior. These people are remarkable for their religious character. I have met many men of great piety amongst them, and, in fact, the one great object of the lives of many of them, almost the only pursuit in the isolated life they lead, is attention to their religious duties. As far as possible they also carry the constitution of their Church with them, and the result of this is that Church government comes in, particularly where there is no other government, as a great preservative of order in their societies. No individual can commit any offence but he is brought before the Church Council, and this produces such an effect that where no other law reaches them crime is almost unknown. Unfortunately, the further they wander up into the interior, and the more they become separated from one another, the more isolated they become from those good influences, and their morality suffers a consequent change. The Caffre tribes care nothing about morality; they purchase their wives by cattle, and they steal their cattle where they can. An adroit, expert thief is admired, not censured, and, in fact, to be a successful thief is to be a heroic character. You can well imagine that these two classes of people, living together, must soon bear a great and violent animosity; therefore, between these two races, an animosity, which I think should have been expected, almost invariably springs up, the most tragical scenes take place, and as the European population spreads in amongst them, this state of things naturally becomes worse, each party thinking their title to the lands they occupy equally good. But experience has shown that it is not impossible or impracticable to let these two races mix together and to interchange traffic with mutual advantage, and in this way trade and commerce might spring up, and this country, in establishing that union, might reap the benefits which it ought to derive from the colony. This object might be achieved by establishing Christianity among the natives, as experience has shown. During fifty years, experienced missionaries have been labouring in South Africa. Many, no doubt, have heard that great changes have recently taken place there, that a great breaking up of tribes has occurred; that the natives send their children to school; that they become desirous of receiving Christian instruction, and show a readiness to mix with Europeans, such as they never did before. My own opinion is that there is nothing

sudden in this change, nothing that might not have been looked for, nothing that has not been anticipated by those patient Christian men who have been working in that country for the last half-century. Their efforts were isolated in each case, their influence being exercised within a given sphere; but it was powerful within those spheres, and they are now extending and melting into each other. It is an influence that has extended beyond the borders of the colony, and the consequence is that a large portion of the population has been brought to a semi-civilised state, the immediate advantage of which is an active and profitable trade. So marked and complete is the power of converting these tribes to Christianity, and rendering them auxiliary to the missionaries, that now there is no difficulty in obtaining the children of the chiefs for industrial education, and they are taught the truths of religion, all the elements of education, and also a useful trade. Indeed, amongst the Fingoes, not only are the parents willing to let the children attend the schools, but are also willing to make a considerable sacrifice towards the cost, the mission funds not being sufficient for the purpose. All the Europeans now recognise the beneficial tendency of this operation. The children so educated become domestic servants, mechanics, or labourers. At this moment the Parliament of the Cape is allowing 14,000*l.* a year for the use of these schools, which receive the support of the Europeans, and in many instances of the natives. In some of the tribes not only did the sons of the paramount chiefs attend the schools, but it was an admitted rule that, where a woman embraced Christianity, she might leave her husband and return to her friends, even though he had purchased her. On the extension of civilisation, consequent upon the spread of Christianity, the demand for European manufactures will increase, and both races will acknowledge the beneficial relations that, through the operations of the missionary, have been established between them. If this influence is not permitted to extend, the most disastrous consequences will ensue, and the most terrible scenes will be enacted in Central Africa. There is no more perfect instance of the success of the operations to which I am alluding than in the case of New Zealand. There has been no colony in which the Europeans and natives are so well mixed together, and in no country has the natives been so well prepared by missionary labours as New Zealand. It is true that the natives have power to hold their own and resist aggression, and that is probably the cause of the amicable relations between the two nations. I have confidence that the same results will ensue in South Africa if a similar course is adopted. It is too much to say that the effect of missionary labours and European intercourse would be to civilise to such an extent as to prevent their wronging each other; but I believe the effect would be to put an end to those great crimes that sometimes take place, and do more to preserve the peace of the colony than anything else. The resolution refers to the duty of the country in taking a part in the work before them. I have often heard said, but never could understand the argument, that England has no business to interfere in these distant fields of missionary labour. That there is enough to do at home, and that to interfere in those distant fields is to

wander beyond our own natural sphere of duty, I confess I cannot see the force. It is not as if the population did not contribute to help themselves. The European population will aid them by their money, and their influence with the natives will contribute the help which will supply valuable native teachers, some of whom would, in their turn, become missionaries. But if there were any difficulty in this, that would be no reason why we should not embark in this enterprise. I hold that even for the purposes of mercantile commerce and our manufactures, that a larger advantage would be conferred by pursuing these missionary efforts than by any other means. A far higher advantage is, that this Mission is likely to bring about a final extinction of the slave-trade; and I believe that by no other means can that desirable result be accomplished. You may make laws against the slave-trade; you may check and you may punish it, but you cannot prevent it. But if you dry up its sources by employing the natives in commerce, and render it infamous, you will speedily extinguish it altogether. This result has been achieved in one tribe in twenty years from the mission, and were the mission in Central Africa more firmly established, the result would very soon be general. I maintain that experience has shown that the event can be achieved; and therefore I earnestly and sincerely hope that those who have nobly determined to enter upon the enterprise will be encouraged to persevere in it.

MR. WALPOLE, M.P., said—Mr. Chairman, ladies, and gentlemen, I rise to propose a third resolution. The resolution is—

That this meeting approving heartily of the general principles laid down in the report, for the conduct of the Mission, pledges itself to strenuous exertions for the purpose of supplying the necessary funds.

This resolution, therefore, is composed of two parts—it contains two distinct pledges, which we are going to give here to-day. And if these pledges are carried, I hope and believe that any apprehensions which Sir George Grey may entertain that Dr. Livingstone would think his work was not sanctioned, encouraged, and promoted by the people of England—that apprehension will be for ever set at rest. I hardly know whether I could do better, in endeavouring to ask you to support this resolution, than by adverting briefly to the particular character of the proceedings of this day. We all of us know how unusual it is for us to assemble here except for purposes immediately connected with our academical interests or our academical duty. We all know how unusual it is for the two Universities to unite together by a joint action, even for the promotion of a common object, instead of endeavouring, as they usually do, to realise that object by an honourable rivalry—each pursuing its own course, and each employing its own separate agencies. It is also unusual for us, but I think I may say that it is particularly gratifying, to find that we are supported on this occasion by some of Oxford's most distinguished sons—those who, from this day forward, we can claim as our own—for on this day we have admitted them, as it were, within the very bosom of our own social circle. If these circumstances, if these proceedings, are peculiar and unusual, must there not be something, think you, peculiarly

important to make us break through our ordinary habits, and thus, as it were, to meet together to consult with each other how we may best perform the sacred duties we are called upon to discharge? If this be so, what is this something? The speeches we have heard enable me to describe it in a very few words as Africa's wrongs, Africa's rights, and England's duties. Africa's wrongs, which the two hemispheres have inflicted upon her for many centuries; Africa's rights, which entitle her to be raised in the scale of civilisation, and, what is more important, to receive the blessing of that Christianity which is not confined to caste or colour, but which is the common property of the human race. England's duties are summed up in those few graphic words of Sir G. Grey:—"Our sympathies are not to be limited to this island; for Christian sympathies are not to be depicted between such narrow bounds." But I must not forget my immediate duty, which is to call upon all for strenuous exertions in promoting the great objects which this Report has in view. In our ordinary missions, ordinary exertions, great as may be the duties, great as may be the difficulties, may possibly be sufficient to work out their glorious ends, and we believe and hope that we are doing a great and noble work. But it is not an ordinary mission which we are now called upon to promote and encourage. Our missions may go to other parts of the world, but there is one part of the world, or rather, one quarter of the whole globe itself, whose land has been, to our shame, laying waste, and whose people have been treated with as little concern as the fabulous monsters which were once said to inhabit it. True it is that now we have learned a different lesson. True, we know that this waste contains many rich gems, many noble forests, many great lakes, and many fertilising rivers. True it is that these people, whom we have so abused and degraded, we now know are not only accessible to the ordinary influences of our common nature, but ready to receive those higher influences by which alone that nature can be extended and refined. But, in order to convey to them what we are endeavouring to do this day, no common exertions will be required. The utmost support which even the self-devotion of missionary zeal can give to this work will wholly fail, unless the support is vigorous and constant, permanently active, and steadily continuous. All isolated efforts will fail, but combined efforts and combined exertions, and an organised system, will enable us to atone for the neglects of the past, as well as the guilt which the past has stained us with. It is, therefore, with particular pleasure that I propose to you the resolution which I have read. I have said already that it consists of two parts, and any one who has read Dr. Livingstone's book must arrive at the conclusion that the pledge contained in these two parts must, if you wish to succeed, now be redeemed. Allow me to advert to a few leading particulars which induced me to make that remark. I quote on the authority of Dr. Livingstone. He tells us, as we have heard this day from the Bishop of Oxford, in a letter which has recently come from that great pioneer of civilisation and Christianity in Central Africa—he tells us that we must have a fixed and settled plan, commencing with the

higher range of hills. He tells you in his book that without such a fixed and settled plan the impressions left upon the African mind will be weak and transient. He tells you, in the same work, that the religious services which the missionaries can establish are confined to their ordinary places of meeting. Such places are unfavourable to the solemnity of such religious services, and therefore he tells you that it is most important that places should be set apart and treated with reverence, as an aid and support for the attention which religious subjects must always at all times receive. What is required, then, is a fixed and settled plan. We have that in our report, and I trust that it will lead to good results. I may observe, however, that a continuous system is as important as a settled plan. If you look to the same work, there you will find examples enough to show you that unless your system is continuous, even the blessings of Christianity which you bestow will gradually wear away; they did so on the west coast of Africa, when the Jesuit missions were abolished. A continuous system, as well as a fixed and settled plan, is therefore necessary for this great work. But in addition to this, in every page of his work you will see that this plan must partake of a civil and commercial character. Co-operating with all the missionary aid which the missionary energy is able to give, commerce will be the pioneer upon which the missionary can act, and if you find that the withdrawal of religious societies on the west coast of Africa was the cause of throwing back extension and progress, you will find on the eastern coast the existence of establishments other than those of a civil and commercial character. These establishments, which have been referred to to-day, by the Bishop of Oxford—these Portuguese military establishments, founded upon a jealousy of interference by any other European nation within their sphere, will throw back Christianity; but not while you continue to propagate it within those districts. Then there is great meaning in Dr. Livingstone's remark that missionary labours must be accompanied with extended Christian progress upon that coast. You will find that on the east coast of Africa the existence of establishments other than those of a civil and commercial character—those establishments which have been alluded to this day by the Bishop of Oxford—the Portuguese military establishments, founded upon a jealousy of any other European nation interfering within their sphere, will not only throw back Christianity, but will not enable you to propagate it within those districts. Then, I say, remember there is great meaning in Dr. Livingstone's remark, that your missionary labours must be accompanied by a Christianised commerce. Commerce may make way where missionary labours may fail to do it. Unite them together, or, in the words of Dr. Livingstone, commerce diminishes the jealousy that belongs to heathenism, because it makes a man more to be depended upon and more morally beneficial to his fellow-man. But these are not the only things we require. We require one thing above all, and that is a combined system in which all parts and all persons might concur, uniting together in a great common work, and that, too, resting upon the most solemn of all obligations—the obligation laid upon all by our Saviour himself, each in his way contributing to the

measure of his capacity or ability, not to slacken in giving to all nations the blessed truth of His holy Gospel until it has spread and taken root even in the wilds of an African soil. Dr. Livingstone has been called to-day a hero—he is a hero of the highest stamp. There is nothing to my mind more beautiful than the way in which his mind seems everywhere to take the healthy direction of an universal philanthropy, because his thoughts seem always to be founded upon the universality of man's wants, and the equal universality of God's promises. We have not come here for sectarian divisions or party differences. We must all concur in the one common work; and, again to quote from Dr. Livingstone—for I might quote in support of everything I advance upon this matter the words of that marvellous and most interesting work—he there points out, among many proofs of the necessity for concurrence and co-operation in the work he is about, one instance which I should like to bring before you, because I think it will animate us to united exertion. The instance I refer to is the instance of the Roman Catholic Bishop of Angola. Dr. Livingstone met him; they talked together upon the subject of their mutual desire to promote the work of their common Master. They both agreed that there was field enough to work upon without any jealousy or rivalry but the rivalry that springs from a desire to promote Christianity, and the Bishop of Angola made the remarkable observation—he said, “There are many roads to heaven, and I can compare our conduct to nothing so well as this, that as there are many streets in this town of Loanda, all reaching to the one of the church, it matters but little through which of these streets the different inhabitants may choose to go, if they only arrive at length at the church to which they intended to go.” In the observations I have made I have endeavoured to confine myself to the resolutions which I am asked to move, and I have endeavoured, moreover, to rest upon the authority of that great man whose work I have so often quoted to-day. But I must here make a confession: I am ashamed to say I knew but little of the work till quite recently. I had read parts of it, as most of us have, but I had never read it all through. Since this meeting was appointed I have read it through, and a more marvellous production never issued from any printing-press. I do not speak of the interest which it necessarily excites for its description of subjects, of natural history, or the geological formation of the centre of Africa, but I speak of the benevolent spirit which pervades the whole of it; and great as is the eloquence we have heard here this day, I will venture to say that even that eloquence has not surpassed the descriptions in the pages of that work, because that eloquence is the eloquence of the heart, the eloquence of a simple traveller, the evidence of an earnest desire to do his duty to God and man in a mode and to an extent that hardly admits of any parallel that I know of. Well, then, if we are to proceed—as I am confident this day by the glorious assemblage I see around me—if we are to proceed in this great Mission of the two Universities, leading and interesting other parts of the kingdom to co-operate with us—if we are to succeed in this, we should best succeed in the way pointed out

to us by Dr. Livingstone himself—by uniting together the three great agencies he calls in—commerce, civilisation, and Christianity. But one word more. Commerce and Christianity and civilisation are three great agencies, but they are agencies which work in very different ways, and require, let me add, very different support. Commerce, if it be open and free, may work its own way without any help. Civilisation, at least in its lower sense, may follow in the wake of commerce. The physical and the temporal wants of man, his material progress, his temporal prosperity, his power to make himself rich and great in the world, will always find a sufficient stimulus in the eagerness with which he will ask for those productions which may contribute to his happiness or his wealth. We may leave commerce, then, to the ordinary rules—ordinary laws should meet it, if it is understood in the economic sense—the laws that regulate supply and demand. But when we have to deal with the higher parts of a man's nature, with his intellectual culture, with his moral habits, with his religious obligations, the whole case is entirely altered. We must then invert the whole order of things, the whole process by which we act, for the more ignorant a man is the less will be his chance for instruction and knowledge, and the deeper he is sunk in vice and superstition the less will he be inclined, by his own will and of his own accord, to submit himself to the restraints of that religion which will neither sanction the one nor the other. Therefore it is we must make immense exertions to promote one of those agencies, for we will call to your support, as handmaids, the other two. But without these exertions depend upon it we cannot prosper, because the work will gradually fade away. And why is this? The reason, to my mind, seems perfectly plain. Dr. Chalmers said, in one of his finest passages, "Such is the state of man, that Christianity must go forth in quest of human nature, for human nature, uninstructed and unimproved, never will go forth in quest of Christianity." And why again, I say, is this? Because Christianity came down from above, and it was intended to be disseminated, and can only be disseminated by man, as the instrument of God, from the due conviction of the common wants which those of the same nature with himself equally feel as he does. It is a plant of no indigenous growth of any country of the world, and requires the greatest care in cultivation. The soil must be prepared, the seed must be sown, and that, too, with no ordinary labour. And when it springs up its first shoots must be watered and its growth protected with no ordinary care. But if this be done—if it be so planted, if it be so sown, if it be so watered, and if it be so protected, the seed, however small in itself, may ultimately thrive and grow up till it overshadows the whole space about. We are reminded here of this in a peculiar manner, we are so surrounded by peculiar circumstances—let that be the reason why we should make peculiar exertions, and peculiar exertions such as the Chancellor of the Exchequer points out, some contributing their money to the Mission; some, like Dr. Livingstone, contributing their services: and if we do this, may not this day be marked as the day when the white man went to the Central tribes? May we not feel that this great, this holy and glorious work, which, under the

Divine blessing, has thus been commenced, may be made to proceed until it be brought to the maturity of perfection?

The BISHOP OF GRAHAMSTOWN said—I am well aware, after the eloquence, experience, and wisdom to which you have listened with such attention, and responded to with such enthusiasm to-day, the few words I shall say in support of the resolution will not claim attention, except for one fact, and that is that I stand here as the representative of a large class, who, although absent from us in body, are present in spirit; I mean the sons of Cambridge who have gone out to labour in the missionary field, and whose hearts will be cheered and encouraged beyond anything I can express by the events of this day. I am sure when they know that in this house, in which the University confers her highest distinctions, a larger assemblage than ever has met to witness those distinctions has assembled to unite in the cause of these Missions, they will feel that the University has acknowledged a distinction far higher than can be gained by mere powers—the distinction of living and dying for Christ in the glorious work of preaching His Gospel to a benighted and heathen world. I am sure that there is no member of this or the sister University, or of any University—I am sure that there is not a missionary who hears of this meeting, who will not feel that this is a guarantee and a pledge on the part of Cambridge that she will henceforth every year send more of her sons—a hundred-fold more than she has done in previous years—to bear the cross of Christ with them in distant lands. And I will especially express my unspeakable thankfulness that this University is so connected with Africa in its missionary work. I feel thankful to the University for having done much for India, and other mission fields, but I feel especially thankful that the claims of Africa have been so distinctly recognised. There is one thing connected with the African work which impresses itself especially on my mind, and that is, that it is a field that God is bringing out prominently from amid the most appalling evils. We know what blessings God has wrought in Western Africa out of that accursed thing, the slave-trade; and so it is now in Eastern Africa. Sir George Grey has referred to the very remarkable change which has taken place, through events which he believes to be almost unprecedented in the history of nations, in his government and on the borders of the Cape Colony in my diocese, and he has told us truly that the result so unexpected and sudden has been the consequence, by God's blessing, of many years' labours of the missionaries. But there is another point of which he did not speak. I am persuaded myself that these results to which he has alluded were the results of God's blessing on his own Christian policy. It is my firm opinion that in the government of nations, as well as in the conduct of individuals, those who honour God, God will honour; and when I saw, before I left these shores for the Cape—when I saw the principle distinctly acknowledged and specially recommended which Sir George Grey has put before us this day, I did feel strongly convinced that God had a blessing in store for that part of Africa; and no sooner did I reach that place than I felt the result of this blessing. I will not speak of the events which led to this result; but there is one other point I will allude to

in reference to this great work in which we are engaged. It is my firm conviction that those wonderful events which have placed in our hands those remarkable frontier tribes, of which Sir George Grey has spoken, and with whom in times past we have been engaged in wars—I say that these events were a link in the chain of God's providential dealings, by means of which He is opening the way to Central Africa: I believe that the best missionaries for Central Africa will be trained out of those frontier tribes. It is remarkable that in language all those tribes are connected together, while even in dialect they differ but little; and here we are now training up in our schools, for the work of the Christian Mission, members of that tribe which, as we have heard, are gifted with the greatest energy and the greatest amount of physical and intellectual power. And it is a feature in the work, which has become more developed within the last few months, that if there is one feeling more uppermost in the minds of the native converts of these tribes than another, it is this, that they long to become missionaries, not only to the adjacent tribes, but to the untold millions of Central Africa. There are youths there looking with anxiety when led by English missionaries, that they may go into the interior to preach to their benighted brothers in those distant and all but unknown regions the glad tidings of that Gospel which they have found so precious to their own souls. I cannot forbear adverting, before sitting down, to another point with regard to the connection of the African Mission with the University of Cambridge. It is a point to which I look back with deep interest, that the sainted man to whom allusion has been made—the first great missionary of our Church, Henry Martyn, witnessed that Cape conflict by means of which that colony became again British territory; and it is recorded of him that at that time he, in his secret heart, uttered the most earnest prayer to Almighty God that that country which God had so given to England might be added to His kingdom, and that England might not merely carry forth the thunder of her arms, but might send forth also the ministers of Christ's Gospel to that and other lands. Tracing effect to cause through its various links, and acknowledging, as we must, the providence of God, we can understand that to that fervent prayer of that one righteous man we may attribute, in some measure, the circumstance that men have gone forth from the University of Cambridge, and that that blessing has fallen upon South Africa which he desired. With regard to the progress of the work, I may say that the change which has taken place since that prayer was offered up is indeed wonderful. The last fifty years have witnessed changes in Africa such as no one could have foreseen. Who, then, can tell what the next fifty years may produce? Still, we must not suppose that the work is accomplished. Indeed, it is scarcely begun. What we want is men for the Mission—men of the spirit of Henry Martyn—men of God, men of prayer and of action—men who will consecrate themselves and all they have to the service of Christ; I trust that this day will bring forth not a few such men to give themselves up to the missionary work of Africa. I know it is nothing less than the power

of Almighty God that will snap the link of home affection and all those associations which bind men to England; but when I remember the fervent and hearty responses which have been made to the Christian sentiments that have been uttered to-day, I feel assured that many prayers will rise up to the Throne of Grace that the Lord would raise up men for His service, and send forth labourers into His harvest. We must not be discouraged by difficulties, for as Dr. Livingstone showed—and my own experience for twenty years confirms it—that no results can be accomplished without great labour, conflict, struggle, and trial. But those who join in the missionary work, and carry the standard of the Cross into the strongholds of heathenism, must be prepared for this, and must be content to labour in prayerful dependence on the Spirit of God. They must be content to labour without hoping to see the fruits; their end is not merely to be gained by heroic deeds, but by a firm reliance on the Divine aid, and in due time God will bring forth the fruit of their labours. Into the question of Africa I will not enter. Professor Sedgwick will now in a few words explain the physical and geographical peculiarities of the country, and Sir George Grey has already minutely explained its characteristics. I do trust that these proceedings will be a new era in the missionary work, and that the result will be manifest in greater accessions to the missionary ranks both from this and the sister University.

So soon as the Bishop of Grahamstown had concluded some slight degree of confusion began to prevail, and there was that rustling of dresses and shuffling of feet which betokens the dispersion of a large assembly.

PROFESSOR SEDGWICK said—I have been earnestly pressed to take part in the present meeting, and my name has been announced in the bills as one of those who would do so; there are, however, many calls upon my time by reason of my academic and other duties, and there is also a limit to the powers of endurance. My name has been in the list as either to propose or second a motion, but I have positively declined to do so, not from any indifference to the subject, but because, lately, owing to circumstances upon which I will not dwell, I have not undertaken any duty requiring mental exertion of more than common kind, under which I have not staggered in a literal sense. I am not indifferent to the great object which has brought us together this day—far from it. I have learned to abhor the slave-trade, ay, almost with the milk I have drawn from the bosom of my mother; and have learned that abhorrence, too, from my father, when as an infant I have sat upon his knee, long ere I had put on what are generally looked upon as the symbols of manhood. I had been led to abhor the evils of the slave-trade before many of you saw the light. That hatred of iniquity led to my introduction to the eminent philanthropist, Clarkson, and the eminent statesman whose son we have welcomed this day—a son worthy of such a father: and with them some of the happiest moments of my existence have been spent. A member of our own University has said that he had not read the work of Dr. Livingstone until lately; now, I read that work

directly on its appearance. I am happy, too, in the acquaintance of Dr. Livingstone, and none exceed me in my admiration of that extraordinary man, believing, as I do, that he is every way capable of carrying out the undertaking to which God by His Spirit has incited us. (Taking a wand in his hand, and touching the map hanging at the head of the Senate House, the Professor continued)—The map now before you was constructed by the Rev. Mr. Monk, a gentleman with whom rests the honour of having first introduced Dr. Livingstone to this University—a gentleman, too, who has toiled as no other man has toiled, in the promotion of the objects of this meeting. Mr. Monk's task may, in some respects, have been a humble one, but humble tasks must be performed, and without the performance of such tasks even the most powerful might fail. (The Professor proceeded to trace upon the map the paths of Barth, Richardson, Bruce, and other travellers of eminence in the districts nearest approaching those in which the researches of Dr. Livingstone had been carried on, and finally passed to the route of Dr. Livingstone himself. All these were laid down with most scrupulous accuracy on the map by Mr. Monk, and the Professor led the audience with him with great facility. The learned Professor proceeded to say that such maps as that before him were valuable, both as giving a synopsis of what had been done, and showing what was still open. Dr. Livingstone had penetrated to the Zambesi river, through a district peculiarly subject to malaria, without losing a single man, that fact not only constituting a good omen, but showing the foresight and prudence with which the Doctor's preparations and arrangements had been made—showing that he was not a man to be deterred by any difficulties; and he had shown, also, that he was possessed of that true Catholic spirit which widens the borders of Christianity.)

PROFESSOR HEURTLEY, D.D., of Christ Church, Oxford, begged to express his own thanks and those of the Oxford Committee to the Cambridge Committee, and the University of Oxford generally to the sister University of Cambridge, for the kind courtesy with which they had been received; but what was a still more solemn task, he had to convey to both bodies in Cambridge the deep sympathy felt for the loss of one every way so estimable as the late Archdeacon Hardwick. He was surprised to find on hearing of the Archdeacon's much-lamented death, that one whom he had known so long by his writings, and whom he had respected so much, was so young. It might, however, with justice be said of him—

ἔν ὀλίγῳ τελειωθεὶς ἐπληρώσε χρόνους μακροὺς.

Professor Heurtley concluded by proposing—

That the thanks of the meeting be given to the Rev. the Vice-Chancellor for presiding upon this occasion, and to the Senate of the University for the use of the Senate House.

THE HON. AND REV. THE MASTER OF MAGDALEN COLLEGE said that it was not his intention at that late hour to do more than second the resolution. He thought that resolution was thoroughly justified by the display made there that day, and the eloquence they had listened

to that afternoon. Further, he would add, that he did not think the labours of the Cambridge Committee would have arrived at that happy fruition—would have reached that happy stage—if it had not been for the hearty support and co-operation of the members of the sister University—aid on all occasions so freely accorded. In conclusion, he had only to express an earnest prayer that the results of that meeting would redound to the glory of Almighty God in the evangelisation of Africa.

The VICE-CHANCELLOR begged to express the thanks of the Cambridge Committee and the University generally to the committee and members of the sister University, but more especially to Professor Heurtley, for the appropriate tribute he had paid to the late Venerable Archdeacon Hardwick. He cordially thanked, he said, the distinguished members of the sister University for the part they had taken in that meeting.

The vast assembly then dispersed, amid the cheers of the undergraduates.

A Conference of Delegates of the Oxford and London Committees with the Cambridge Committee was held on the 2nd of November, the day succeeding the Meeting in the Senate House, at which the Bishop of Oxford presided, and Sir George Grey was present.

At the Conference the following resolutions were adopted:—

1. That the plan of this Association be the establishment of one or more stations in Southern Central Africa, which may serve as centres of Christianity and civilisation, for the promotion of the spread of true religion, agriculture, and lawful commerce, and the ultimate extirpation of the slave-trade.

2. That to carry out this plan successfully, the Association desire to send out a body of men, including the following:—

Six clergymen with a Bishop at their head, to be consecrated either in this country, or by the three Bishops of Southern Africa; a physician, surgeon, or medical practitioner (1), and a number of artificers, English and native, capable of conducting the various works of building, husbandry, and especially of the cultivation of the cotton plant.

3. The Association contemplate that the cost of establishing such a Mission cannot be estimated at less than 20,000*l.*, with 2,000*l.* a year, promised as annual subscriptions to support the Mission for five years to come (2).

4. That the Secretaries be desired to open communications at once with the other Universities, with the clergy and friends of missions at large, and with the great centres of manufacture and commerce, to invite them to aid by their funds, counsel, and co-operation, in carrying out this great work for the mutual benefit of Africa and of England.

5. That the Ven. Charles Frederick Mackenzie, M.A., Fellow of Gonville and Caius College, Cambridge, Archdeacon of Pieter Maritzburgh (Natal), who is now in England, be invited to head the intended Mission.

6. That the Bishop of Oxford be requested to convey this invitation to Archdeacon Mackenzie.

1. Sir George Grey stated at the Conference, that native dressers trained at the hospitals of British Kaffraria would willingly act as assistants, under the superintendence of medical practitioners sent out from this country.
 2. After the term of five years, it is confidently hoped that the Mission will be able, in great part, to maintain itself.
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The Committee have the greatest pleasure in stating that Archdeacon Mackenzie has accepted the invitation, conveyed to him by the Bishop of Oxford, in accordance with the last of the preceding resolutions.

Subscription lists are opened at Messrs. Mortlock and Co.'s, and Messrs. Fisher and Johnson's, Cambridge; at the Old Bank, Oxford; at Messrs. Hoare's, Fleet-street; and at Messrs. Coutts and Co.'s, London.

The promise of an Annual Subscription for a term of years is solicited by the Committee.

The names of Subscribers will also be received by the Secretaries and by any member of the Committees.





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